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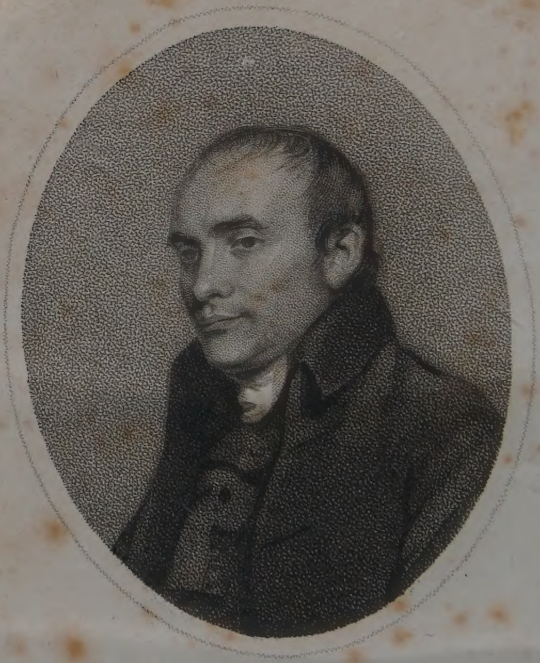

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Mr. William Leach
Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR

THE YEAR 1816:

Methodist Historical Society Southern California - Arizona Conference

BEING A

Continuation of the Arminian Magazine;

FIRST PUBLISHED BY THE

REV. JOHN WESLEY, A. M.

VOLUME XXXIX.

OR,

THE THIRTEENTH VOLUME OF THE NEW SERIES.

LONDON:

PRINTED AT THE CONFERENCE-OFFICE, 14, CITY-ROAD,
BY THOMAS CORDEUX, AGENT.

SOLD BY THOMAS BLANSHARD, 14, CITY-ROAD; AND AT THE METHODIST PREACHING HOUSES IN TOWN AND COUNTRY.

THE

METHODIST MAGAZINE,

FOR JANUARY, 1816.

BIOGRAPHY.

MEMOIR OF MR. MATTHEW MAYER.

OUR late venerable friend, Mr. MATTHEW MAYER, was born at Portwood Hall, near Stockport, on the 4th of November, 1740. His parents were farmers, and his father lived on the Portwood estate in good credit, and much respected, above 50 years. The deceased remained there till the year 1783, when he removed to Cale Green, where he died. His parents were regular attendants at the parish church of Stockport, and constantly took their children with them thither. The deceased spoke of his mother as of one that feared God, and served him according to the light she had; and to her advices and faithful warnings he attributed his preservation from outward sin, so that he was noticed as a strictly moral young man.

Early in the Spring of the year 1759, the Lord began to work powerfully upon his heart. The affliction and death of an uncle who became a true penitent, and died in hope of the mercy of God, made a lasting impression on his mind. He saw it was a great thing to be prepared for death and made meet for heaven. He saw that he stood in need of a Saviour, and of a change of heart, which he had not experienced. Russel's seven Sermons, which he read with great attention, served more strongly to convince him that he had not the religion therein spoken of. He now began to pray in good earnest, that God would give him true wisdom and a right understanding of his word; and that religion which would make him happy in time and in eternity.

About this time, Mr. JOHN WESLEY came to Manchester, and the deceased was invited by some friends to go to hear him preach. He did so; and was wonderfully pleased with the kindness and affection apparent among the early friends of Methodism, who came from different parts on this occasion. He concluded that they must be Christians, from the love that they shewed to

each other, and could not forbear wishing himself like them. Their conduct gave him to see a beauty in religion which he had not before discovered. He soon afterwards joined the small society of Methodists in Stockport, of which he made the ninth member. For some time he was drawn by the cords of love, while reading the Scriptures, with "New light," as he expressed himself. But he soon discovered that he had not the experience of a true believer; and he earnestly prayed to God to give him clear views of his state, that he might not deceive himself. God answered his prayer, by giving him a deep conviction that he was a sinful, guilty, helpless, undone sinner, without the mercy of God in Christ Jesus. His feelings at this time will be best expressed in his own words, "I was now brought into such distress of soul, that I mourned for sin day and night before the Lord. I could most feelingly say, 'I am bowed down, I am greatly troubled, I go mourning all the day long; Lord, I am oppressed, undertake for me.'"

This distress of mind continued for more than three years, so that his parents and friends became alarmed for him, lest he should carry matters too far, and become righteous overmuch; lest he should injure his health, and destroy his peace and comfort. They reasoned with him, that he was so young, that he had been so moral that there was no need of all this. He, in reply, endeavoured, with all modesty and respect, to shew them that it was equally necessary for them, as for himself, to seek the Lord in good earnest for the salvation of their souls. And here he obtained what may be termed an earnest of his future success in winning souls to Christ; for he persuaded his parents and others of the family to go and hear for themselves; and his mother and her sister soon joined the society, and lived and died in the faith of the Lord Jesus Christ.

During these three years of darkness, he persevered in all the means of grace, seeking the Lord with all diligence. He regularly attended the Church and the Sacrament, and it was there he at length obtained deliverance from his burthen. His own words are, "I regularly attended the Sacrament at the Old Church, and these were softening, humbling, and refreshing times to my soul; but on that memorable day, the first of August, 1762, being in deep distress, I poured out my heart unto the Lord in fervent prayer, saying, Lord, if I perish, it shall be at thy feet; if I am damned it shall be for believing. Thus I went to the table, believing and relying on the merits of Jesus, and pleading his death and sufferings; yet I returned from the table in deep distress, and continued praying for a sense of pardon till the service was ended, when the Lord, in a moment, removed all my burden and distress, and filled my soul with love, joy, and praise. The change was so great it was visible in

my countenance, so that my friends observed that my sorrow was turned into joy."

The struggle however was not yet finished. In a few days he was strongly tempted to give up his confidence. It was suggested to him, that he had deceived himself, that his faith was not of the operation of God, that his sins were not forgiven, that no text of Scripture had been directly applied to his mind, when he received comfort. Thus he was again brought into doubts and distress: this drove him afresh unto the Lord in earnest prayer; and taking his Bible, he prayed that God, by his Spirit, would direct him to some portion of his word applicable to his state of mind. He opened on this text, "Every one that loveth is born of God, and knoweth God." Upon which he thus reasoned with himself, "I know, I feel, that I love God: then I am born of God, and know God; then my sins are forgiven, and I am justified freely, and have peace with God, through our Lord Jesus Christ." From this time, all his doubts fled away, and his confidence daily increased whilst he went on rejoicing, and determined by grace to devote himself to the service of that God who had done such great things for him.

Before he was brought to enjoy a sense of the favour of God, it was strongly impressed on his mind, "*That he must preach the Gospel.*" This he thought was a temptation; and prayed to be delivered from it. This suggestion was now again brought strongly to his mind, but he still rejected the idea. Looking at his own weakness and ignorance, he believed it quite impossible for him to perform so great a work.

In this respect, as in many others, the deceased judged modestly of his own abilities; for he was better qualified to instruct others than many who undertake the office. He had received a good education at a country school; and had regularly attended the worship of God at the church, had read a variety of books on religious subjects, and for three years had made the Scriptures his study night and day: and especially he had learned how to sympathize with, and to comfort others, by his own experience. Besides, he possessed a good understanding, and a penetrating judgment; an aptness to speak, and a most pleasing address. The zeal which he now began to feel for the cause of God, prompted him to great exertions in order to promote its success. His first efforts were made in conjunction with Mr. John Morris,* a friend from Manchester, by establishing weekly prayer meetings at Davyhulme, Dukinfield, Ashton, and other places. In these meetings, when numbers of persons attended who were ignorant of the things of God, they exhorted them to flee from the wrath to come. At Davyhulme, these two young friends

* A Memoir of whose life is inserted in the Arminian Magazine for Jan. 1802.

met every Sunday for some time, and in a few weeks about 60 persons were added to the society there, most of whom were brought in at these meetings. It is believed that this was the commencement of that popular means of grace among the Methodists, Public Prayer Meetings; which had not been previously established in this part of the country: but by this experiment, they were found to be very favourable opportunities of exercising the talents of young men in exhortation and prayer, and in training them for public usefulness; this was so strikingly the case in the present instance, that similar meetings were soon established in different parts of the kingdom. Those abovenamed were held at the houses of John Heywood and James Wood. The brother of the former was made a convert to the truth, and soon afterwards became a travelling preacher. James Wood became a useful local preacher, till he was called to rest from his labours; and his son, Mr. Thomas Wood, is a preacher in the London East Circuit at the present time. Thus did God crown with success the zealous efforts of his young servants. These meetings frequently continued four or five hours; and it was not unusual for six or seven persons to be brought into the liberty of the children of God in one meeting: yet there does not appear to have been any thing of that irregularity and wildness which have disgraced some modern meetings of this kind. Such was the uniform testimony of the deceased; and no person could be more averse than he was, to any thing that appeared forced or unnatural. It is clear, however, that these young converts were pretty loud and fervent in their devotions, as the following anecdote may serve to shew. One Sabbath, at Mr. James Wood's, the power of God seemed to be very present; many were in great distress, and these two young men were nearly exhausted by praying with the people, when Mr. Robert Costerdine, then a local preacher, and not very friendly to these meetings, came in. Mr. C. was desired to pray; he began in his usual way, when Mr. Morris standing behind him, whispered in his ear, exhorting and urging him to pray more fervently: he did so, and the people were much blessed, and from that time, he became a zealous preacher, and afterwards travelled many years.

The labours of the deceased were remarkably successful in bringing the different members of his own family to be branches of the true and living vine. His brother and sister-in-law, at that time, lived at Dukinfield Hall. Thither he went to point out to them their need of redemption in the blood of Christ, the forgiveness of their sins. There was a small society, not exceeding six or seven members, meeting at Higham-fold, a place a little beyond Ashton, where the travelling preachers from Manchester, called to preach at noon once a fortnight, in their way

to Glossop. The sister-in-law of the deceased consented, on condition of his going to meet that class, that she would accompany him. He therefore came over every Wednesday, for eight or ten weeks, and they went together to this place. Many of the neighbours came in to hear what this young stranger had to say; and when he had spoken personally to the members of the class, he used to give an exhortation to the others. Here the Lord was pleased to own his labours, so that several were deeply awakened, and others enabled to rejoice in God their Saviour; and this little society, in these few weeks, was increased to near twenty members. Among the new converts was one John Whitehead, then a poor weaver; who soon afterwards became a preacher, and by his diligence and perseverance, rose to be an able defender of Methodism, and the learned biographer of its founder, Mr. John Wesley.

After some time, at Ridge Hill, a place a little beyond Ashton, the deceased, at the particular request of his friends, ventured to preach, taking for his first text, "Ye have sold yourselves for nought, but ye shall be redeemed without price." This was early in the year 1763.

In the month of June, 1763, Mr. Wesley paid his first visit to Portwood, in his way to Birmingham. At this time, there commenced an intimacy between them, which was uninterrupted till Mr. Wesley's death. His house was Mr. Wesley's home whenever he came that way. He entertained for him the highest veneration, and considered him as a spiritual father, and a sincere friend. And the respect was mutual: for Mr. Wesley invited our young preacher to travel with him, and to meet him at different places whenever he could be spared from home. He always received him into the Annual Conferences as a confidential friend; and on many occasions consulted him upon the affairs of individuals and societies in this neighbourhood.

On this occasion, Mr. Wesley being alone, invited his young friend to accompany him to Birmingham. His parents were consulted, and gave their consent. They rode on horseback to Burslem the first night, where Mr. Wesley preached. On the next day they rode to Birmingham, where Mr. Wesley preached on that and the following evening. At this latter time, as they were going to the preaching-house, (which had been a playhouse,) Mr. Wesley accosted his young companion, saying, "Brother Mayer, you must preach in the morning at five o'clock." He strongly objected, saying, "Sir, I cannot—I have never preached but in small houses. I fear I should not be able to speak to the people at all." Mr. Wesley, in his laconic style, replied, "Fear not; the Lord will help you. I must be off in in the morning before five o'clock, and take brother Newall with me: and I desire you will take his circuit for a week. You must

write home, and say to your parents that I desired you to stay." Without further ceremony Mr. Wesley published for him to preach at five o'clock in the morning. He returned to his lodgings, but he remarks, "O! what did I feel that night! my sleep departed from me—the thought of Mr. Wesley and the other preacher being gone, however, gave me some little relief." He went, with trembling, at the appointed hour, when many people were come to hear the YOUNG MAN. From hence he went to Wednesbury, Darleston, and Dudley, and returned to Birmingham to preach on the Saturday night and Sunday. On this occasion, he remarks as follows: "This was a day of the Son of Man with power: the Lord was pleased to bless the word to many souls. How graciously has the Lord dealt with me! Although I had a degree of liberty while preaching, when I had done I did not know how to find another text to speak from, yet I kept the circuit a week, preaching night and morning; and the Lord blessed my feeble labours in a wonderful manner, so that in this week, there were more than twenty persons who professed to be brought into the liberty of the children of God, and many more who were truly awakened to a knowledge of themselves, and their need of a Saviour." Before this, he had doubted much of his call to preach the gospel, and had prayed that if he were called to the work, he might see the fruit of his labour. From this time, he doubted no more, for he observes, "Now I see clearly that it is my duty to lay myself out as much as possible to bring poor sinners to God."

This was the commencement of his success in preaching the gospel; which was very great. He, however, never considered himself as a regular minister. His calling was *to preach the gospel to the poor*. The particular line of duty which he thought Providence pointed out to him, was that of carrying the glad tidings of salvation to towns and villages, where the people had not heard the joyful sound. He thought himself called to break up barren ground, and prepare it for the cultivation of other labourers. In this way, for 20 years, he went about doing good whenever he was invited, and wherever there appeared an open door for the reception of the truth. For this labour he was peculiarly fitted by the respectability of his character, which always went before him, by the zeal and energy of his mind and body; by his prepossessing appearance and manners; and by his undaunted courage and persevering exertions. During this time he was confined to no regular plans of proceeding, but he generally preached twice, and frequently three times on the Lord's day, in places at a distance; and two or three times in the week nearer home. It was not uncommon with him to take his horse on a Saturday evening, and ride as far as Sheffield, Burslem, Chester, or places equally distant, to preach early on the Sunday

morning; then to ride from 10 to 20 miles to preach in the afternoon, and to return home the same evening. In many places he met with great opposition: frequently was he hooted at and buffeted: frequently was he in personal danger from the fury of mobs and persecutors: yet he braved all this for the love that he felt for the gospel of Jesus Christ. And as he met with extraordinary opposition from the ignorance and brutality of the people in many places, so on the other hand, he met with extraordinary support and success. He formed very many societies, from persons who were awakened and converted under his ministry, which have since become large and flourishing churches. And there are few towns, or even large villages, in Cheshire, Staffordshire, Derbyshire, the south of Lancashire, or the west of Yorkshire, where there are not, to this day, many living witnesses of the energy and divine power which attended his word. And hundreds who died in the triumph of faith, and had gone before, were ready to welcome him to the shores of blessedness, whose first impressions were received under his preaching. By some, this zeal may be deemed unnecessary and excessive; but those who are disposed to censure, should recollect that the darkness and ignorance of the people was extreme and excessive. There were pious clergymen in the church; but their usefulness was confined to particular parishes. There were also many pious ministers among the Dissenters; but their labours also were confined to very remote corners; so that, with respect to the generality of the people, it might justly be said, that darkness had covered the land, and gross darkness the people. To prove these observations, many instances might be mentioned which occurred in the life and exertions of the deceased. One anecdote, selected from many, may not be deemed tedious. It will shew at once the extraordinary ignorance, and the persecuting spirit of the people; the uncommon unction which attended the preaching of the deceased; and the providential dealings of God towards those who received him favourably.

The father of the deceased being a tenant of Sir William Dukinfield, and his brother also farming the Dukinfield-Hall estate, he went frequently thither to hold meetings, and to preach. Great crowds attended without any interruption, and among others, some persons from Oldham, whose minds became enlightened. These earnestly solicited him to go to Oldham to preach in the street. The inhabitants of that town were uncommonly rude and uncultivated, and had violently driven away every Methodist Preacher who had come thither. The deceased knew all this, as well as the general character of the people. But considering

this invitation as a call of God, and having confidence that his God would deliver him from the power even of these lions, he promised to go on the following Sabbath. The mob, encouraged by the principal people of the town, were determined he should not preach; and that if he attempted it, he should be put into the dungeon, which, in consideration of his being a respectable person, they had the politeness to have swept out and furnished with clean straw for his accommodation. A number of his friends from Dukinfield and Ashton went with him, expecting serious opposition. They arrived before noon, and when the service of the church was ended, he asked a man to let him stand at his door. The man swore if he came thither he would cleave his brains. He then went to another man's door to ask the same favour, who instantly replied, "Yea, and welcome." Here, having mounted a four-footed bench, prepared for his pulpit, he gave out a hymn and prayed, and the people were all quiet. But when he was about to address the congregation, a numerous mob came up, headed by the constables and churchwardens. These demanded, with great vehemence, By what authority do you come hither? He replied, By what authority do you ask me? They said, We are the constables and churchwardens of Oldham: we do not want any of your preaching here. The mob cried out, "*Pull him down, pull him down, and we will take him away.*" He then, addressing himself to the constables, said, "You have no authority to pull me down: I have authority both from God and man. I am protected by the laws of my country, and if you pull me down you must take the consequence. What I desire of you is, that you will hear me patiently, and if you have any thing to object I will answer your objections afterwards." The constables then required him to produce his authority. He replied, "Gentlemen, I am not obliged to do this to you, but to satisfy the people, I will produce it." Having then read his licence to preach, he said, "This is my protection, let any man lay hands on me who dare. And since you are the constables, and are sworn to keep the peace, I charge you not only to keep the peace yourselves, but also to take care that the king's peace be not broken in your presence, as you will be answerable before your betters on another day." This bold and unexpected challenge quite stunned them, and they stood looking at one another not knowing what to do, while the preacher gave out his text, "Now, therefore. we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The preacher requested their serious attention, and had not proceeded far in his discourse before one of the constables, turning pale, began to tremble: the word had reached his heart.

The other seeing this, seemed filled with rage, yet durst not lay hands on the preacher; but after some time he contrived to turn aside the bench on which he stood. The preacher stepped to his feet, and being still on high ground, went on with his discourse, till at length this constable and a few of his adherents pushed him among the people. The mob now began to quarrel among themselves, some being for, and some being against, his continuing to preach. He and his friends, however, walked away quietly from that place, and as they went along the street, a grave looking old man came with his hat in his hand, and said, "Sir, I am not worthy that you should come under my roof, but if you please you shall preach in my house and welcome." The house was instantly filled with people, and the preacher finished his discourse without further interruption. Under this sermon, it pleased God that the old man, his wife, and a daughter were all deeply awakened, and from that day they began to seek the Lord. A licence was obtained for this house, and the Manchester preachers came thither till they obtained a large room; and afterwards a chapel was erected for their accommodation.

Some years after this, the deceased had been preaching in the chapel, and was holding a love-feast, when he related the circumstances of his first coming to Oldham, and contrasted the reception he then met with, to their present comfortable and flourishing condition. When he had finished speaking, a woman stood up and said, "I am a daughter of the old man who received you into his house: my father, and mother, and sister are dead; and thanks be to God, they all died happy in the Lord, and I am left a living witness of his pardoning mercy." A person then rose and said, "I am the husband of that old man's daughter, and I can also rejoice in God my Saviour." After him, an elderly man rose and said, "I am the man that first gave you liberty to stand at my door, and now, blessed be God, I enjoy a sense of his favour, which is better than life." Some time after this, the deceased was requested to go to Oldham, to preach a funeral sermon for a woman whose name he had no recollection of. Upon inquiry, it appeared that she was a little girl at the time of his preaching as above related, and was so much affected under the sermon, that in the simplicity of her heart, having heard that she ought to tread in the steps of the righteous, she followed him down the street, literally treading in his footsteps. God rewarded her simplicity, and caused her to grow up in his fear; she became an eminently pious Christian, and died in the triumph of faith. Such was a specimen of his early success.

(To be continued.)

DIVINITY.

To the Editor of the Methodist Magazine.

Rev. Sir,

As truth loses no part of its value by the lapse of time, I doubt not that the following Discourse on Contentment, written by the learned, pious, and orthodox Bishop Patrick, will, if favoured with a place in your loyal and orthodox Miscellany, be highly acceptable to your readers. Reason and religion, light and heat are so happily blended throughout the whole of this discourse, as to render it equally interesting to the unlearned Christian, who reads little more than his Bible, and the pious man of genius and learning who is a general reader.

With due respect for your labours, both from the pulpit and the press, all of which are highly calculated to promote the best interests of mankind, I am, Rev. Sir,

Your's sincerely,

1815. A Constant Reader.

"*Be content with such things as ye have.*"—Heb. xiii. 5.

Something to trouble and molest us we must always expect, and not imagine that we can find ενα βιον αλυπον, some one sort of life, void of all grievances and vexations. We do but lose our time and labour if we go in the search of any such state; whether we fancy it to be in the country private life, or in the unmarried, or even in that of great princes and kings; For, as Plutarch (whose words these are) hath observed out of Menander, εσι συγγενες τι λυπη και βιῳ, there is a certain kind of kindred between life and trouble. You cannot divide it from the delicate life; the honourable hath its company; and it grows old with men of meaner condition.

But God hath not left us without a remedy: that is our comfort. And it chiefly lies in divine faith, and a heavenly hope which springs from thence; and in a great love and gratitude to God, and an hearty affection for all mankind.

But besides those general rules which have been mentioned, there are certain particular advices, that are not unworthy the consideration of those who would live quietly in this world, and will tend very much to make their passage through it more easy, less offensive to others, and consequently less troublesome to themselves. I will briefly propound them to you at this time; and conclude them with a direction or two which are of the largest use.

1. The first is, *To have something still to do.* For though idleness seem easy, and to have nothing to trouble it, it lays

upon us a great burthen of unquiet thoughts, and breeds a number of vexatious desires. If our condition therefore leads us neither to public nor private business, let us employ our time in honest studies. That is Seneca's rule, I remember, to a man who affects not public employment, or cannot have it, nor finds much to do in domestic affairs; *In studia conferas, quod subduxeris officiis;* bestow that on study which thou takest away from business. By this means a man shall be, *Nec sibi gravis, nec aliis supervacuus*, neither burthensome to himself, nor impertinent to others. He will invite many to his friendship; the best persons will love his company. For even an obscure virtue cannot always lie hid; it gives some signs of itself, which will make it honoured and courted.

And here it will not be amiss to subjoin, that the very same rule is to be observed which was given before concerning the desire of riches; not to affect too much of them. "Give me neither poverty nor riches, but feed me with food convenient for me," is the prayer of Agur, Prov. xxx. 8, which the gentile wisdom conspires with in these words, "The best measure of money is that which neither falls so low as poverty, nor is very far removed from it."* And by the same measure we should govern ourselves, say they, in our studies. Many books are a trouble. Like variety of meats they burthen the stomach or breed diseases, but do not give much nourishment. Or like a man that is always in travel from place to place; he hath many inns, but no friends, and few acquaintance.† A multitude of books distracts men's minds, and therefore when thou canst not read all that thou hast, it is enough to have all that thou readest. It is a sign of a squeamish stomach to be tasting every thing. Read those that are approved. And if thou wouldst turn aside from one to another, return to the first again, by which thou hast profited. And be sure, saith he, to provide thyself of something every day which will serve as a remedy against poverty, against the fear of death, against the rest of the plagues of human life. And when thou runnest over many things, *Unum excerpe, quod illo die concoquas*, pick out some one thing to digest and concoct that day. But I intend not to insist long upon these advices, there being many of them, and therefore let us pass to the next, which is this,

2. *Let us never attempt any thing in our enterprizes, but what is of good report and praiseworthy.* This I find recorded in the life of a famous person, that he was wont constantly to comfort himself in this, *Quod nihil tentasset, non laudabile*, ‡ that he had never assayed any thing but what was laudable. In this, if a

* Seneca, cap. 8. de Tranq. † Id. Epist. 2.
‡ Gassend. in vita Peireskii.

man miscarry, yet it is some comfort to have endeavoured to obtain it. And he may again renew his endeavours, according as the same person was wont to say; "Let us resume our work, and not despair." Fishermen do not break their nets because they sometimes cast them in vain, and catch nothing.

3. The third is, to *do nothing of consequence without deliberation and good advice.* I do not mean only of our own, but of our friends also. For if any thing fall out ill, they will help to bear a part of it.

4. The next is, to *repent of nothing that we have done advisedly:* for we could not tell then how to do it better. These two are joined together by the wise son of Syrach, from whom I borrowed them, Eccles. xxxii. 19, "Do nothing without advice; and when thou hast once done it, repent not."

5. Another rule is, to *be of a stable and fixed resolution;* and not to be still changing of our purpose. No man's life can be quiet and orderly who hath not a settled judgment and intention. And especially to run after a new thing, before we have finished the former, is the way never to be at rest. But as we should not be uncertain in our designs and desires, always fickle and given to change, so

6. *We ought not to fear those changes which will come unavoidably.* Let us accustom our thoughts and reconcile our affections to them, by considering that every thing in this world is effected by changes. It is Antoninus's observation, Τι δαι φιλτηρον, &c. What, I beseech you, is more friendly and familiar to universal nature, than changes?* Thou canst not go into a bath unless the wood be changed whereby it is heated. Nor canst thou be nourished, without the change and alteration of thy food. No profitable thing can be produced but by the change of something or other. Methinks then, that thou shouldst discern that changes in thyself are no less necessary and good too, in order to some useful and excellent end. But since there will be changes in our condition, it makes the next advice necessary, which is,

7. To order things so, as *not to be taken unprovided.* For which end we must think before-hand of all that may come, even of the worst. That which we look for will be less troublesome to us. It was the wise observation of Carneades, that the greatest griefs of our life come from hence, that the tempest arose unexpected. It is just as if a great many guests should come in upon us when we are wholly unprovided, and there is neither meat, nor fire, nor servants, nor any thing else in the house. Then it is that we run up and down, and keep a stir, and make a noise, and all is in a great confusion. Whereas, if we had known of it before, all things would have been done in quiet,

* L. 7. sect. 8.

and we should have given them entertainment with ease and pleasure.

The old story was, that if the wolf saw a man before *he* saw him, the man was struck dumb; but the same happened to the wolf if he was first espied. The tale may be thus interpreted; that if dangers surprise us before we are aware of them, they are wont to bereave us of our succours, otherwise we can defend ourselves well enough, or receive them without harm. Sudden frights commonly astonish us, and take away our voice, and extremely trouble us; but that which we are prepared for, can make no such terrible assault nor frightful noise, but silently falls upon us. If we foresee what may come, it will not give us such a shock as it will if we have no thoughts of it. Foresight will put us upon the use of all those means which I have formerly discoursed of, and therefore we are not to suffer ourselves to be without it. Take advice of the son of Syrach, Ecclus. xviii. 25, 26, "When thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need. From the morning unto the evening time is changed, and all things are soon done before the Lord." This you will find he condemns in another chapter as a great folly, Ecclus. xi. 25, "That in the day of prosperity, there is a forgetfulness of affliction, and in the day of affliction, there is no remembrance of prosperity." If we will be wise and happy we ought to balance one of these with the other, that is, "In the day of good things to remember evil, and in the evil day to remember good." But enough of that.

8. It will add also much to our tranquillity if we take care to *contend with no man unnecessarily;* no not with those of whom we are like to get the victory. It is better, a great deal, to sleep in the quiet of peace than to be awakened from our repose by all the trumpets of conquest, and the loudest shouts of acclamations and praise. Suppose a man will say that which you know not to be true, let it pass, rather than dispute it with him, if he be a captious, proud, and quarrelsome person.

9. Another is, *Not to scoff at any body.* For few can endure to hear themselves abused; or pass it by without an endeavour of severe revenge. The mention of this is sufficient, and the reason of it apparent.

10. It is no less prudent as well as pious, to *speak ill of no man,* except when it is necessary to do some good to others. This is one of the Psalmist's counsels for a contented life, "What man is he that desires life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips that they speak no guile," Psal. xxxiv. 12, 13. This is so true, that it is safest not so much as to open our ears to others that speak evil of their neighbours. If we do not entertain their speeches,

they recoil and wound the speaker; if we receive them, they wound and trouble us. And indeed the tongue is wont to procure us so much mischief, that,

11. Wise men (let me add in the next place) have advised us, if we would live happily, to accustom ourselves to *speak sparingly*, at least among strangers; especially concerning great persons it is best not to speak at all. This is a rule which Arrianus gave in his time, when there was danger from such men. Words, though innocently meant, yet may be ill interpreted. And it is better (as Cardan was wont to say)* to pretermit an hundred things worthy perhaps to be heard, than to say one that should not have been spoken. Again,

12. It is of great service to accustom ourselves *to be cheerful*, and to find all the means we can to preserve ourselves in that temper. For we shall the more easily pass by a great many occasions of trouble without much notice, and feel the rest less heavy and more supportable. Sadness never did any body good, nor lightened any man's calamity; but is a new misery in itself. It is apt also to look on things otherwise than they are; for it sees them in the twilight, and not in the clear sun-shine of our spirits. Seneca I think was in the right, when he said, that of the two, one had better imitate Democritus than Heraclitus. For he that laughs at things, looks upon them but as slight and vain: And so they will be the more equally enjoyed, or equally borne. There is more of humanity also in it to smile at things, than to frown and lament. He that laughs deserves better of mankind, because he leaves some good hope; whereas the other bewails that which he despairs of amending. But the best of all is to receive all accidents quietly with a smooth and placid temper: neither with much laughter nor with lamentations.

13. If we would live happily, we must likewise take care that we *be no busy bodies*. For such people are very unacceptable to others, and uneasy to themselves. They have a great deal to do, when in truth they do nothing but trouble themselves and the neighbourhood. This is Antoninus's rule, "Do not trouble thyself about other men's matters, unless it be for the common benefit."† For example, saith he, do not still be fancying what such a person is doing, and why he doth this or that, and what he saith, and what he designs and contrives, with such like things. This is but to wander from one's self, and to forsake the custody of his own soul. Therefore avoid these superfluous thoughts, which belong not unto thee. For upon this depends, as Seneca hath observed, that *teterrimum vitium*, most foul and odious vice of listening after, and inquisitiveness into, the secrets of others; desiring to know much, even those things which are neither safely told nor safely heard. A man that

* L. de vita prop. Cap. 50. † Lib. 3. de se ipso. § 4.

would live in peace, should be so far from this busy prying humour, that he should not let his secret thoughts run this way; but rather accustom himself (as the aforesaid great emperor and philosopher speaks) always so to employ his mind, that if any other person be so curious as to demand of him what he is thinking of, he may not be afraid to tell him. By this means, saith he, it will appear that all things in thee are simple, good-natured, sociable, and void of envy, emulation, suspicion, impurity, or any such like thing, which should put thee to the blush. Such a man ought to be ranked among the best and the happiest; being ιερευς τις, a priest and minister of God, who uses, with due respect, that divine image, which is within him.

14. And to make our lives still the less burthensome, we must *not be too stiff and rigid in the form and manner of our life;* nor too peremptorily resolved in things that are not absolutely good or evil. We shall but disorder ourselves the more by keeping too strictly to our own orders in indifferent things. We must be easy and yielding if we would be happy; and not stick too pertinaciously, no not to our own determinations and appointments. We must comply with occasions, provided lightness do not move us to it; for that is as great an enemy to peace as the other. All pertinaciousness and obstinate adherence to our own set forms of life, is anxious and miserable; because accidents will always contend with us, and struggle against us, and still be wresting something from us. And levity is as grievous, if not more; because it hath no certain bounds, nor can contain and rest itself in any thing. Both are very contrary to tranquillity, to be able to alter nothing, and to endure nothing.

15. *A simple, and a kind of careless behaviour is best also for those who would live in tranquillity.* They cannot be happy, who, as Seneca is wont to speak, do *anxiè se componere;* compose themselves, and form their behaviour with an anxious study and care. Such a constant observation of themselves in every small thing, torments and racks them. It cannot be a pleasant life, because too solicitous; though all things should succeed as they desire. But that is not to be expected; and therefore as there is no end of their cares, so their vexation is perpetual; because many things will still fall out against their wills. They are surprised often times, and do not appear the same as usually. This they are afraid of; and when it happens, they fret to be found out of their set and studied garb and way. On the contrary, what pleasure is there in a sincere, unaffected, and self-adorned simplicity; which feigns nothing, but shews itself as it is? Some may despise it, but it is better to bear that despisal, than to be tormented with perpetual constraints, in the acting of a person which is not ourselves.

This rule of Seneca I take to be the same with that of Antoninus, which is brief and easily remembered, επι την συντομον αει τρεχε,* ever to go the shortest way; and the shortest way is that of nature, for it is straight on; and a right line which hath no crookedness, is always the shortest. Near of kin to this is another rule, which is,

16. *To avoid too much niceness and curiosity* in all things; for this is an humour which is very hard to please; it is so wanton that it regards not what it hath, and will not be much better satisfied with what it desires: and truly it is a sign that such persons are in no great need of what they crave; if they had less they would be more thankful, even for those very things which they now contemn. According to the proverb among the Hebrews, *Qui insufflat poculo suo non sitit*, He is not athirst that blows into his cup: that is so curious, they mean, as to stand to blow away the froth.

(To be concluded in the next.)

THE TRUTH OF GOD DEFENDED.

REVIEW

Of an *Essay on the Doctrine of the Trinity*, attempting to prove it by Reason and Demonstration, founded upon Duration and Space, and upon some of the Divine Perfections; some of the powers of the Human Soul; the Language of Scripture; and Tradition among all Nations. By the Rev. James Kidd, A.M. Minister of the Chapel of Ease, Gilcomston, and Professor of Oriental Languages in the Marischal College and University, Aberdeen.

If our judgments were to be influenced by the title-page of this volume, we should readily conclude that this is a work of no ordinary complexion. Like the awful doctrine of which the author treats, it directs us to take such a comprehensive view of the momentous subject, as will launch us into the illimitable oceans of Duration and Space, and open before us the boundless realities of Eternity and Immensity. The volume itself corresponds with its title-page; but although both are calculated to raise our expectations to the most exalted pitch, they cannot make us forget that the human powers are confined within narrow limits, so that while our wishes remain undiminished, we are instructed to moderate our hopes.

To the work itself, the author has prefixed an address to the elders and members of his congregation. In this he traces the

* Lib. 4. Sect. 7.

progress of his work; acknowledges his obligations to some of his friends; and solicits those whom he addresses, to join with him in their expressions of gratitude. The language which conveys these thoughts is simple, appropriate, and unassuming.

The preface which follows, takes a more commanding station. It expatiates in the ample field of human intellect; surveys the various modes of reasoning, by which legitimate conclusions may be obtained; points out the nature of that ground on which the author takes his stand: anticipates difficulties which he expects to encounter, while pursuing "things unattempted yet in prose or rhyme;" and gradually prepares us for those heights which the eagle's eye hath not seen, and encourages us to walk in paths which seem hitherto to have been untrodden by the foot of man. The language is dignified and judicious.

The body of the volume is comprised in *thirty-six* propositions. Of these, the first twenty are founded solely on rational and metaphysical principles. The four which next follow, make their appeal to Revelation; and the remaining *twelve*, advert to the traditions and histories of the principal nations that have peopled the earth.

The examination and proof of these propositions are preceded by nine axioms, several of which are worthy of that name; and these are succeeded by an explanation of some important terms which frequently occur in the volume.

The first proposition treats of simple duration, which the author conceives to be constituted by the necessary existence of God; and from hence, he infers the divine eternity. And, without adverting to the opinions of Leibnitz and others, who have argued, that duration is nothing more than the mere relation and successive order in which bodies exist, and events occur, he assumes its existence, and proceeds to his conclusion by the following gradations. Duration, he argues, is necessary to the existence of all finite beings, and as such it must be a positive good; and in the same proportion as it is a positive good, it must include some degree of perfection. But since duration is simple and uniform in its nature, it must be an exclusive and invariable perfection; and being without beginning, and without end, it must, on the same principle, be an eternal perfection. It cannot, however, be a substance; first, because it is nothing but a perfection; and secondly, because it is wholly destitute of intelligence. It must therefore be a perfection of some substance, whose existence is commensurate with it, and which, consequently, must necessarily be eternal. On this momentous truth the reasonings are clear, cogent, and convincing.

The reasonings advanced under the second proposition, which treats of Space, coincide, as might be expected, with those under the preceding. The intermediate links are, however, less

numerous, and the language is less diffusive; but on this account, as the essence of the argument is unimpaired, the conclusions are more obvious; so that it derives an advantage from those deficiencies which the former proposition tolerates. Space, it is contended, is like duration, necessary to finite existence, and therefore it must include some degree of perfection. But, when detached from its simple modes, as it must be simple and uniform in its own nature, it must be an exclusive and invariable perfection; and being without all bounds and limits, it must be an immense perfection. An immense perfection implies an immense substance. Space therefore, will as clearly demonstrate the divine Immensity, as duration will prove the divine Eternity.

Having established these fundamental propositions, Mr. Kidd next proceeds to argue, that this immense and eternal Being, must be absolutely perfect; and consequently, in order to this, that he must exist in such a manner as is necessary to the existence and display of his absolute and universal perfections. To constitute this absolutely perfect manner of existence, it is argued that the Divine Being, instead of being confined to one mode, must exist in all those possible modes, which can be conceived to be necessary for the utmost amplification of all his perfections, as they inhere in himself, and for all that is essential to that full display of them, which the nature of absolute perfections requires, without admitting either dependance or contingency.

Now the only radical modes of existence which are possible, he contends, must consist in *distinction* and *union*; and these radical modes, being essentially necessary to absolute perfection, must necessarily inhere in the essence of this Being, who, being absolutely perfect, can derive nothing from another. Whatever is thus necessary to absolute perfection, must be wholly independant on creation, which had a commencement, and must have a termination. Whereas, every thing that can be conceived to be necessarily connected with the divine perfections, must be immutable, must be placed beyond the influence of time, and, like the eternal Being, must remain the same yesterday, to-day, and for ever.

Distinction in existence he proceeds to argue, cannot be possible unless there be two modes of being. Neither can distinction include more than two; because, if we admit any augmentation of number, this will not affect the abstract nature of distinction, but only introduce variety, in those degrees of the modes of being which two imply; and being contingencies, they must necessarily be excluded from inherence, by the nature of absolute perfection. Hence it follows, that neither more nor less than two radical modes of being, can be absolutely necessary to constitute distinction in existence.

Union, he next proceeds to argue, can only subsist in one mode of being. Another, like the former, will only be a multiplication of the same mode, and will be unnecessary; and being unnecessary it must be a contingency, which is necessarily excluded from all absolute perfections. The supposition therefore, of another mode like the former is as big with absurdity, as the multiplication of an infinite essence. And if we suppose in *union* another mode, not like the former, this will fall in with distinction which is already full, and can admit no more. Union therefore, can only exist in one mode. And hence the aggregate of these modes of being in which an infinitely perfect being subsists, must be three, and cannot possibly be either more or less.

This *distinction* and this *union*, he argues, are not to be considered as arbitrary, or in any way whatever depending on volition, or which can be either abandoned, resumed, or changed at the pleasure of Omnipotence; for if this were admitted, the modes of the divine subsistence would be contingent, which is utterly inconsistent with the nature of necessary existence. But on the contrary, they must be necessary, and essential to a being that is absolutely perfect. And consequently, the Divine Being can no more subsist without these three essential modes, because he is absolutely perfect, than necessary existence can become non-existent.

Having proceeded thus far with his theory, to establish the absolute necessity of three modes of subsistence in the divine essence, the author next proceeds to consider whether these modes can exist without personality; and his conclusions are, that personality is necessarily implied in each of these modes of subsistence, and consequently, that there must be three distinct persons in the divine nature. The doctrine of the Trinity is therefore a necessary consequence of the divine perfections and existence; and is neither founded upon an ecclesiastical dogma, nor assumed upon grounds which shrink from a rational investigation, how incomprehensible soever the manner of this distinction and of this union may be.

In the subsequent propositions, the truth of the hypothesis of which we have endeavoured to give a comprehensive, and yet compressed analysis, is argued from the following principles. From the nature of the divine efficiency, and from its active, energetic, and operative influence. From the nature of the divine intelligence; from the way in which the Divine Being knows his own wisdom, immensity, and immutability; and from his moral attributes, particularly his goodness and his love. From these sources of argument, the author turns to analogical reasoning, and argues from the powers of the human soul, which being all derived from God, furnish evidence, that every excel-

lence received, must have been communicated, and that therefore, all these perfections must exist super-eminently in him, from whom their emanations have been derived. From these analogies he turns again to the nature of the divine existence, and draws proofs in favour of his hypothesis, from the nature of his perfections, from the nature of his happiness, from the nature of necessary existence, from his necessary perfection, and finally, from his necessary happiness.

In his appeal to Revelation, he proceeds to infer the doctrine of the Trinity, from the perfection of knowledge in which man was originally created; from the names and titles of the Divine Being, revealed by God himself; from the names or terms in the Old Testament; and finally from those revealed in the New.

From the evidence of Scripture, we are directed to that of history and tradition, where we find our attention arrested by an appeal to Hindostan, to Chaldea, to Persia, and to Scythia, comprehending Thibet, Tartary, and Siberia; to China, to Egypt, to the Greeks, and to the opinions of the Greek Philosophers; to the Romans, to the Germans, and to the ancient Americans; and finally, to the sentiments of the Cabbala, and to other documents of direct evidence, which, independently of the Scriptures, prove that this doctrine was known in the church from the most remote periods. Some interesting notes are introduced at the conclusion of the volume, tending to illustrate the metaphysical part of the work. These are by no means the least valuable part of the volume. They obviate several objections which might occur to the reader while examining the propositions, and throw a needful light over some obscure parts of the argumentation.

The reasonings founded upon Scripture are not only powerful in themselves, but they confirm the various proofs which the hypothesis had unfolded; and shew that this sacred source of argument has not yet been wholly exhausted by former writers. From several passages which have hitherto been generally regarded as having only a remote connexion with the doctrine of the Trinity, Mr. K.'s acquaintance with the Hebrew and the Oriental languages has enabled him to derive unexpected aid, and thus to augment the general accumulation of evidence.

In appealing to history and tradition, fact itself assures us, that the belief of this doctrine, though obscured by fable, had taken a deep root, and an almost universal spread, at a very early period of the world. The instances adduced, which bear full on the doctrine to be established, might have been easily augmented; but it is not always that redundance is advantageous.

Against the evidences drawn from Scripture and historical facts, no formidable objections will probably be raised; nor is it against these well-known sources of argument that the weapons

of opposition will probably be directed. It is the previous theory that must expect to bear the fierceness of attack; and if founded on a rock, even this will become more refined by passing through the conflict.

On a subject so abstruse and so mysterious, as that of a triad of persons in an unity of essence; and on a view of its principles so singular as that which the author has taken, it is not to be expected, but that some abberations will occasionally appear.—Roses without thorns are flowers of Paradise. On the most familiar topics, error seems to be inseparable from all human compositions. More however, is pardonable, where more may be expected, in those unfrequented paths which wind along the obscure margins that divide the empire of light from that of darkness, than in those central tracks which Science and Revelation have conspired to enlighten, for more than five thousand years. It is on the extremities of those margins that the author has stood, while casting his line into the vast profound; and, although he has not been alike successful in all his exertions, he has found bottom in many places that had hitherto been deemed unfathomable. Analogy says, that there may be many regions of the illimitable abyss still within soundings, to which no plummet has ever yet descended.

To many objections, some parts of this volume no doubt are liable, and to many more, some detached paragraphs will at first appear to be exposed. But some of these will grow less formidable, as we advance and expand our views, to take a comprehensive survey of the theory in all its parts. How far it may be just to reason by analogy, from weak, limited, and ignorant beings like ourselves, to the awful modes of distinct existence, necessarily inherent in an absolutely perfect being, who must be infinite, immense, omnipotent, and eternal, we hesitate even to think, and decline to express. Whether "the supposition of the very existence of efficiency, as inhering in the divine essence, infers the exercise of it, according to its nature, at some time or other; and the very supposition of the exercise of it in any one instance, past, present, or to come, infers the exercise of it eternally, immensely, and immutably," (p. 49,) may create some doubts. In favour of this position the author, however, argues with much energy. and it cannot be denied, that his arguments have some considerable weight.

"The perfection of efficiency, inhering in the divine essence, infers, that it must be every way like that essence, eternal, immense, and immutable; and, as we have already argued, if that which is eternal, immense, and immutable, be ever, in any one instance, exercised according to its nature, it must be exercised eternally, immensely, and immutably. The divine efficiency is eternal, immense, and immutable; therefore it must be exercised

eternally, immensely, and immutably. For, if not, it never can be exercised at all; and if it never can be exercised at all, the Divine Being has a necessary perfection inhering in its essence, which, if we dare say so, is of no use: for if it never can be exercised according to its own nature, it must be of no use, and by consequence it must be unnecessary. But it is admitted, on all hands, that it really is necessary: it cannot therefore be necessary and not necessary, for this is a downright absurdity: it must therefore be necessary, and must be necessarily exercised, eternally, immensely, and immutably." (p. 51.)

In applying these arguments to the Doctrine of the Trinity, the author contends, from the limited duration and extent of every thing that is finite, that "the exercise of the divine efficiency *ad extra* must be absolutely impossible. But since the Divine Being has eternally possessed the power of exercising its efficiency in all its unlimited and absolute extent, and this exercise *ad extra* is absolutely impossible, it will follow that the possibility of eternally exercising this efficiency, in all its unlimited and infinite extent, must be *ad intra*. And, consequently, as the eternal exercise of this efficiency *ad intra* must be absolutely impossible upon the supposition of only one mode of subsistence in the Divine Essence, it will most certainly follow, that a plurality of modes must subsist in the Divine Essence," (p. 52.)

The most formidable doubt to which this reasoning can give rise, must be founded upon the primary principle on which it rests; namely, whether the *unremitting exercise* of any perfection can be essentially necessary to the *existence* of that perfection. On the present occasion, the supposition seems to imply, that the perfection of the divine efficiency depends upon the invariable exercise of itself, even though no exercise of it can be conceived, unless the previous abstract existence of the perfection be admitted, and even presupposed. In all earthly analogies these conclusions will certainly hold good; but the transfer from the creature to God is too vast to justify a decisively affirmative conclusion. Mr. Kidd's theory leads him to argue in another manner.

He will contend, that in a Being of absolute perfection, even those perfections that are essential to his nature must have their distinct perfections; and consequently, that the divine *efficiency* will be imperfect in proportion as it is any way bounded in its infinite operations. And, from the limited duration of every thing finite, bounded it must be, unless it be infinitely exercised *ad intra*; and consequently, the imperfection of the divine efficiency will militate against the absolute perfections of God.* If this point can be fairly established, there can be no doubt that a plurality of Persons in the Divine Essence will follow; and,

* In p. 333—336. this principle, as it applies to the moral perfections of God, is examined and discussed with considerable ability.

that on the whole, the demonstration of the Trinity will be complete in all its parts. But however, this question, on the eternal, immense, and immutable exercise of the divine efficiency may be decided, the decision cannot affect those conclusions which are drawn from more indubitable principles.

The work before us contains much originality of thought, and much accuteness of investigation. It is a noble effort of a vigorous intellect, which no mountains can obstruct, which no difficulties can appal: and the patience, perseverance, piety, and reverence which the author has every where displayed, cannot but command respect, even where his arguments are thought insufficient to produce conviction. The general argument is rather too diffusive to be compressed into an essence. On this account it is not easy to select a paragraph, as a specimen of his talents and manner of writing, without injuring what is transplanted by tearing it from its connexion.

As an original Essay, professing to support, and even to demonstrate the Doctrine of the Trinity by arguments *a priori*, the work will certainly be received at first with suspicious caution, and examined with scrupulous attention, before even those who entertain no doubts whatever of the doctrine, will acknowledge the author as a genuine philosophical defender of their established principles. But suspicion and doubt will be of short duration.

In the meanwhile it may be expected that its enemies will avail themselves of every advantage, and assail its more vulnerable parts; for vulnerable parts no doubt may be found. But attack will produce defence; the principles of the work will be more amply developed, and it may lose that exuberance of argument with which it now appears to be encumbered; since some, from their appearing redundant and doubtful, tend to eclipse the lustre of such as are necessary and conclusive. On many pages a cloud of obscurity at present hangs; and this cloud is rendered more dense by the immoderate length of several sentences, and by that accumulation of epithets which the author has introduced to prevent his meaning from being misunderstood.

To a person who wishes seriously to comprehend the author's theory of argument, and is anxious to make himself acquainted with the accumulated force of his reasonings, one reading will scarcely be sufficient. A second, and even a third will be necessary to some readers; but we shall be much deceived if we hear of any one who is not better pleased with the work, on the second perusal, than he was on the first; and still better with the third, than with the second.

The twentieth proposition, which professes to prove the Doctrine of the Trinity "from the nature of the necessary happiness

of the Divine Being, both from procession and communication in a connected view," seems to contain more of condensation and epitome than any other part, and to afford a clearer analysis of the hypothesis and principles of argumentation. And whosoever condemns this work before he has attentively examined these pages, will do the author an injurny, and deprive himself of an advantage which few other works can afford.

Whatever the ultimate destiny of this work may be, as no conclusions to the disadvantage of the Doctrine of the Trinity can be fairly drawn from his principles, the author has a strong claim upon the gratitude of the Christian world, for the noble effort which he has made to discover the rational grounds of this abstruse, but fundamental, doctrine. At present the theory is in its infancy; but it looks like the infancy of an Hercules, that threatens to strangle the serpents which presume to approach its cradle.

REVIEW

Of "The Bible, and nothing but the Bible, the Religion of the Church of England: being an Answer to the Letter of an Unitarian Seceder." By the BISHOP of ST. DAVID'S.

To the orthodoxy of the Church of England we have often expressed our unequivocal assent; and as our sentiments on that subject remain unaltered, we scruple not to admit as a truth, that "the Bible, and nothing but the Bible, is the religion of the Church of England." We know it may be urged, as it has often been, that several particulars in her economy are neither commanded nor expressly mentioned in the Volume of Inspiration. This is undeniable; but as those particulars are of an indifferent nature, and consequently such as do not affect soundness of doctrine or holiness of life, they ought not to be confounded with religion. For instance; should the sign of the cross, in baptism, and kneeling at the sacrament of the Lord's supper, be relinquished by that church, she would still continue the same; for neither holiness nor orthodoxy is necessarily connected with the use of those ceremonies, nor does the use of them imply the absence of either the one or the other. Similar observations might be made with respect to other ceremonies used by that church. Due attention to this truth, "where there is no law, there is no transgression," would prevent members of different denominations of Christians from condemning each other for the use or neglect of modes or ceremonies which they may neglect or use at discretion.

It is the custom of heteredox and latitudinarian professors of Christianity, to condemn creeds and confessions of faith; but it will be found, upon examination, that those very severe censurers

of creeds have their own creeds, to which they cleave with the most obstinate pertinacity. Some of them talk of a happy era commencing, when the Bible will be substituted for the Thirty-nine Articles, as if those articles were, by the Church of England, set in competition with, or in opposition to, the Bible; although she has declared in one of them, "that whatever is not read therein, (*i.e.* in the Scripture,) or proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." But still it may be urged, that her ministers are obliged to subscribe to articles of faith. Granted: but what is subscribing to such articles of faith more than an expression of assent to the truth of the doctrines which they contain. Mr. Belsham, and Dr. Carpenter, those determined opposers of scriptural orthodoxy, have their Socinian creed, to which they adhere with a zeal equal to that which Pope Sextus manifested in favour of his novel and absurd dogmas. It borders upon a mere truism to say, that the circumstance of subscription neither renders true nor false the doctrines subscribed; for they are either true or false in themselves, independent of their being subscribed or not. A love of truth, in conjuction with the detestation we feel to church and sectarian bigotry, has led us to make these observations.

In the preface of the Bishop's work, we find a judicious and able defence of the Bible Society, in opposition to Mr. Norris and others, who have most unjustly and absurdly censured that most excellent institution.

From the letter dedicatory to the Bishop of Glocester, we transcribe as follows:—

"Nothing but belief in Christ's divinity—his omnipresent influence, and omnipotent power, could have induced the disciples and apostles to honour him with divine worship, and to endure the privations, indignities, and sufferings which they underwent for his sake. The divinity of Christ was not with them a 'speculative notion,' a 'disputable dogma,' as the Unitarians represent it, but a great practical principle, which influenced their whole conduct, and infused into their minds a fortitude and constancy, which made them rejoice that they were counted worthy to suffer shame and death for his name. To die, and be with Christ, they counted better than life. "What things were gain," in a worldly sense, "they counted loss for Christ; yea, they counted all things loss, for the excellency of the knowledge of Christ Jesus."

"Their belief in Christ's DIVINITY,—their confidence in him, as God, ever present to sustain them in their difficulties,—was the governing principle of their minds through this life; and their trust in his ATONEMENT was the ground of their hope and happiness in the next world. They knew that 'the blood of bulls and

of goats could not put away sin;' and the Psalmist had long before declared, that man was utterly unable to redeem his brother. But in Christ, who 'was with God, and was God,'—'who was over all God blessed for ever,'—'their great God and Saviour,'—'God manifested in the flesh,'—who was 'made flesh,' and 'came in the flesh,' that he might, by his death, be a 'propitiation for the sins of mankind;' in him they trusted, as a Saviour, 'able to save to the uttermost all who should come to God by him.'

"Their belief in that truth, which Christ himself declared, which his contemporaries testified, proclaimed, and arraigned, as blasphemy, and for which Christ was crucified; which the apostles preached and recorded; which the primitive church received, and transmitted to succeeding generations; was their warrant for the reception of the other great doctrines, which their sins and imperfections, and their inability to save themselves, had rendered necessary for their salvation. Christ died for the sins of mankind, not because the infinite malignity of sin required a sacrifice of infinite value, but because no sinful creature, and therefore no man, could by his death atone for the sins of others."

In proof that a sacrifice of infinite value was not necessary to atone for the sins of the world, but that the reason why that sacrifice was offered for the purpose, was, that no sinful creature, and therefore no man, could atone for the sins of others, the Bishop refers us to Dr. Magee's Discourses on the Atonement. Upon this subject we would observe, that there was "an innumerable company of angels," not one of whom was a "sinful creature," and that one or more of them, by assuming human nature and dying for mankind, would have fully atoned for the sins of the whole world, could the guilt of the human race have been atoned for by a finite, or several finite beings. As God saw good to redeem mankind by a sacrifice of infinite value, we are *sure* that his doing so was the *best* method which infinite wisdom could devise for that purpose; but whether by any other method they could have been redeemed, we are altogether *uncertain*, and therefore, on so momentous a subject, we would cautiously avoid conjecture.

"Yet," continues the Bishop, "the Unitarians refuse to worship Christ, though he himself has told us, that 'the Father hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father.' Dr. Carpenter says, 'this passage is the only one which can be fairly adduced to prove that Jesus claimed religious worship.' If it were the only passage, it ought to be sufficient. To honour the Son as they honour the Father, is to pay him divine honours. It is, as St. Paul expresses it, to worship the Son, to the honour of God the Father. 'Wherefore God hath given him a name above

every name, that at the name of Jesus *every knee should bow*,' (ut Jesum *flexis genibus omnes venerantur*, says Schleusner,) 'of things in heaven, and things in earth, and things under the earth; and that *every tongue should confess*, that Jesus is Lord, to the glory of God the Father.' What then can be higher acts of divine worship, than the bowing of every knee, and the confession of every tongue, that he is Lord, Lord of all things, in heaven and earth? Such worship is but fulfilling the commandment of God, who, 'when he brought his first begotten into the world, said, Let all the angels of God worship him.' The *adoration* of St. Stephen and St. Paul, and the *practice* of the apostles, (1 John v. 14,) and of the primitive church, are the best comment on the meaning of this passage, and are indisputable historical evidences of the deity of Christ.

"The passage before quoted (John v. 22) is not the only one in which Christ 'claimed religious worship.' He said, 'whatsoever ye shall ask in my name, *I will do it*. Lo I am with you always even unto the end of the world. My grace is sufficient for you.' How these assurances were understood, is evident from the conduct of St. Stephen, St. Paul, St. John, and of the primitive church.

"The judgment and practice of the primitive church are largely, learnedly, and incontrovertibly proved by the Bishop BULL, in his three immortal treatises. Who then, that was not acquainted with the misrepresentations by which Unitarians support their system, would think it possible, that the authority of Bishop Bull could be perverted to the cause of Unitarianism? Yet thus we find in Dr. Carpenter's letters to Mr. Veysie, the authority of this eminently orthodox writer adduced for the purpose of shewing, that it was his opinion, that in the primitive church divine worship was not paid to Christ. 'In the first and best ages,' says Bishop Bull, 'the churches of Christ directed *all* their PRAYERS, *according to the Scriptures*, to GOD ONLY, through the alone mediation of Jesus Christ.' And soon after, Dr. Carpenter adds, 'would to God that the time were already come, when all Christians will worship the FATHER, and *Him only*, in spirit and in truth.' And again, he urges Mr. Veysie to 'adopt the *sentiment of Bishop Bull*, that according to the Scriptures, all prayer should be directed to God *only*.' A grosser misrepresentation of authority never was applied to mislead the incautious reader. The passage of Bishop Bull, as it occurs in his answer to the bishop of Meaux, is as follows: 'Whereas [in the first and best ages, the churches of Christ directed all their prayers, according to the Scriptures, to God only, through the alone mediation of Jesus Christ,] the Liturgy of the present church of Rome is interspersed with supplications and prayers to *angels* and *saints*, the unwarrantableness of which I have above suffici-

ciently shewn.' The words included in brackets, Dr. Carpenter has taken out of the entire passage, and has thus completely perverted the bishop's sentiment. The bishop is condemning the worship of *angels* and *saints*, not the worship of the Son of God. He says 'to God only,' in exception to the worship of angels and saints. Prayers which are offered to the Father, or to the Son, or to the Holy Spirit, are offered to God only. But the church of Rome addresses her prayers not to God only, but to angels and saints.

"That prayers ought to be addressed to *the Son*, as well as to the Father, Bishop Bull has shewn in his Defensio Nicenæ, (p. 110) in which he says that 'to Christ, as God, the same divine worship is altogether due, as was paid to the Father, on account of the ineffable pre-eminence of divinity which he has in common with the Father.'

"These are Bishop Bull's sentiments, not what Dr. Carpenter has given to the public. Of the same description are Mr. Belsham's suppression of Tertullian's answer to the question, *Who shall decide between us* on the comparative authority of the canonical and Marcion's Gospel? From such abuse of authorities the public may judge *how* Unitarians 'avail themselves of the advantages of this enlightened era,' and may learn what confidence is to be placed in Unitarian accounts of the primitive faith, and in their calumnies against the religion of their country."

Our learned, pious, and orthodox author, whose zeal and industry in the best of causes, do honour to the mitre, answers the "Lay Seceder," to whom he addresses himself, in a manner highly creditable to the cause of genuine Christianity. From this part of his lordship's work there is no danger of quoting at too much length.

"You style yourself a *Lay Seceder*, saith the bishop, from which title I suppose you have left the church of England, and left it, I have no doubt, under some mistaken views both of Unitarianism and of our church. For in page 12, you say, 'the existence of God, by whom all things were created, the divine mission, death, and consequent resurrection of Christ: the divine authority of his *precepts* revealed in the gospel; and the life of immortality in the resurrection of the *soul*, are the leading tenets maintained by the Unitarians, the essential doctrines which they deduce from Scripture, as clearly and explicitly revealed.' If this be Unitarianism, you need not have left the church of England to seek such doctrine in any Unitarinn congregation. For this (with one exception) is the doctrine of our church, but not the whole of her doctrine, because it is not the whole of the gospel. Christianity acknowledges the divine authority, not of Christ's *precepts*, but also of his *doctrines*. And it is in the *doctrines* that the chief difference consists between Unitarianism

and the church of England. The doctrines which you have quoted, are not, properly, the doctrines of Unitarianism. Its distinguishing doctrines are those which you have *not quoted*, that Jesus was a mere man, that he had no pre-existence before his birth in this world, that his death was not an atonement for the sins of mankind, and that the Holy Ghost is not a divine person *distinct* from the Father.

"The gospel teaches us also to believe, that there will be a resurrection of the *body*. As the soul never dies, there cannot, properly speaking, be a resurrection of the soul. If then you do not admit the resurrection of the body, which does die, you deny the resurrection of the dead: you deny a doctrine which is the great sanction of our religion, a ground of hope to the pious and virtuous, and of terror to the impenitently wicked; and is therefore, in itself, no small portion of Christianity." (p. 4, 5.)

Arians and Socinians, but especially the latter, are in the habit of saying much on the progress of science, and the light which modern criticism has cast upon many difficult passages of the Holy Scriptures. They, in effect, treat divinity, as if, like a human science, it were capable of indefinite improvement; not considering that all the Articles of the Christian Faith are so clearly and fully revealed in the Oracles of God, as to stand in no need of critical acumen for their establishment. God, in revealing the doctrines which he would have believed, has not left them involved in such ambiguous language as may admit of *opposite* interpretations: No; for so far is this from being the case, that it requires unhappy ingenuity to make *any* passages of Scripture even *seem* to favour either Arianism or Socinianism; and *many* passages, if explained in accordance with either of those hypotheses, are literally the most palpable nonsense. Arian and Socinian criticism, in general, tends not only to obscure the light of revealed truth, but to bring Revelation itself into contempt. But while we would express our gratitude to the God of all grace, for having so plainly and fully revealed every article of the Christian Faith; we would not forget his goodness, in raising up, time after time, men of eminent learning, as well as piety, for the defence of the truth; men who have been able to meet and confute their heterodox opponents in the field of criticism. Properly speaking, there are no *new* discoveries to be made in religion; and it is certain, that they who go in quest of such, involve both themselves and their adherents in dangerous and destructive errors.

"You talk much (says the Bishop) of the present *enlightened period*, the *improving* spirit of the times, the *advancement* of religious knowledge, and the lights, which Unitarians have derived from the progress of *free inquiry*. Of these high-sounding

pretensions, I shall say more in the conclusion of this letter. In the mean time I content myself with observing that as far as concerns the progress of *religious truth*, you have made no advancement beyond the *three first centuries;* and as to the new light which Unitarians are said to have derived from free inquiry, there is not an heretical opinion which they profess, which was not professed by the heretics of the same three centuries; which was not examined and condemned by the fathers and councils of the primitive church." (p. 17, 18.)

"In answer to my most willing concession, that 'the discovery of any insurmountable difficulties in the doctrine of the Trinity, unknown to our ancestors, would have been some reason for repealing the statutes against blasphemy,' you ask, 'has the progress of *biblical criticism*, and of *free inquiry*, added nothing to the means of interpreting the sacred writers, which is not favourable to the prevailing creed?' I say, most unreservedly, it has added nothing. In classing and appreciating the manuscripts of the Scriptures, and in the assortment of various readings, a great deal has been done; and something in partial improvements of the sacred text; but nothing has been done, that in the slightest degree detracts from the evidences of the established faith; and for this plain reason, because THE BIBLE, AND NOTHING BUT THE BIBLE, is the religion of the Church of England.

"Free *inquiry* implies large views, and diligent research. But in the modern use of the word, *free* inquiry is but another term for *free thinking* and *free speaking*. A great clamour may be raised by any one about liberty of free inquiry without advancing one step beyond the stock of his own crude conceptions; with no other lights but the ignes fatui of fortuitous and endless speculation, and no other direction, but the hardy impetus of an unlearned and undisciplined mind. We hear much of the progress of intellectual, moral, and religious improvement, but no discoveries are stated which bear at all on our present subject, *the right interpretation of Scripture*, which make us better masters of scriptural knowledge, and give us either a deeper interest in religious truth, or a clearer insight into the mysteries of Revelation, than were possessed by our REFORMERS, or by the great men who were born in the succeeding century, and lived long before the commencement of the present *inquisitive era*. Our subject is strictly confined to the knowledge necessary to *the right interpretation of the Scripture;* and to the ascertaining the essential doctrines of Christianity. For these doctrines can be ascertained only by a right interpretation of the Scripture. And with a view to such knowledge, it may be asserted without injustice to the learned of the latter half of the eighteenth century, and of

the short period that has survived it, that they gain nothing by comparison with the works of the great and enlightened men, who compose the list of ecclesiastical writers, from CRANMER to WARBURTON, subjoined to this letter, and who are all natives of the fifteenth, sixteenth, and seventeenth centuries. If we take Jewell and Hooker, as the standard of the sixteenth century; and Pearson, Barrow, Bull, and Stillingfleet, for general Scripture knowledge, with Walton, Lightfoot, Pococke, Castell, Hammond, Poole, Patrick, Whitby, and Lowth, for what is more especially called biblical learning, in the seventeenth century; what do we find in 'the improving spirit of the times,' which can afford any means of interpreting Scripture, and of ascertaining the essential doctrines of Revelation, which they had not? Unitarians say that 'in their inquiries after the *essential principles* of Christianity, they have availed themselves of the advantages peculiar to the present age.' If the present has any such advantages for the right interpretation of Scripture doctrines, which our ancestors of the sixteenth and seventeenth centuries had not, Unitarians are so far from having availed themselves of them, that (I repeat what I have before mentioned) as far as concerns the progress of religious truth, they have made no advancement beyond the three first centuries." (p. 42—44.)

The Bishop, after briefly noticing the harshness and severity with which, notwithstanding their boasted liberality, some Socinian writers treat those who are scripturally orthodox, says,

"It may be of some use to keep in mind, that the chief panegyrists of this 'enlightened period,' this 'inquisitive age,' this 'age of reason,' have been Priestley and Payne, and the whole race of the perfectability and revolutionary school. It may be of equal use to remember, that, by the blessing of Providence, we are now, not less unexpectedly than happily, advanced to a NEW ERA—a new era of old principles;—and it will be happy for posterity, if we take pains to hold fast our principles, and keep our eyes upon all those arts by which the illumenés of the last five and twenty years endeavoured, and had almost contrived, to cheat the world out of those *prepossessions* and *prejudices*, as they were called, which Scripture, reason, and experience have sanctioned and established." (p. 45, 46.)

The list of orthodox, ecclesiastical writers which occurs at page 47, beginning with Archbishop Cranmer, and ending with Bishop Warburton, is composed of 84 names. The Bishop's observations upon the longevity of a great majority of those eminent men, are well worthy of attention.

"To those, saith he, who are fond of political arithmetic, the following scale of lives in the above list will not be uninteresting.

It will shew that a life of intense study is not generally injurious to longevity. Locke lived to the age of 71, and Newton to 84.

30	——	40	——	1
40	——	50	——	5
50	——	60	——	11
60	——	70	——	21
70	——	80	——	32
80	——	90	——	14
90	——	100	——	4

"Of this list, 50 lives (almost three-fifths of the whole number) exceeded the ordinary term of man's life. If we were to conjecture the causes of such longevity, we should perhaps say, literature, temperance, and religion. The temperate life of a literary man must be conducive to longevity; and the literary life of a religious man, probably more so. In such a life the mind is employed, amused, and deeply interested. It is employed in the support of truth and duty; of *duty*, which leads to active good, and has for its best recompence in this world, contentment, and 'the peace which passeth understanding;' of *truth*, which unfolds 'the good tidings of great joy,' so full of consolation and hope to all who believe *the incarnation of the Son of God*, the truth for which He died that death, by which he 'gave himself a ransom for all,' (1 Tim. ii. 6,) and paid the price by which we are bought." (p. 50, 51.)

The notes and illustrations contained in this volume greatly enhance its value, especially to biblical students. The Right Rev. author, by his very important labours, proves himself worthy of the exalted rank which he fills in the church. The scriptural, able, and judicious manner in which he maintains the distinguishing doctrines of the gospel, cannot fail to procure him the esteem and veneration of every reader who forms right views of the faith delivered to the saints: and, for his steady and consistent opposition to the arrogant and unconstitutional claims of the papists, he justly merits the thanks of the PROTESTANT world.

ON ARMINIANISM, AND THE ARMINIAN OR THE METHODIST MAGAZINE.

A SENSIBLE Correspondent, who subscribes himself *A Churchman*, and who is evidently a man of evangelical principles, requests an answer to the following queries: What is an Arminian? or what were the sentiments of Arminius? Do we adopt his opinions? And if we do not, why is our Miscellany styled, The ARMINIAN MAGAZINE?

For the sake of our judicious correspondent, and such others

of our readers as may desire information on the subject, we shall insert an extract from Mr. Wesley's answer to the question, *What is an Arminian?*

"It may be necessary to observe, first, that many confound Arminianism with Arianism. But this is entirely a different thing: the one has no resemblance to the other. An Arian is one who denies the Godhead of Christ: we scarcely need say, the supreme, eternal Godhead; because there can be no God but the supreme, eternal God, unless we will make two gods, a great god and a little one. Now, none have ever more firmly believed, or more strongly asserted, the Godhead of Christ than many of the (so called) Arminians have done; yea, and do at this day. Arminianism therefore (whatever it be) is totally different from Arianism.

"The rise of the word was this, James Harmens, in Latin, Jacobus Arminius, was first one of the ministers of Amsterdam, and afterwards Professor of Divinity at Leyden. He was educated at Geneva; but in the year 1591, began to doubt of the principles which he had till then received. And being more and more convinced that they were wrong, when he was vested with the professorship, he publicly taught what he believed of the truth, till in the year 1609, he died in peace. But a few years after his death, some zealous men, with the Prince of Orange at their head, furiously assaulted all that held, what were called, *his opinions*, and having procured them to be solemnly condemned, in the famous Synod of Dort, (not so numerous or learned, but fully as impartial as the Council or Synod of Trent,) some were put to death, some banished, some imprisoned for life, all turned out of their employments, and made incapable of holding any office, in either church or state.

"The errors charged upon these (usually termed Arminians) by their opponents, are five—1. That they deny *Original Sin.* 2. That they deny *Justification by Faith.* 3. That they deny *Absolute Predestination.* 4. That they deny *the grace of God to be irresistible;* and 5. That they affirm, a believer may *fall from grace.*

"With regard to the two first of these charges, they plead, Not guilty. They are entirely false. No man that ever lived, not John Calvin himself, ever asserted either Original Sin, or Justification by Faith, in more strong, more clear, and express terms than Arminius has done. These two points, therefore, are to be set out of the question: in these both parties agree. In this respect there is not an hair's breadth of difference between Mr. Wesley and Mr. Whitefield.

"But there is an undeniable difference between the Calvinists and Arminians, with regard to the three other questions. Here they divide: the former believe *Absolute*, the latter, only *Condi-*

tional Predestination. The Calvinists hold, 1. God has absolutely decreed, from all eternity, to save such and such persons, and no others, and that Christ died for these, and none else. The Arminians hold, God has decreed, from all eternity, touching all that have the written word, 'He that believeth shall be saved: he that believeth not, shall be damned;' and in order to this, 'Christ died for all that were dead in trespasses and sins,' that is, for every child of Adam, since *in Adam all died.*

"The Calvinists hold, secondly, That the saving grace of God is absolutely *irresistible:* that no man is any more able to resist it, than to resist a stroke of lightning. The Arminians hold, that, although there may be some moments wherein the Grace of God acts irresistibly, yet in general any man may resist, and that to his eternal ruin, the Grace whereby it was the will of God he should have been eternally saved.

"The Calvinists hold, thirdly, That a true believer in Christ, cannot possibly fall from Grace. The Arminians hold, That a true believer may 'make shipwreck of faith and a good conscience;' that he may fall, not only *foully*, but *finally*, so as to perish for ever.

"Indeed the two latter points, Irresistible Grace, and Infallible Perseverance, are the natural consequence of the former, of the unconditional decree. For if God has eternally and absolutely decreed to save such and such persons, it follows, both, that they cannot resist his saving grace, (else they might miss of salvation;) and that they cannot finally fall from that grace which they cannot resist. So that in effect, the three questions come into one, 'Is Predestination absolute or conditional?' the Arminians believe, it is conditional: the Calvinists, that it is absolute."—Wesley's Works, octavo edit. Vol. XV. p. 25—27.

To such of our intelligent readers as have Mr. Wesley's Works in their possession, (which we lament, for their sake, so comparatively few have,) the importance of the truths contained in the above quotation, will be a sufficient apology for our inserting it. They will perceive that it contains a proper answer to the question, *What is an Arminian?* They know that we avow, and that in the most unqualified terms, both from the pulpit and the press, the doctrines which, for the sake of distinction are, in the present outwardly divided state of the church, termed Arminian. Nor do we, they know, maintain those doctrines, on the ground that they were held by Arminius, or any other man, however pious and learned, but from a thorough conviction that they are contained in the volume of Infallible Inspiration. Meantime, they will bear us witness, that we wish to live in love and peace with our pious Calvinistic brethren, and that we rejoice in all the good which the great Head of the Church makes them the instruments of effecting.

For an account of the sentiments of Arminius, on the points still in controversy between the Calvinists and Arminians, we refer our correspondent to our enlarged volume for 1813, pages 101 and 197.

While parties exist in the church, it will be found impossible wholly to prevent the use of party names; and hence, as the Methodists adopt the leading tenets maintained by Arminius, we see no valuable end that could be answered, by changing the title of a work so long and so generally known by the title of THE ARMINIAN MAGAZINE.

THE WORD OF GOD ILLUSTRATED.

TO THE EDITOR.

As the commencement of a "New Year," is a season of great importance, I beg permission to submit a few observations and reflections, suited especially to the juvenile part of the readers of your edifying Miscellany. Their insertion will oblige,

Kettering, Dear Sir, your's, with all due respect,
Nov. 1815. WILLIAM B. BROWNE.

YOUTH ADMONISHED; AND HUMAN FRAILTY ESTABLISHED:

A SERIES OF REFLECTIONS ON JOB XIV. 1, 2.

"*Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.*"

Sublime and beautiful is the imagery of Holy Writ. How exactly and pointedly it bears upon man in all the relations and peculiar circumstances of his life. The beauty and frailty of the human race is figuratively, and strikingly exhibited in the passage at the head of this paper: "He cometh forth like a flower, and is cut down." The general resemblance between the human race and the vegetable tribes with which they are surrounded, is by no means a new thought. In the oldest poem extant, which, except the poetical books of Scripture, has reached our times, we find a passage which the fine genius of Pope has thus clothed in an English dress.

"Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground.
Another race the following spring supplies,
They fall successive, and successive rise;
So generations in their course decay,
So flourish these, when those are past away."

HOMER'S ILIAD.

An ancient Jewish writer has the same thought, and he has given it in language very similar to that of the father of Grecian poetry. "The race of men is like the leaves of the trees, they come forth in the Spring, and clothe the wood with robes of green. In Autumn they wither, they fall; the Winter's wind scatters them on the earth. Another race comes in the season and clothes the forest again." But of all writers, ancient or modern, none for majestic elegance, and genuine simplicity, equal the sacred penmen. In the book of God we have many fine specimens of this sort which include all the glowing beauties of sublime composition. No book abounds with such exact delineations of human life, as the Holy Volume of Divine Inspiration. What sublimity of style is mingled with purity of sentiment in the sacred records.

The chosen motto from whence our Reflections emanate, contains at least three distinct and important ideas, as, First, The sufferings of man. "Man that is born of a woman is of few days, and full of trouble." That is every man. Writers of antiquity thus elucidate the shortness of human existence. Man's days are few considered, 1. In themselves. "Behold," says David, "thou hast made my days as an hand's breadth, and mine age is as nothing before thee." 2. When compared to the days of many others, especially the primary inhabitants of the world, some of whom lived seven, eight, and nine hundred years. A person now one hundred years old is a kind of phenomenon. 3. Man's days are few compared with what they might have been if he had never fallen. The state of innocency had a kind of immortality attached unto it. But now, "It is appointed unto man once to die." 4. The days of man are few when compared with the eternity of God, or eternal duration. What is all time when compared with a boundless eternity. But, eternity is a height that we can have no adequate conception of, it is a subject short-sighted mortals cannot comprehend. Thus man's days are few, but, "they are full of trouble." This is the idea to be substantiated. Few days, and many troubles, is the lot of the human race. Ever since sin was introduced, sorrow and trouble have been its inseparable companions. "Sin brought death into the world with all our woe." The word here rendered trouble signifies many kinds of trouble. Namely, outward and inward, the trouble of the body, and the trouble of the mind. There are troubles in getting, troubles in keeping, and troubles in losing the things of this life. Thus, "man is born to trouble as the sparks fly upward." He mourns on the account of troubles personal, troubles relative, and troubles national. The report which the Patriarch Jacob made to Egypt's monarch is very applicable to men in general. When Pharaoh asked him, "How old art thou?" Jacob said unto that sovereign, "The days of

the years of my pilgrimage are 130 years; few and evil have the days of the years of my life been." But, perhaps Solomon gives the fullest and clearest estimate of human life and human misery, when he says, "For what hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun: for all his days are sorrows, and his travail grief." We have, secondly, in the passage, the beauty of man: he is exhibited under the emblem of a "flower." "He cometh forth like a flower." Yes, the beauty of the human form is suggested by this similitude. Few objects in nature are more lovely than flowers: their form so graceful, their colour so bright, their scent so fragrant, and their variegated tints so blended and richly diversified, that the eye is scarcely ever tired in gazing upon them: the shape of their leaves, the curious arrangement of their stamens and petals, and the variety of their hues, render them a copious magazine of delight and admiration. But after all, they are mute and inanimate matter. The pencil of heaven is visible in their lines, their tints, and their hues; but the breath of God has supplied them with no intellectual existence. Their odours are rich; but no mind breathes in their aromatic gales; no understanding flows in their painted cups. With what grateful exultation may we recollect our Lord's remark, "How much better are ye than the flowers and the fowls?" As a flower, however, the human frame grows from a small germ of existence, unfolding by degrees its capacities, both bodily and mental, until it acquires in its progress new magnitude and beauty, and frequently attains, even in the present world, a height of excellence which proclaims in the strongest language the glory of its great Creator. A third idea contained in the motto at the head of this paper, is, the frailty of man. The flower "is cut down," and the "shadow continueth not." Striking are the following words: "When thou, Lord, with rebukes dost chasten man for sin, thou makest his beauty to pass away like as it were a moth fretting a garment." The flower here mentioned is not a flourishing but a withering flower. The scythe of death mows down the human flowers, and confirms the solemn testimony of the prophet—"All flesh is grass, and the goodliness thereof as the flower of the field. The grass withereth, and the flower fadeth." Naturalists speak of a plant, in the Greek, called "Ephemeron," because it endures but one day; and a worm called "Hemerobion," because it lives but one day. Such a flower, such a worm, is man. But, as if the first figure was inadequate to express the transitory nature of the life of man, another is introduced: "He fleeth also as a shadow, and continueth not." The Hebrew word is, "he standeth not;" from which it has been observed, "Man is not a pillar, but a shadow; or if he be a pillar, it is a pillar of smoke, which

is scattered by the wind, as a shadow is altered or scattered by the sun." We read of the "shadow of death;" and such is the life of every man, because "it continueth not." To have "no shadow of turning," denotes the perfection of God: to turn like a shadow, denotes the imperfection of man. Yes, we are shadows ourselves, and every thing this earth can furnish is a shadow also. "The fashion of the world passeth away" like the vapour, which, in a moist warm atmosphere, frequently for a moment irradiates the darkness of the night; so the life of man appeareth for a little while, and then vanisheth away. Let the children of the dust, as all are, attend to the serious and useful lessons which the preceding reflections are calculated to impart. 1. Is the human form full of beauty? Let the youthful readers of this article see to it that they cultivate and adorn the mind, that they may not disappoint any of those favourable impressions which an interesting outward appearance seem to indicate. What a lamentable sight it is, to behold a lovely body as merely the receptacle or cabinet of an ignorant, trifling, or wicked soul. All ignorance is not reprehensible; but most assuredly, that kind is, which arises from the neglect of the means of improvement. What multitudes of trifling and dissipated characters of both sexes are daily floating before our eyes, and living to no important purpose whatever. Their form, it may be, resembles a beautiful flower, and a thousand opportunities are afforded them of obtaining fragrance; I mean, of getting worth and dignity of soul; and shall those advantages be thrown away? Shall the soul immortal, fitted for bringing forth all the fruits of holiness, the most exquisite golden clusters: shall such produce nothing but briars and thorns? No, my young readers, you will not thus disgrace and pollute your souls. You may adorn the garden of life, (that is, while life endures,) with your vernal bloom, and delight certain of the senses with your fragrant perfumes; I mean (without a figure) by a consistent life and holy conversation. But, 2. Is the human form as frail as it is fair? Of what then are the children of the dust so proud and vain? O how soon do the fair leaves begin to curl and shrivel at the edges; the vermilion streaks fade one by one; the lovely tints vanish away: decay becomes apparent through the whole of that form which but a short time before was distinguished for fragrance and beauty. "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Let the youthful Christian reader of this article look forward with high hope and joyous expectation to the period of their transplanting from an earthly soil to a fragrant garden, the "paradise of God." The air of the celestial abode will be more congenial to pious souls: there the moral flower will expand and

flourish in full vigour, beauty, and perfection. The sun that shines on that blessed land is never too hot for the plant celestial. The dews that rest upon the heavenly hills only nourish, fertilize, and refresh. No blights or frosts can enter those balmy regions of ineffable delight. The throne of God and of the Lamb is there, and round it are planted in countless millions those lovely flowers which eternity will render more strong, beautiful, and fragrant.—May every reader flourish in the rich soil of heaven for evermore!

THE WORKS OF GOD DISPLAYED.

(Continued from vol. xxxviii. *page* 925.*)*

ON THE STOMACH.

For this necessary part of the animal economy, (the manner in which the aliment gets into the blood,) an apparatus is provided, in a great measure capable of being what anatomists call, demonstrated; that is, shewn in the dead body;—and a line or course of conveyance which we can pursue by our examinations.

First, the food descends by a wide passage into the intestines, undergoing two great preparations on the way; one in the mouth, by mastication and moisture; [can it be doubted with what design the teeth were placed in the road to the stomach, or that there was choice in fixing them in this situation?] the other by digestion in the stomach itself. Of this last surprising dissolution I say nothing, because it is chemistry, and I am endeavouring to display mechanism. The figure and position of the stomach [I speak all along with a reference to the human organ] are calculated for detaining the food long enough for the action of its digestive juice. It has the shape of the pouch of a bagpipe; lies across the body; and the pylorus, or passage by which the food leaves it, is somewhat higher in the body than the cardia, or orifice by which it enters; so that it is by the contraction of the muscular coat of the stomach, that the contents, after having undergone the application of the gastric menstruum, are gradually pressed out. In dogs and cats, the action of the coats of the stomach has been displayed to the eye: it is a slow and gentle undulation, propagated from one orifice of the stomach to the other. For the same reason that I omitted, for the present, offering any observation upon the digestive fluid, I shall say nothing concerning the bile or the pancreatic juice, further than to observe upon the mechanism, viz. that from the glands in which these secretions are elaborated, pipes are laid into the first intestines, through which pipes the product of each gland flows into that bowel,

and is there mixed with the aliment as soon almost as it passes into the stomach; adding also a remark, how grievously this same bile offends the stomach itself, yet cherishes the vessel that lies next to it.

Secondly, we have now the aliment in the intestines, converted into pulp; and, though lately consisting of ten different viands, reduced to nearly a uniform substance, and to a state fitted for yielding its essence, which is called chyle, but which is milk, or more nearly resembling milk than any other liquor with which it can be compared. For the straining of this fluid from the digested aliment in the course of its long progress through the body, myriads of capillary tubes, *i. e.* pipes as small as hairs, open their orifices into the cavity of every part of the intestines. These tubes, which are so fine and slender as not to be visible unless when distended with the chyle, soon unite into larger branches: the pipes formed by this union, terminate in glands, from which other pipes of a still larger diameter arising, carry the chyle from all parts into a common reservoir or *receptacle*. This receptacle is a bag, of size enough to hold about two table-spoons full; and from this vessel a duct or main pipe proceeds, climbing up the back part of the chest, and afterwards creeping along the gullet till it reach the neck. Here it meets the river: here it discharges itself into a large vein, which soon conveys the chyle, now flowing along with the old blood, to the heart. This whole route can be exhibited to the eye; nothing is left to be supplied by imagination or conjecture. Now, beside the subserviency of this structure, collectively considered, to a manifest and necessary purpose; we may remark two or three separate particulars in it, which shew, not only the contrivance, but the perfection of it. We may remark, first, the length of the intestines, which, in the human subject, is six times that of the body. Simply for a passage, these voluminous bowels, this prolixity of gut, seems in no wise necessary; but, in order to allow time and space for the successive extraction of the chyle from the digested aliment, namely, that the chyle which escapes the lacteals of one part of the guts, may be taken up by those of some other part, the length of the canal is of evident use and conduciveness. Secondly, we must also remark their peristaltic motion; which is made up of contractions, following one another like waves upon the surface of a fluid, and not unlike what we observe in the body of an earth-worm crawling along the ground; and which is effected by the joint action of longitudinal and spiral, or rather perhaps of a great number of separate semi-circular fibres. This curious action pushes forward the grosser part of the aliment, at the same time that the more subtle parts, which we call chyle, are, by a series of gentle compressions, squeezed into the narrow orifices of the lacteal veins. Thirdly, it

was necessary that these tubes, which we denominate lacteals, or their mouths at least, should be made as narrow as possible, in order to deny admission into the blood to any particle, which is of size enough to make a lodgment afterwards in the small arteries, and thereby to obstruct the circulation: and it was also necessary that this extreme tenuity should be compensated by multitude; for a large quantity of chyle (in ordinary constitutions, not less, it has been computed, than two or three quarts in a day) is, by some means or other, to be passed through them. Accordingly, we find the number of the lacteals exceeding all powers of computation; and their pipes so fine and slender, as not to be visible, unless filled, to the naked eye; and their orifices, which open into the intestines, so small, as not to be discernible even by the best microscope. Fourthly, the main pipe which carries the chyle from the reservoir to the blood, viz. the thoracick duct, being fixed in an almost upright position, and wanting that advantage of propulsion which the arteries possess, is furnished with a succession of valves to check the ascending fluid, when once it has passed them, from falling back. These valves look upward, so as to leave the ascent free, but to prevent the return of the chyle, if, for want of sufficient force to push it on, its weight should at any time cause it to descend. Fifthly, the chyle enters the blood in an odd place, but perhaps the most commodious place possible, viz. at a large vein in the neck, so situated with respect to the circulation, as speedily to bring the mixture to the heart. And this seems to be a circumstance of great moment: for had the chyle entered the blood at an artery, or at a distant vein, the fluid, composed of the old and new materials, must have performed a considerable part of the circulation, before it received that churning in the lungs, which is probably necessary for the intimate and perfect union of the old blood with the recent chyle. Who could have dreamt of a communication between the cavity of the intestines and the left great vein of the *neck?* Who could have suspected that this communication should be the medium through which all nourishment is derived to the body? or this the place, where, by a side-inlet, the important junction is formed between the blood and the material which feeds it.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Sir,

In the department of your Magazine termed, "The Providence of God asserted," I observe that you insert accounts of

several facts which bear evident marks of immediate divine interposition, and consequently such as cannot be accounted for without admitting such interposition. But as you do not confine that department to such accounts, but occasionally insert in it pieces on the doctrine of Divine Providence, I hope you will judge the following extract from a justly celebrated work, worthy of insertion.

1815. L.

With regard to Providence, it may be observed, that though God can produce, by an immediate act, whatever he accomplishes by the intervention of second causes; for instance, can make heat without the sun, can communicate fruitfulness to the earth without heat, can furnish food to men without the fruitfulness of the earth, nay, can sustain life without food; yet he does all things (in general) by a series or concatenation of causes, in each of which there is as much wisdom and power displayed, as would have appeared had the end been effected by an immediate act. This plan is the most gracious that possibly could be; for the manifestations of the divine perfections are greatly multiplied thereby, and a providence formed, in such a manner as to be, not only the subject of human contemplation, but the foundation of our trust in God, and a grand incitement by which we are engaged to seek his favour, who thus by a variety of means makes himself known, as the chief good in every part of the universe. *Covetousness* therefore, and *worldly-mindedness*, with all the other vices which derive their strength, whether from an absolute disbelief of the perfections of God, or from wrong notions of them, are by this constitution of things, as effectually destroyed, as the nature of moral government will admit.

THE SWEDISH SAILOR BOY.

At a late meeting of the Aberdeen Auxiliary Bible Society, the following pleasing Anecdote was related by the Rev. Mr. Grant, of Orkney, who was an eye-witness of the scene. I transcribe it from the Baptist Magazine for this month.

Weymouth, May 31, 1815. J. Fielden.

"Last year," said Mr. Grant, "a vessel from Stockholm, in Sweden, was driven upon our coast in a tremendous gale, and became a total wreck; situated so that no human aid could possibly be administered for the preservation of the crew. In a short time after the vessel struck, she went to pieces. The spectators on shore beheld, with pungent grief, the awful situation of those on board; but those on shore could render no assistance. All on board perished except one man, and he, driven by the merciless waves upon a piece of the wreck, entwined among the

ropes attached to the mast. *Half naked* and *half drowned*, he reached the shore, and was disengaged by those on shore from his heart-rending situation. As soon as they rescued him, astonishment filled their minds by observing a small parcel, tied firmly round his waist with a handkerchief. Some concluded it was his money; others thought it was the ship's papers; and others said it was his watch, &c. The handkerchief was unloosed, and to their surprize and astonishment, it was his *Bible!* a Bible given to the lad's father from the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord might make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the old man's hands; and that gratitude to the British and Foreign Bible Society, which inspires the heart of every Christian, was undisguisedly written by the old man. The request was, that the son should make it the man of his counsel; and that he could not allow his son to depart from home, without giving him the *best* pledge of his love—his BIBLE! although that gift deprived the other parts of the family. The Bible bore evident marks of having been *often read with tears.*"

DREADFUL VOLCANIC ERUPTION.

Extract of a Letter from an Officer of the 59th Regiment at Welterreden, Island of Java, 30th May, 1815.

"A FEW days since, a dreadful volcanic eruption took place in the Island of Sambaroa, situated to the eastward, which has been attended with most destructive consequences. At Sourabaya, the atmosphere was in entire darkness for two days, so as to give the appearance of midnight. At this place, which is at a considerable distance, the ashes discharged from the crater fell in heaps. The noise produced from this awful visitation is beyond description, and caused a sensation among the inhabitants peculiarly afflicting. The sea rose six feet above its ordinary level, almost instantaneously causing the destruction of many lives, and also vessels. In short, the damage sustained has been exceedingly great, and many who were in affluence before this dreadful catastrophe took place, are reduced to the greatest distress."

THE GRACE OF GOD MANIFESTED.

A Memoir of WILLIAM EKINS, *of Raunds, near Wellingborough.*

BY HENRY ANDERSON.

WILLIAM EKINS was brought up to attend the public worship of God in the Church of England, as his parents had done

before him. But for many years he lived without the possession of true religion, and without any right view of its nature. Any appearance of religion he had, was but the form. He was not careful to keep holy the Lord's-day; but joined with others in divers amusements and wicked practices. When he was about 30 years of age, Mr. Hull, a preacher of Lady Huntingdon's connexion, went and preached at Raunds; he went to hear him, as did many others, because it was "some new thing." He stood at the outside of the congregation, with his hat on, like many of the rest. The text was, "Agree with thine adversary quickly, whilst thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee thou shalt by no means come out thence till thou hast paid the uttermost farthing," Matt. v. 25, 26. The word reached his heart. He took his hat off, and placed it before his face, that he might conceal his tears from being noticed by the congregation, and especially by his scoffing comrades. When the service was ended, he went away, with a dejected countenance and a heavy heart. He did not go immediately home, but retired into a private place to give vent to his grief, and to wipe away his tears. But not soon hearing such preaching again, and forming no particular acquaintance with religious people, his concern for the salvation of his soul soon abated, and, in the course of time wore completely off. It was "as a morning cloud, and as the early dew that goeth away." Or as St. James says, "like a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was." After this, he went on as he had done before, until he heard Mr. William Jenkins preach at Raunds, when he was on the Bedford circuit. Under his preaching he was brought to seek the Lord. His soul was greatly oppressed with the burden of his sins, and his ignorance of the way of salvation. But he sought the Lord with all his heart, and soon obtained a clear sense of the pardon of his sins, through the redemption that is in Christ, and faith in his name; and was made exceedingly happy in the love of God. He said, when he believed God had pardoned his sins, he felt inclined to tell some of his ungodly neighbours of it, and was persuaded they would believe his testimony. But to his great surprize they made light of it; thereby proving the truth of the apostle's words, that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." A Methodist Society was at that time formed at Raunds, of which he became a member; and for true christian piety, integrity, stability, simplicity, love, and a noble generosity in support of what he knew to be the cause of

God and truth, for more than 20 years, he was one of its brightest ornaments. He had the satisfaction to see a sister-in-law join the society, and, a few months before his death, a younger brother, and two of his nieces. Seeing some of his family turn to God gave him very great pleasure. He just lived to see a commodious chapel built and opened at Raunds, and well attended, and many souls turned and turning to the Lord. The day before he was seized with his last affliction, he told me he felt himself better than usual in his body, and very happy in his soul. His affliction gradually wasted his strength. It lasted for fourteen weeks, and was attended with as little pain and privation of sleep as was to be expected in his situation. He soon perceived his affliction would be unto death, as though by a divine presentiment. When afflicted, he expressed no particular desire for his health to be restored, and was with some reluctance prevailed on to have medical assistance; for, said he, "it is the Lord, let him do what seemeth him good." During his affliction, he had strong confidence in God, and when tempted of the devil, he "resisted steadfast in the faith," and "was more than conqueror through him that had loved him." When asked, he was always ready to give a reason of the hope that was in him, with meekness and fear. He had a prayer-meeting at his house, in turn, and when very weak, whilst he could sit up, would pray with those who attended, though only in a few words. He was always pleased to see his Christian brethren, and would talk about the goodness of God to him, till his strength was exhausted. In this state of mind he continued to converse with his family, and any of his friends and acquaintance who called to see him, till silence was imposed on his tongue; soon after which, his spirit was released from its earthly tabernacle, to enter into that "house which is not made with hands, but eternal in the heavens." Thus ended the life of this man of God; who, whether he lived, he lived unto the Lord, or whether he died, he died unto the Lord: whether, therefore, he lived or died he was the Lord's.

William E. was not a man who read much besides the Bible. But he loved the Holy Scriptures, and read them daily. The Bible and Hymn-Book were his constant companions. He was also very diligent in hearing the word preached, and he made good use of his knowledge of the Scriptures, by believing and living accordingly. He was a man of *prayer*. Besides morning and evening; when at home, he always retired into some private place at noon. In family worship, his prayers were short, and when he found it difficult to get the family together, he was wont to say, that he would rather go to bed without his supper, than neglect family prayer. He began a prayer-meeting on the Lord's-day morning at six o'clock; and if at any time, no other

person attended, he would read a chapter in the Bible, sing, and pray. He also began another prayer-meeting on the Lord's-day evening at five o'clock, which he constantly attended. It may be said of him, he "prayed always, he prayed and did not faint."

He was a *humble* man. He saw, with St. Paul, that a sinner saved by grace should "be clothed with humility." Though he was possessed of property which placed him in easy circumstances, his manners, apparel, house, furniture, and table, were all plain. He had no pleasure in seeing the fashions, and hearing the compliments which generally prevail among people who move in, what is called, genteel life; and he was much opposed to expensive shew and finery in dress. It may be supposed by some, that such pleading for plainness was the effect of covetousness. It has been so with some men; but not with him. His heart was not set on this world. When he had a situation favourable to the increase of his property, he voluntarily gave it up to them that stood in greater need. The poor had a friend in him. When he saw real distress, he was ready to relieve it; nor did he do it grudgingly, but of a willing mind. But his greatest care was to support the preaching of the gospel in that connexion of which he was a member. For many years he entertained the Methodist Preachers at his house in his turn. In him they found a constant and faithful friend. As, while he lived, he employed a part of his property for the support of the gospel, so when he died, his pecuniary assistance to the same good cause, did not end with his life.

He was a man of his *word*. He particularly attended to these words of our Lord, "Let your communication be yea, yea; and nay, nay; for whatsoever is more than these, cometh of evil." He sincerely hated dissimulation, in making bargains or promises, whether in business or any other affairs. When he passed his word, he never forfeited it, or made use of equivocation. If "he swore to his own hurt, he changed not." In this he felt greatly concerned for the purity of his christian character, the approbation of God, and the benefit of society, that men may have confidence in each other, as far as it is due to human testimony. He greatly lamented when he saw any want of uprightness in this respect, in professors of our holy religion.

He loved the Methodist discipline, and was much attached to class-meetings and love-feasts. He generally spoke at love-feasts; and his short, plain, pertinent remarks on his own religious state and feelings were heard with attention and profit, and they generally helped to enliven the meeting. He was very constant at class-meeting. His leader says he had not known him miss his class more than twice when he could have attended for more than twenty years. Once he forgot the time, whilst he

was talking to his aged mother on religious subjects; and the other occasion was of a similar kind. Though he was in the farming business, he would contrive to be at his class, if not the whole, yet some part of the time, both in seed time and in harvest.

Miss Elizabeth Ekins, niece to Mr. William Ekins, of Raunds, the subject of the former memoir, was much profited by the instructions and example of her uncle, who lived with her father till he was married, which event took place two years before his death. When she was very young, she remembered that her uncle had often talked to her about her duty to God, and how she ought to live to please him; and that he also sang hymns, some of which she learned. The Spirit of God enlightened her mind to see that she had offended her Maker, on account of which she was troubled at or before she was six years of age. At eleven, she was more deeply concerned about the salvation of her soul, and began to bow her knees in prayer to God; and she often wept for her sins and early transgressions: but having no particular acquaintance with any young women who were under the government of religious principles, she associated with such as took more pleasure in earthly things; and she became so much like them that she left off prayer. About fourteen, she went to a boarding-school; and while there, she could not see that the pursuit of dress and fashion was the way to be happy. When she left the school, she found her elder sister had joined the Methodist society. She saw that her sister was very much altered, had become plain in her dress, was very attentive to her religious duties, and took delight in the means of grace. She found she could have no companion in her sister, unless she sought the Lord with her. As there were several persons in the town at that time earnestly seeking the Lord, as well as others who had "tasted that he is good," some of whom were young women, she got into their company, and was much profited by their conversation; became deeply concerned for the welfare of her soul, and began again to bow her knees in prayer. She was invited and went to a class meeting; and she sought the Lord with great diligence. She both saw and felt herself a vile, guilty, miserable sinner, insomuch that she was at times in painful doubt whether she should ever obtain mercy; and was under some degree of temptation to leave off meeting in class. But some of the society were very diligent in their affectionate attentions to her, both for her salvation and continuance among them. She was prevailed on to attend, and fourteen weeks after this she obtained a sense of the favour of God, while meeting in class. To that meeting she went with so very heavy a heart, that when her leader spoke to he, she could return him no answer; but, at

the concluding prayer, her mind was fully released from the burden of guilt for her past sins, and her soul was made exceedingly happy in God her Saviour. For three days she continued in a state of uninterrupted joy. When the powerful sensation of that joy had somewhat abated, a doubt arose in her mind, whether she was saved as she had believed; but such were her views of the love of God to her, the sufficiency of the redemption in Christ for her, and the renewed visitations of the Holy Spirit in her, that uncertainty, in that important matter, had place but a little, if any at all, in her. She soon began to meet in band with her sister and another young woman, which tended greatly to her growth and establishment in grace. She became a teacher in the Sunday-school, helped to instruct the children, and in her class, and sometimes at prayer meetings, she engaged in prayer; and her humble and earnest addresses to God were attended with much profit to them who heard her. She gave herself so completely to God, according to her ability, time and circumstances, as to be "ready to every good work." Till the time she was confined by affliction, she never neglected her class or band meeting, when able to attend; and when she was confined, the class was met at her father's house. It was about a year after she had joined the society, that she was arrested by a consumption, which carried her off in about six months. When she could not get out to the means of grace, I called on her, and desired her to give me a statement of her conversion to God, and the evidence she then had of her acceptance with him. On those important subjects she gave a very satisfactory account, both of the safety and comfort of her soul; the substance of which is given in this memoir. In a conversation I had with her some weeks after, she observed that she had both seen and felt the importance of knowing her heart to be "cleansed from all unrighteousness." She earnestly sought this grace, and after some time she had such enlargement of heart in the love of God, that from that period to her death, she was filled with greater peace and joy than before.

In this part of the narrative, I would connect a circumstance of consideracle interest. Her parents and other relations were very desirous that her health should be restored: but when they saw the best medical help, and all other means fail, they looked forward with solemnity, yet with Christian hope, to her death. But about six or seven weeks before her departure, a brother of her's, about eleven years of age, was seized with a complaint of which he died, about a fortnight before her. This youth was a boy of but few words. After the death of his uncle, through the serious turn of his sisters and the help of his school-master, he was much restrained from evil, and attentive to religious instruc-

tion. That which led me to have favourable thoughts of his religious impressions, was what took place twelve months before his death. He saved his pocket money to purchase himself a Bible; and when it was not sent as soon as he expected, he evidently felt it a disappointment. When the nature of his affliction was understood by medical men, as admitting of very little, if any, hope of his life, for many days a deep concern was felt in the family for the salvation of his soul. Under his affliction, he prayed to God for mercy, and many others prayed with, and for him; and their united prayers were not in vain. God heard, and sent the spirit of adoption into his heart His mother was with him at the time. He told her how happy God had made him! —what love he felt in his heart! At that time he was enabled to say such things about the goodness of God to him, the sufferings of Christ for his salvation, and his hope of heaven, as filled his father and mother, and all that heard him, with great surprise. His father said, if he had not heard him, he would not have believed his son could have spoken so wisely on his own experience, and other religious subjects. After his father had heard him, he became more fully persuaded that his illness would terminate in death. Miss E. rejoiced to hear what great things God had done for her brother. As she was below, and he above stairs, both confined to their beds, she was carried up to him, to hear his testimony from his own mouth. On the evening her brother was buried, she was taken with strong pain in her side. Her mother being alarmed at it, and expecting her immediate death, she told her not to be troubled for her, saying, "Mother, how happy I am! how happy I am! I want to die, and be where my brother is." When very weak, and much troubled with her cough, one said to her, "Dying is hard work:" she replied, "No, not to me." When she had said nothing for some time, and her friends thought she could speak no more, about three hours before she departed, she saw her mother and sister in the room; and, quite unexpectedly, spoke aloud to her mother, and said, "Mother, pray for my release: they are coming, they are coming for me!" These were the last words she was heard to utter, and soon after, she expired, May 26, 1814, in the sixteenth year of her age.

Miss E. had a short Christian race, but it was well run. She was the first young woman who died a member of the Methodist society at Raunds, and has set an excellent example of the power of divine grace, as "able to save to the uttermost:" and, even in prospect of immediate dissolution, enable its possessors "to rejoice with joy unspeakable and full of glory." Her uncle shewed the way to the aged, how both to live and die happy in the faith of Christ. Miss E. shewed the power of true religion to young people, as, at an age when such are apt to calculate on

gratifying themselves with the pleasures of this world, she, having just finished her education, to qualify her the better for society, and having prospects of rather a flattering nature for placing her above want, rose above all these allurements to attach her to this world, and so manifested her faith in Christ, her love to him, and desire to be with him, as to resist their combined influence, and any thing that courted her stay on earth. Her still younger brother set an example of knowing the Holy Scriptures in his youth; nay, even in his childhood; and "that out of the mouths of babes and sucklings God can perfect praise." Miss E. said she found all the means of grace both profitable and pleasant to her soul, but her band-meetings most so. Of the books she read next to the Bible, Mr. Wesley's "Christian Perfection" had been of the greatest benefit to her. She was one of those rare characters of her sex and age who answered the description given by St. Paul of virgin piety, in his day: "the unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit." In this family have been seen the blessed effects, both in life and death, of hearing the gospel preached, when attended with divine power, and received by faith; and this will be more abundantly manifest "at the resurrection of the just."

HENRY ANDERSON.

A SHORT ACCOUNT OF WILLIAM ADAMS,

A useful Local Preacher.

I believe he was born in this town, (Birmingham) and inclined to sobriety from his youth, a very uncommon thing in this place, which abounds with drunkenness, lewdness, and Sabbath-breaking, more than any town which I know in England. However, our brother was happily preserved from all gross immoralities: but still he was without God and without hope in the world, nor did he feel any need of a change of heart. As he did not run into the same excesses of riot which other young men did, most probably he thought highly of himself, and was ready to say to another, "stand by thyself, come not near me, I am holier than thou;" as is common in such cases. The regularity of his conduct was the more to be admired, because his father was very far from being a moral man, as is the case with the generality of working men in this town, so that their poor children are very much to be pitied; for they have neither example nor precept; which makes their situation truly deplorable. The Sunday-Schools are an unspeakable mercy to thousands of poor children in Birmingham; they are humanized, and, I trust, brought to be tolerably moral; and some, I hope, will be Christians indeed.

But to return to our deceased brother. He was a sober, sedate, moral character; and in the pains he took to improve his mind, was an example to young men in general. The way in which it pleased God to awaken him to a sense of his danger was as follows: One Lord's-day, he, and his mother, and sister, were rather sauntering about, and scarcely knew how to dispose of themselves; it being a fine day, they thought they would take a walk to a church about two miles off; and coming by our chapel at Bellmount Row, a place at which they never had been, nor in any other Methodist chapel; and as it was the time of public service, they all went in, and there the Lord in mercy met them, and awakened the conscience of each of them, so that they saw and felt their need of a Saviour. Not long after, William found the "peace of God which passeth all understanding," and I believe he held it fast to the latest moment of his life. Some years after he obtained a sense of the mercy of God to his own soul, he felt it impressed upon his mind to publish the same salvation to others; and after the usual mode of trial, he was taken into the local preachers' plan, and well received wherever he was sent.

He took great pains to improve his talent by reading, writing, and consequently by thinking. He was a man of prayer, which indeed all should be who bear a sacred character, or however splendid their talents may be, they are only like painted guide-posts, they shew the way, but are not walking in it: whereas the true guide must shew the traveller the way by walking before him. Such was the character of our deceased friend; his walk was the walk of a true Christian, an Israelite indeed, in whom there was no guile; so that I have no apologies to make for any blunders or improprieties in any part of his private conduct, in any relation or connexion in which he stood. A consistent character is highly becoming every professor of religion, but more especially every preacher of the gospel; and such was the character of our deceased brother. On the one hand, there was nothing airy or foolish in his behaviour or conversation, nor was there, on the other, any thing sullen, censorious, gloomy, or forbidding. He was cheerful, but not a trifler; solid, but not sad.

He was very much given to study, and hence would be up at 3 or 4 o'clock in the morning, reading and writing. He left many quires of paper, in which he had written his thoughts upon various subjects, which do credit to his judgment as well as to his manner of spending his time. Indeed, it seemed to be his study how to redeem time, and how it might be devoted to the best of purposes. A worthy example. May all who preach the gospel imitate him as he did his Divine Master.

What brought him to an early grave was a decline, brought

on by taking cold in consequence of being wet, I think, in returning home after preaching one evening. Going out of warm rooms full of people, in cold rainy nights, has, I believe, hastened the death of many a good man. After the exertion of an hour's public speaking, all the pores being open to the night air, it is a wonder many more do not bring themselves to a speedy end, as this young man did; and yet many of our friends do not sufficiently consider this. Some have very coldly said, "O, they cannot die in a better cause." Very true, but if that untimely death may be prevented, it is little less than murder in such as will not prevent it.

He languished near a year, struggling with his complaint, till towards the latter end, and then he went off rapidly. I saw him the night before his death, and found him calmly and confidently waiting for his dismission. Several brethren saw him on the day on which he died, and found him in the same serene, sweet frame of mind in which he had lived; and his exit was so easy, that they who were in the room with him, did not know, till after some time, that he was dead. "Precious in the sight of the Lord is the death of all his saints." His death was improved by a sermon from Job xiv. 10, to a large and attentive audience. O, my God! let my last end be like his!

Birmingham, Jan. 25, 1815. T. TAYLOR.

MEMOIR OF JEREMIAH WHITFIELD.

To the Editor of the Methodist Magazine.

DEAR SIR,

IF the death of a man, who was not remarkable for eminence in this world, but for devotedness to heaven, during the space of 44 years, is a circumstance not unworthy the notice of those who fear the Lord, the following account will, I hope, be suffered to occupy a page in the Arminian Magazine.

Liskeard, I am, with sincerity and affection,
July 7, 1815. Your obedient Servant,
JOSEPH BURGESS.

JEREMIAH WHITFIELD was born in the year 1747, and passed the first three and twenty years of his life without any occurrence which claims public attention. He was happily exempted from that indolence and dissipation which are usually attendant on affluent circumstances. From his youth he was addicted to industry and temperance, virtues which have a tendency to improve the intellectual powers, and to compose the mind; and which, in the subject of this memoir, produced their natural effects.

He was particularly fond of retirement, and in the 23d year of his age it was his general custom, after he had finished his day's work in the Dock-yard, to spend the evening in walking alone round the barracks in Plymouth-Dock. His meditations soon took a religious turn; his mind became deeply impressed with invisible and eternal realities; he looked forward to death and judgment with solemn concern, and although he had not departed from the paths of justice or sobriety, yet the remembrance of his past inattention to divine things, of his ingratitude to God, and of his occasional deviations from the divine laws, filled him with shame and remorse: he was particularly distressed on account of his attachment to dress, a species of vanity which in him was conspicuous. In this state of mental dejection he went one evening to the Methodist Chapel, (then called the lower room) and heard Mr. Cownly preach on the history of Naaman, the leper. Mr. Whitfield was graciously affected under the discourse; wished to speak to the preacher; but was too timid to seek an opportunity.

His desires to prepare for a better world continued to increase, and shortly after, he received from Mr. Dempster, the preacher stationed in Dock, a note, by which he was admitted upon trial into the society. This was in the year 1772, when the number in society was only 33. In about 4 years after, he was appointed a class-leader. A few years subsequent to this, when at work one day, he fell down from the side of the ship, and received an extensive fracture of the head. The operation of trepanning he underwent with great fortitude, and patiently lay under this calamity for ten weeks. His pains were exquisite, but he remained in possession of his senses, and could even glory in tribulation: his mind was frequently animated by that expression, "The keys of death and hell are to our Jesus given."

On his recovery he was made a cabin-keeper in the Dock-yard, and filled this office 35 years. For 15 years he officiated as clerk in the Methodist Chapel, Windmill-hill; of which chapel also he was a trustee. Early in the year 1814 he was dismissed from the yard, and put on the superannuated list. As it was now necessary for him to be more economical in his expences, he removed to Polperro, a small sea-port town in the south of Cornwall, and distant from Plymouth-Dock 18 miles. He had filled the office of class-leader 40 years; two members of his class became itinerant preachers, Mr. William Palmer and Mr. William Stevens. As the class was numerous and greatly attached to him, Mr. Henshaw, the superintendent of the Dock circuit, found it difficult to appoint a successor; but he very judiciously divided the class; gave the names of five persons qualified for the office to Mr. Whitfield, with liberty to select two, which he accordingly did.

Shortly after he came to Polperro, an attempt was made to form a new class. Mr. Whitfield cheerfully undertook this labour of love, and in a short time so far succeeded, that about a dozen persons attended this means of grace, all of whom, with the exception of two or three, were new members. From the very high esteem in which this man of God was held, we had every reason to hope that his labours would be highly conducive to the promotion of religion; but Providence designed that his employments and enjoyments should have a far more extensive field of operation in the eternal world.

Dr. Couch, who attended him, gives the following account of his death:—

"Our friend, Mr. Whitfield, had the misfortune, a great many years since, to receive an extensive fracture of the head, which may be considered as the first cause of those attacks which finally put a period to his mortal life. Some time before his coming to Polperro to reside, I learn that he experienced a slight attack of what was considered to be apoplexy; about the beginning of 1814 he had an attack of a similar nature, but being from home at the time, I had not an opportunity of seeing him until his recovery was so far advanced, that the nature of his disease could not be accurately ascertained. On the 4th of November, 1814, after dinner, Mr. Whitfield took a short walk, and was presently after found in a state of insensibility, in the lane. Being removed to his house, his powers of recollection and knowledge returned to him, but not his speech, which was gone for ever. In a little time the hopes entertained of his speedy restoration vanished, and such a degree of stupor succeeded, that it was judged proper to open the temporal artery, from which the blood flowed freely; but in vain. Early on the morning of the 6th of November, our friend expired. J. Couch."

Jeremiah Whitfield was upright and steady in his conduct, modest and meek in his deportment: a spirit of love evidently appeared in the whole of his conversation. His attendance on the means of grace was conscientious and unremitted to the last; and his desire to be useful in the church of God was no less conspicuous. These graces in him were not only principles, but habits of holiness; not only existing, but increasing; shining more and more to the perfect day.

It is customary in the delineation of the christian character, to conclude by pointing out the imperfections of the man; but whatever disposition I have to comply with general customs, in the present instance I do not know that it is in my power. With natural imperfections this account has nothing to do; and with regard to moral evils, they certainly did not appear in the conduct of him whose peaceful death is here recorded. We speak not of the time previous, but of that subsequent to his

conversion, and particularly of his latter days, when his soul was deeply imbued with the grace of God.

I knew him during the space of 9 months only; and from the most minute and impartial observation, of which I was capable, I can truly say, I never saw any thing in his deportment contrary to the gospel of Christ. And if the Psalmist did really believe that there could be such persons as those, to whom he directs our attention in the following words, I believe Jeremiah Whitfield was one of them:—"Mark the perfect man, and behold the upright; for the end of that man is peace."

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

SIR,

No man respects the unalienable right of private judgment, especially in matters of a religious nature, more than myself; no man abhors the idea of persecution for the exercise of this judgment more than I do: I can therefore neither wish to command another's faith, nor *gore* my hands in *his blood* for not thinking as I do, or worshipping with me: and while I respect the right of others, I must also respect my own; and I do claim for myself what I wish others to enjoy. But there is a church in Europe that *pretends* to authority over my faith, and denies me this claim; that says she is the *supreme*, *infallible*, and only *true* church; that brands me as an *heretic* for not crediting her monstrous *absurdities*; that has said, "*Nec fidem, aut sacramentum infideli esse servandum*," i. e. neither *faith*, nor *oath* is to be *kept* with *infidels*: that would expose me to the *horrors* and *tortures* of an Inquisition: *broil* me on a gridiron; or *burn* me at a stake, as one of those *heretics*, had she but *power*.

Many persons were *beginning* to think that *popery* is not the same now that it once was, that it had renounced its former principles, and was become an altered system; but this, Sir, cannot be the case, as long as its advocates believe the *infallibility* and *supremacy* of their church. We have ample proof on this subject; its own members openly avow that their church is unaltered; and recent events abundantly prove that "*Persecution* and *cruelty* are (still) in its *principles*, *practice*, and *spirit*."

And as members of this church are using their efforts to become a part of the legislature of this country, and if they had power would doubtless crush this "*pestilent northern heresy*;" I do request, Sir, as a *Christian*, a *Protestant*, an *Englishman*, who *fully* approves of the *principles* which placed the House of Brunswick on the throne, that you will re-print the following discourse in your Magazine, that those *principles* which in the 19th century have led their lordships of Belgium to petition a *Protestant* king not to *tolerate* his *Protestant subjects* in the *free* exercise of their religion, which have *elsewhere*

led *infuriated* and *sanguinary* bigots to *murder* their *Protestant* neighbours, and to exclaim, "*Vive le Barthelomi!*" and which would, if power were not wanting, *persecute*, *torture*, and *murder* us also, may not cease to be held in *abhorrence by Englishmen.*

Sheffield, Nov. 25, 1815. ALIQUIS.

PERSECUTION *and* CRUELTY *in the Principles, Practices, and Spirit of the* ROMISH CHURCH.

A SERMON PREACHED AT SALTER'S HALL, APRIL 10, 1735.

BY B. GROSVENOR, D.D.

"*They shall put you out of the Synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service.*"

JOHN xvi. 2.

THESE words may be considered as a *prophecy*, or as a *caution*. As a prophecy, they have been dreadfully fulfilled, by persecutors in all ages, in defiance of the caution contained in them. As a caution, they are entered against the most plausible pretence for persecution in the world, viz. *thinking they do God service*. For if any thing in the world could sanctify so wicked a thing as persecution, it would be the thinking to do God service thereby. But this caution is added here, to prevent any man's thinking so.

I am sorry it has had so little effect: so little, that men have rather seemed intent upon fulfilling the *prophecy*, than observing the *caution*; as if they concluded, that *killing men*, if it was not indeed *serving God*, yet it was serving the church, and that would content them as well: or else, might one not have expected that these words of Christ should have prevented a great deal of mischief that has been done in the world? Are they not spoken with an air of indignation, at so unnatural a conceit, and so vile a practice? A practice declared here, by Christ, to proceed from ignorance of God and Christ, verse 3, "And these things will they do unto you, because they have not known the Father nor me." *q. d.* "They know nothing of the goodness of the Father, or the grace of the Son. If they knew God, they would know, that he 'desireth not the death of a sinner, but rather that he would turn and live.' If they knew Christ, they would know, that the 'Son of Man came not into the world to destroy men's lives, but to save.' If they knew any thing of natural or revealed religion, they would know, that both concur in that golden rule, of 'doing to others as we would be done unto.'"

But instead of that, these sons of violence have all along acted, as if Christ had said, *These things they will do, because* I have given them commission so to do; *as if* they had a commission for doing that which Christ says they will do, "because they know not the Father nor him." It appears then, that persecution proceeds from an ignorance of God and religion. Ignorance and cruelty go together, and are a support to each other; they are "the dark places of the earth, that are full of the habitations of cruelty," and will be *cruel* as long as they remain *dark;* and are kept dark, that they may continue cruel. Ill-nature, interest, love of plunder, or of dominion, have their share in the business of persecution no doubt; but igno-

rant zeal will go a great way in it, where there is not so much malignity; as will appear in two instances I will present you with.

The one is of Saul, Acts xxvi. 9, "I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did at Jerusalem: many of the saints I shut up in prison, having authority from the chief priests: and when they were put to death I gave my voice against them; and I punished them in every Synagogue, and compelled them to blaspheme: and being extremely MAD against them, I persecuted them to strange cities." He calls it MADNESS here, and imputes it to *ignorance* elsewhere, 1 Tim. i. 13, "I did it ignorantly—I was injurious, and a persecutor." Paul, the Christian, condemns what was done by Saul, the Jew, and owns it was *injurious;* notwithstanding *he verily thought he ought to do many* such things, and notwithstanding his *authority from the high-priest.* How far ignorance will excuse, and whether a man acts from ignorance or malignity, God is the judge.

The other instance is Luther: in the days of his ignorance he owns himself a mad persecutor. In the preface to his works, he says, "Above all things I request the pious reader, and beseech him for the Lord Jesus Christ's sake, that he read my books with judgment, and with much pity; and let him remember that I was once a Monk, and a mad Papist. And when I first undertook this cause, I was so drunk and drowned with the Popish doctrine, that I was ready, if I could, to have KILLED ALL MEN, or to have assisted others in doing so, who withdrew their obedience from the Pope but in one syllable."*

Too much of the principles and spirit of persecution came over with the reformers themselves; nor could that leaven presently be worked out. Luther was against putting false teachers to death afterwards; but he was for almost all other punishments the magistrate could inflict. Calvin was a man of excellent learning, piety, and parts; the Reformation owed a great deal to his diligence, courage, and fine pen: but he wrote a treatise of the lawfulness of putting heretics to death; and made the best defence he could for the hand he had in an instance of that nature. Beza was a disciple of Calvin, and grew up to be as great a man. He wrote in defence of persecution, a treatise, which the Papists knew how to make their advantage of, to the running down of many a poor sufferer.† Henry the Eighth, who had so great a hand in shaking off the Roman yoke, put men to death for opinions. Edward the Sixth was over-persuaded by Cranmer to commit some to the flames. It is pity such lovely names as Edward the Sixth, and Cranmer, should be mentioned to any disadvantage, in the same line with persecution and blood. The severities in Queen Elizabeth's reign, for the sake of

* Ante omnia oro pium lectorem, et oro propter ipsum Dominum nostrum Jesum Christum, ut ista legat cum judicio, imo cum multa miseratione; et sciat me fuisse aliquando Monachum, et Papistum insanissimum; cum istam causam aggressus sum ita ebrium, imo submersum in dogmatibus Papæ, ut paratissimus fuerim, omnes, si potuissem, occidere, aut occidentibus co operari et consentire, qui Papæ vel una syllaba obedientiam detractarent. *Melchior Adam Vita Luth.*

† Inter Bezæ Tractat. Theolog. Impr. 1570. De Hæreticis à magistratu puniendis.

uniformity in service and sentiments, were a great blemish to the Protestant name. And if we trace this matter farther downwards, we shall find reason to own, that all parties and denominations, in their turn, have had a notion of serving God by doing mischief to men, men who did not know so much, or could not believe as they pleased, or would not lie, in professing to believe what they did not. The proceedings of the star-chamber, high-commission, and spiritual courts, do abundantly shew, that the spirit of the church, and the spirit of Christ, are not always the same. We hereby see the power of prepossession and rooted opinion, that with a Protestant people it should require almost 200 years to get rid of so wicked a principle and practice as that of persecution; which is here declared to proceed from ignorance of God and Christ, and elsewhere, from malignity and hatred of goodness; is made the mark of antichrist, or of a false church.

The persecution and cruelty of this false church being my part to consider, I shall give you the *notion* of persecution in general; and make good the *charge* of it upon the Romish church, from their *principles*, *practices*, and *spirit*; and then close with some remarks.

1. I am to state the *notion* of persecution in general.

My notion of persecution is this—When a man is hurt in any of his civil rights, without any civil forfeiture or crime, merely on account of the faith he believes, or the worship he practises; when that faith and worship have nothing in them inconsistent with the civil interests of the community, and the peace of the public; and the man is able and ready to give all legal security to the government for the public peace.

The use of force, or of pains and penalties, against such persons, merely on account of their religious opinions, by which opinions the civil interests of the society are no ways affected, and the man in all other respects a good subject; this is persecution. And this is the case of poor Protestant sufferers, who have nothing in the principles of their religion that should hinder them from being good subjects, wherever their lot is cast. But can this be pleaded for Papists? those at least, of them, who avow the *deposing power* and persecuting principles; or refuse to renounce them; in such a manner as a Protestant state may depend on, if there be any such manner to be found out. The breach of the civil peace deserves the animadversion of the civil power, from whatsoever it proceeds. It is all one to the magistrate, whether such breach of the peace proceeds from a mistaken conscience, or from none at all. His business is to keep the peace, *that under him we may live peaceable and quiet lives in all godliness;* and consequently, he is to protect every man's liberty of conscience, among other parts of his office; and *be a terror to those evil doers* who would take away that liberty, where that liberty has no ill effect at all upon the public peace. A liberty, to which we have a natural right, as men, and reasonable creatures; a divine right, as Christians; and a civil right, as Englishmen; so long as none of these rights are forfeited by any opinions, or practises, inconsistent with the common enjoyment of the same rights.

2. I am to make good the *charge* of persecution upon the church of Rome.

This may seem a very needless undertaking; as going about to prove what every body knows; what is hardly denied by Papists themselves; unless when they have a proselyte under management, who has more faith in the priests than in the history of all ages; then, the missionary may venture to say, that the stories of Popish cruelties are all Protestant lies. And yet,

They know where to find those *decrees* of councils, those *canons* and constitutions of churches, that enjoin upon princes the persecution of their Protestant subjects under the severest penalties. They know that to avoid these penalties, popish princes have, in all ages, exercised barbarous cruelties upon their Protestant subjects. They know that their *bishops* at their consecration are sworn, "that they will persecute heretics to the utmost of their power."* They know that if princes are remiss in the affairs of extirpating such as the church condemns, whether that remissness be from pity, or any remainders of humanity, not quite extinguished by that inhuman religion, they are to be *excommunicated;* and if they persist in their merciful disposition, they are to be *deposed*, and their subjects to be absolved from their oath of allegiance, and their dominions *disposed* of to others, more zealous and more deserving.

Thus all possible ways are taken to engage all sorts of people into their persecuting measures; clergy, laity, princes and subjects; and therefore those bloody things that have been done by them are not so much the excesses of particular persons, or the sudden transports of provocation, nor the effect of oppression, that sometimes *makes a wise man mad;* but the natural effect of their established doctrines, the *principles* of their religion, and *practice* upon those principles: the *spirit* of Popery itself being cruelty and tyranny; of such a nature, and so circumstanced, that, as it is not *mended* yet, so I do not see how it ever *can be*. Of each of these a little, as our time will allow.

§ 1. Persecution of men whose conscience cannot comply with their doctrine and worship, let them be ever so good subjects in all other respects, is among the *principles* of their religion.

It is not only *permitted*, as what *may* be done, but *commanded*, as what *ought* to be done. Not only commanded, but *enforced* by the severest penalties; and encouraged by the greatest privileges. It is a specimen only that I can lay before you,† and for a taste. In the fifth council of Toledo, Can. 3, the holy fathers say,

"We, the holy council, promulge this sentence, or decree pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he has sworn among other oaths, to permit no man to live in his kingdom who is not a Catholic. (NUL-

* Pontificale Roman. edit. Antwerp. A. D. 1626. One part of the oath is, "Hæreticos schismaticos aut rebelles eidem Domino nostro vel successoribus prædictis, pro posse persequar et impugnabo."

† They who have a mind, may see a large collection of decrees of councils, canons and constitutions of churches, royal edicts, imperial mandates, and Popes bulls for the extirpating of heretics; in a book entitled, "A discourse concerning the laws, ecclesiastical and civil, made against heretics," &c. Re-printed in the year 1723.

LUM NON CATHOLICUM.) And if after he has taken the reins of government, he shall violate this promise, let him be anathema maranatha in the sight of the eternal God, and become fuel of the eternal fire." (PABULUM IGNIS ÆTERNI.)*

The council of Lateran, under Pope Innocent III. They say, "We excommunicate and anathematize all heresy, condemning all heretics, by what names soever they are called." And if that were all, those would not be much frighted, at being turned out of a wicked church, who see it their duty to "come out from amongst them." Rev. xviii. 4. But it follows—"These being condemned, must be left to the secular power to be punished.† And those who are only suspected of heresy, if they purge not themselves in the appointed way, are to be excommunicated; and if within a year satisfaction is not given, they are to be condemned as heretics." By the same council it is ordained, that the secular powers shall be admonished, and induced, and if need be shall be *compelled*, by church censures, let them be of what office soever *(cujuscunque officii,)* as they would be counted believers, so for the defence of the faith, they must take this oath—"that they will endeavour, *bona fide*, and with all their might, to exterminate from every part of their dominions all heretical subjects, universally, that are marked out to them by the church. So that from this time forward, when any one is promoted to any power, spiritual or temporal, he shall be obliged to confirm this. But if any temporal lord, being required and admonished by the church, shall neglect to purge his land from this heretical filthiness, he shall be tied up in the band of excommunication by the Metropolitan and his comprovincial bishops. And if he should neglect to make satisfaction within a year, it should be signified to the Pope, that he might from that time pronounce the subjects absolved from allegiance to him, and expose his territories to be seized on by Catholics, who, expelling heretics, shall possess them without contradiction."‡

You see the *penalties* for not persecuting Protestents when it is in their power; deposition, and loss of their territories, in this life; and hell-fire in the next.

Let us now take notice of the *privileges* granted to those who do labour in this blessed work of extirpation. In the same chapter it is added: "But Catholics, who having taken the badge of the cross, shall set themselves to extirpate heretics, shall enjoy the same indul-

* Caranza Sum. Conciliorum, p. 404.

† Cap. 3. De hæreticis, Caranza, p. 602. Anathematis gladio feriantur, et usque ad satisfactionem condignam ab omnibus evitentur.

‡ Cap. 3. Moneantur autem et inducantur, et si necesse fuerit compellantur, sæculares potestates, *cujuscunque officii;* etiam sicut reputari cupiunt et haberi fideles—subjectos universos hæreticos ab ecclesia denotatos, *bona fide, pro viribus* exterminare studeant.

Si vero dominus temporalis requisitus, et monitus ab ecclesia, terram suam purgare neglexerit ab hac hæretica fœditate, per metropolitanum et comprovinciales episcopos *excommunicationis vinculo innodetur.* Et si satisfaccre contempserit infra annum, significetur hoc summo pontifici, ut ex tunc ipse vasallos ab ejus fidelitate denunciet absolutos, et *terræm exponat catholicis occupandum, qui eam, exterminatis hæreticis, sine ulla contradictione possideant.*

gence, and be fortified with the same privilege, as is granted to those who go to the recovery of the Holy Land."*

And elsewhere I find a release from *penances* promised, and a *greater degree of everlasting happiness than others may expect.* Such *penalties* upon the neglect of exterminating heretics, and such *rewards* promised for doing it! Is there a religion under the cope of heaven so calculated for spoil and ruin, and general destruction of "peace on earth, and good-will to men," as this?

Since it appears to be a principle of the Romish church, that heretics are to be destroyed, it is time to inquire who are heretics in their account.—I have inquired—and find, that all they who neglect the *authority* of the church, meaning their own church for ever;† all who obstinately defend *wicked opinions;*‡ of which they will be the only judges; all who refuse to *clear* themselves, upon oath, in answer to all questions; all who think otherwise of the *sacrament* of the body and blood of Christ, or of any other sacrament, or of any other *article* of faith, than their church thinks; all who believe not as the church of Rome believes; whosoever shall not obey the Pope's *statutes*, is an heretic; every one who denies the *authority* of a general council to be *derived from Christ*, and that all are to obey it; every one that thinks a general council can *err* in matters that belong to faith and good manners, is to be accounted an heretic.§ And, finally, to make sure work of it, all those are heretics who are not of their *communion:* so that it is in effect to say—that all the world must be destroyed but themselves, to make way for them to possess the earth alone; and truly they went a great way to make this remark literally true with regard to the new world, when first found out; for, according to the account of one of their own bishops, in the space of forty years they destroyed fifty millions of people.‖ Agreeable to Dr. Geddes's notion of popery, as a "political combination, managed by falshood and cruelty, to establish a temporal empire in the person of the Popes:¶ and I add—under the pretence of another world, to engross this world to themselves.

* Concil. Lateran. c. 3. De privilegiis concessis catholicis qui hæreticorum exterminio insistunt.

N.B. This Lateran council was fully established by that of Trent, and the decrees of it are now in full force at Rome.

Dr. BROUGHTON, *in his Great Apostacy, published in the year* 1717.

† Catechis. ad Parochos ex Decret. Concil. Trident. et Pii V. Pont. Max. *Lugd.* 1676.

‡ Concil. Const. Sess. 45. § Binn. Tom. 8. p. 128.

‖ Bishop of Chiapa's Account of the cruelty of the Spaniards in America.

¶ Burnet's Hist. Ref. Vol. 3. p. 176.

(To be concluded in the next.)

OBSERVATIONS ON THE BATTLE OF WATERLOO.

To the Editor of the Methodist Magazine.

DEAR SIR,

CONSIDERING the great publicity that the memorable Battle of Waterloo, or La belle Alliance, fought on the 18th of June, has obtained, and the interesting and accurate descriptions which have been

given of the transanctions of that eventful day, as well as of the *scene* of action itself; it may appear unnecessary to say any thing further on the subject. But as no notice, I believe, has been taken of it in your widely-circulated Magazine, and as it is an event, the memory of which, from its important results, deserves to be preserved, not only in the public annals of our country, but also in every popular religious publication; I have, agreeable to your request, and in as condensed a form as possible, thrown together a few observations that I made during a visit to the plains of Waterloo, while they were red with human gore, and covered with the desolating marks of war. Should you consider them worthy of occupying a few pages in the Methodist Magazine, their insertion, at some convenient opportunity, will oblige,

Your's, respectfully,

London, Nov. 13, 1815. R. LUSHER.

The road from Brussels to Waterloo, a distance of about 12 miles, lies through a thick and extensive wood, called Bois de Soigny. Its being narrow, and the trees which grow very close together on each side being of extraordinary height, give it a very solitary and gloomy aspect, which, with the appearance of fragments of harness, accoutrements, and clothing, that lay scattered on the road as we passed along, together with the feelings which pervaded my mind while I reflected on the *many thousands* of my brave countrymen, who so recently had marched, or rather darted along this road to meet the enemy on those plains I was approaching; and who on those plains had fallen in the sanguinary conflict, filled me with gloom and horror. In addition to this, at one part of this dismal road, we were assailed by the most offensive smell, proceeding, as we conjectured, from the putrid carcases of horses, or, perhaps, the bodies of men, who being wounded and unable to proceed any further, had crawled out of the road into the wood, and there expired and remained unburied. The whole inspired me with the idea of the "Valley of the shadow of death." My mind, however, was partially relieved from these reflections and sensations, by the appearance of the open country, together with the church and pleasant village of Waterloo, which are seen at the distance of about half a mile before the wood terminates, and which have a very pleasing appearance.

On our arrival, our carriage was immediately surrounded by peasants; men, women, and children, loaded with the spoils of the enemy, which they offered for sale; such as brass eagles, which had ornamented the caps of the French infantry; silver orders of St. Louis, which were taken from officers that had been killed; cuirasses, swords, pistols, and balls, together with books and letters which had been taken from the pockets of the slain. But among all these spoils, we remarked that they were careful to shew us nothing that was *British*. On the contrary, had the party been French, it is probable the articles plundered from our slaughtered countrymen, would have been the only ones exhibited. We were tormented in the same way at Mont St. Jean and the other places we visited; nor were they who exhibited those articles very modest in their charges; for they demanded a Napoleon, or twenty shillings, for a rusty bat-

tered cuirasse: but we were *Anglois*, and that was enough to expose us to all kinds of imposition.

Waterloo is a pleasant though small village, containing about 20 houses. In the church, two neat marble tablets have been erected to the memory of general, and other officers, containing their names who fell in the battle. Beside this, there is preserved as a relic, the shell in which the body of the brave General Picton was conveyed from the field, and which the inhabitants shew to visitors. In the burial ground behind the church, lie the bodies of Colonel Fitzgerald and a Prussian Officer, having a stone over each of their graves, with their names and virtues inscribed thereon.

This village, being throughout the battle in the rear of the English army, received but little damage; a few windows only being broken through the concussion produced by the tremendous cannonade, which was distinctly heard at the distance of more than 30 miles. There being little else at Waterloo worthy attention, we proceeded to Mont St. Jean, which covered the left wing of the English army. The following extract from a French work, detailing the particulars of the battle, will give some idea of the bravery and obstinacy with which this position was assailed and defended:—"The points at which the two English wings had taken their station, having been carried, the French army passed the ravine, and approached the positions which vomited a deluge of balls and grape-shot upon them. The charges, which had been ordered, were immediately executed! A most formidable column advanced towards Mont Saint Jean, where a desperate struggle ensued. The French cavalry darted forward at the same time, to seize the artillery, but was assailed in its turn by the cavalry of the enemy; and the carnage on both sides was horrible. Neither one side nor the other would yield an inch of ground. Fresh columns advanced, the charges were renewed, and the position was thrice on the point of being forced; but thrice, after performing prodigies of valour, the French were arrested in their progress."

We left our carriage at this village, and taking one of the peasants with us, as our guide, we proceeded over the field of battle. At a little distance from Mont Saint Jean is the farm house of La Haye Sainte, which was occupied by a party of English. From this point, it will be recollected, the French made repeated and vigorous efforts to drive our brave fellows, in which they at last succeeded; but not till our men had expended the whole of their ammunition. The house, the roof and walls of which were completely perforated with balls, together with the number of graves which surround it, proved with what obstinacy and carnage the conflict had been maintained. We next proceeded over the plain to the farm of Hougomont, which was the point where the English right wing had taken its station. It was here the action commenced, and where the battle raged with the greatest fury. "Towards noon the first discharge of cannon took place from the French line, and a large body of riflemen were dispatched to begin the action. The left vigorously attacked the farm of Hougomont, the buildings of which had been embattled by the

English soldiers, who defended them with excessive obstinacy." The house and garden being nearly surrounded by a high wall, rendered it a strong and important position to the English army. Through holes which our soldiers had made in the wall, they had an opportunity under its shelter of greatly annoying and retarding the progress of the enemy's left wing, which, as we have seen, was detached in the early part of the day to dislodge them; an opportunity which they did not fail to improve. Every attempt that was made to oblige these brave fellows to evacuate their fort proved fruitless, till Napoleon, enraged by their excessive obstinacy, directed his main fire thither, which, with several pieces of cannon and some mortars that he ordered to play upon them, soon laid the buildings in ruins, as they appeared when I visited the spot; and the French troops for a short time remained masters of the place, but were soon driven out again. Again, after a sanguinary effort, the enemy gained possession, and again were driven out; a party of Belgian troops coming round to the breach by which the French last entered, and the English returning by the same way which they retired, the enemy was between two fires, and few escaped. On the other side of the farm is a small wood, in which part of the French army was stationed, and where great numbers fell; for though some of the trees were not more than six inches in diameter, yet there was not one of them which had not received several English balls; while the effects produced by the firing of the French musquetry was equally apparent, though less destructive, seeing our men were covered by the wall: every part of the building that remained, and which was of brick, appeared chipped and broken by the balls. The garden, which had evidently been laid out with much taste, was complety disordered, and the chateau entirely destroyed: the whole had a very desolate appearance. In one part of the premises lay the ashes of a thousand bodies that had been burned, and all around the farm, graves were to be seen, some of them containing 500 bodies.

Leaving this interesting though ruinous spot, with melancholy steps we recrossed the plain in another direction, in order to view the celebrated farm, *La Belle Alliance*. This part of the field of battle, which till late in the evening was occupied by the enemy's line, as well as that part we had just left, and which was occupied by our troops, bore evident marks of the most horrible carnage: crowded graves, blood-stained caps, belts, scabbards, shoes, &c. were scattered in every direction. The farm just named is situated on the left side of the road leading from Brussels. This house, it will be recollected, was for some time occupied by Bonaparte in person; whence he issued his orders, and directed the operations of his army; and though but little more than a hut, and contemptible in its appearance, yet, from its high and commanding situation, it was considered an important position. Its name is written over the door, in addition to which, it is now called the *Wellington Hotel*. The circumstance, however, of the two victorious Generals, Wellington and Blucher, meeting together at this place, in the dark, in the hour of victory, and while pursuing the flying enemy, it was that brought it into notice, and will probably be the means of handing down its name to the latest pos-

terity. La Belle Alliance will never be forgotten while the Battle of Waterloo, and the names of Wellington and Blucher, are remembered. Though some of the outer buildings belonging to this farm were destroyed, the house itself was not much injured; a few balls only having pierced the walls and roof.

It is confidently asserted that not less than 30,000 men fell in this dreadful conflict, whose bodies were left here to slumber in the dust, until

"The last trump of God shall sound,
Awake the dead, and shake the ground."

Having wandered over all this field of blood and death, and examined the different positions, we returned to Brussels, deeply impressed by the dismal scenes we had witnessed. I forbear making any reflections on the subject, having, I fear, already exceeded the limits prescribed to miscellaneous articles in your work.

COUNSEL TO COUNSELLORS.

A few weeks ago, an indictment was preferred against a house of ill-fame in a court leading from Houndsditch to Devonshire-street, which for the last thirty years has been a haunt of impurity. This was the third legal process that has been lodged against the same house, and all without avail, from want of legal evidence as to who was the real occupier of the house. In the course of the trial, one of the witnesses in behalf of the prosecution, while defending himself against some jeering aspersions, repeated in an emphatical manner the words of Solomon—*Her house is the way to hell, leading down to the chambers of death*!—and appealed to the consciences of the defendants in a warm and pointed, but affectionate, manner. It seemed, however, to be without effect; and the counsel for the defendant delivered a very long, eloquent, but evasive, speech, in his vindication. Scarcely, however, had he ended his speech, when he was struck with death! He did not immediately expire, but was carried home, and died the next morning!—The truth of this may be relied on; but we forbear the publication of names, out of tenderness to the living. May it prove a warning to counsellors and judges, that when they hire themselves to defend iniquity, and *take a gift to pervert the ways of judgment*, they may fear the same awful end. It is not a little remarkable in this case, that on the very day this trial took place, the barrister now referred to had been boasting to his legal brethren that he never had enjoyed better health.

REGULATIONS RESPECTING THE SLAVES IN NEW PROVIDENCE.

While we lament that the state of society is such in any part of His Majesty's dominions, as to render it impracticable for our wise and humane government to abolish *slavery*, as well as the *slave trade*, every step taken to meliorate the lot of any, who, from the imperiousness of circumstances, are still in captivity, affords us heartfelt pleasure. The following regulations, adopted by the Honourable William Wylly, on his plantations, cannot fail to meet with the decided approbation of every reader who is alive to the interests of religion and humanity. They were transmitted to us

by our missionary, Mr. Rutledge, in a letter to Mr. Buckley, from which the following is an extract.

"*Bahamas, New Providence, Sept.* 30, 1815.

"Rev. and dear Sir,

"His Majesty's Attorney General, the Honourable William Wylly, sent me the inclosed pamphlet, containing an account of the regulations adopted for his people, on his several plantations. As I am to visit them, and as he has allowed me to make any use of the pamphlet which I may think proper, I have, after consulting some friends, thought it my duty to transmit it to the Committee. As these regulations are well calculated to improve the civil and religious state of those for whom they have been made, I doubt not that you will use them to a valuable purpose. The good man who is the author of them, is the father, the friend, and, I may add, the nurse of his people. He is equally solicitous to promote their temporal and spiritual welfare.

"In a letter which I received from him, he says, 'Sir, I assure you, it affords me great satisfaction to be informed that you are disposed to take the poor people of Clifton (his largest plantation) under your spiritual care.'—This information will give our friends at home, and the public at large, to see how the cause of pure religion is likely to prevail in the Bahamas; and the benefit which the public are receiving through its heavenly influence.

"I am, your's, &c.

"JOHN RUTLEDGE."

The following REGULATIONS were some years since made, for the government of the slaves employed upon my farms in this island; and having been found useful, it is my desire they be henceforth considered as permanently established.

I. Children, as soon as may be convenient after their births, and adults after proper preparation, are to receive baptism; and pains are to be taken to instruct them in their duty as Christians.

It must, however, be confessed that, owing to the distance of the Capital, and the want of Clergymen of the Established Church, but little has hitherto been effected towards their spiritual welfare. An allowance of twenty pounds a year is appointed to be paid to any respectable Minister, of any description of Protestant Christians, as a compensation for the trouble of visiting the people of Clifton, four times in the course of the year.

II. The people are regularly to attend at the Chapel, at eleven o'clock, every Sunday forenoon, to hear Prayers, which will be read to them by the driver; * the name of every defaulter is to be noted in the Plantation Journal, and unless a sufficient excuse shall be made, every slave, so neglecting to attend, shall be obliged to perform a full task upon the next Saturday.

III. The Funeral Service is to be read by the driver,* at every interment.

IV. Good Friday is always to be kept holy, and the people are not to be permitted to work in their grounds, either on that day or on Sundays.

V. Prayer-Books and spelling-books are to be furnished for the use of the people, who are to be encouraged to learn to read and write. Three guineas are to be paid to the driver (or any other fit person) for each pupil taught to read a chapter in the Bible or New Testament, and to repeat the Lord's Prayer, and Creed. This premium, however, not to be paid for more than ten pupils in any one year.

VI. Christmas Day, and the day next before and after it, are holidays; and half tasks only are to be set the people on Saturday. At Christmas they are to be at liberty, to go where they please; and they are to receive permission to go to town on Saturdays, provided they have poultry, vegetables, or other articles to carry to market.—But they are never to leave the plantations in rainy weather, or when their provision grounds are out of order.

* A kind of overseer, who in the absence of a minister, is appointed to perform this office.

VII. Every man, upon taking his first wife, is entitled to a well built stone house, consisting of two apartments, and is to receive a sow pig, and a pair of dunghill fowls, as a donation from the proprietor.

VIII. Sufficient land is set apart for the use of the people, and half an acre is annexed to each house, as the property of the occupant for the time being; separate pastures are allotted for their hogs; and each head of a family is permitted to keep one sow: but to prevent their pastures from being overstocked, the whole of the pigs are to be sold off, when fit for the spit, one only excepted, which may be reared for pork, if confined to a pen. One quart of corn is to be stopped out of the weekly allowance of every slave who keeps a sow; and is to be delivered to some trusty negro, chosen by themselves, who is daily to feed the hogs that may be running in their pasture; nothing is to be deducted from the allowance of any slave, who may choose to keep his hogs in his own pen.

IX. Two suits of oznaburgs, or some other coarse linen; and one suit of woollen, are to be allowed annually, to each slave, of whatever age—A blanket once in three years—and the women receive an additional blanket, and a straw bed, at each time of lying in. The midwife's fee is three dollars; but she receives nothing if the child should die within the month.

X. The drivers are not to inflict any correction exceeding one dozen stripes, (without stripping or binding the offender) except by order of the proprietor, or his agent: and to prevent oppression, notes are to be made in the Journal of every punishment inflicted, however small.

XI. In cases of Adultery, the man forfeits his hogs, poultry, and other moveable effects; which are to be sold, and the proceeds paid over to the injured husband—Both offenders are moreover to be whipt; their heads to be shaved, and they are to wear *Sack-cloth*, (viz. gowns and caps made of cotton bagging) for the next half year; during which time they are not to go beyond the limits of the plantation, under the penalty of being whipt.

XII. The offence of running away is also punished by whipping, shaving the head, wearing sack-cloth, confinement to the plantation, and forfeiture of goods, which last are to be seized by the driver. They are afterwards to be sold, and the money laid out in the purchase of books for the School.

XIII. All punishments exceeding one dozen stripes are to be inflicted with due solemnity, in the presence of all the slaves of the plantation, and with the common military cat. West India cart-whips, and American cowskins are utterly prohibited; and no punishment can lawfully exceed thirty-nine stripes.

XIV. The Proprietor claims the pre-emption of all hogs, pigs, poultry, and eggs, which the people may have for sale, and for which he is to pay the Nassau prices; to be fixed by the driver and two other men chosen by the seller.

XV. An ox (or a competent number of hogs) is to be killed for the Christmas dinner of the people; and Rum, Sugar, Pipes and Tobacco are served out on that day.

XVI. The proprietor allows the driver, at Clifton, and the principal herdsmen at Tusculum, a brood mare each, for the purpose of enabling them more frequently and expeditiously to ride over the pasture grounds and other lands. They are not to sell those mares; but are entitled to their increase. He moreover gives them an allowance of twelve guineas a year, each, in quarterly payments, in addition to the usual plantation provisions and clothing. This, however, only when no overseer is employed.

XVII. A scarcity of provisions has sometimes made it necessary to reduce the weekly allowance of provisions below that which is established by law, in which cases the children are to be victualled by the nursery wo-

man; and all deficiences are immediately to be made up in money, to labouring hands, according to the current price of Guinea corn in Nassau.

XVIII. People in the *sick list* are not to remain at their houses, except by express permission; but on being taken sick, are forthwith to repair to the hospital, where proper attention will be paid to them. While in the hospital, they are to be properly supplied with tea, gruel, broth, and other necessaries; but are to receive no regular allowances of provisions.

XIX. On working days, the children are to be carried, early every morning, by their mothers, to the nursery, where proper care will be taken of them during the day; and their mothers are to call for them when they return from their work in the afternoon. Women who have children at the breast, are never to be sent to any distance from the homestead.

XX. These regulations are to be publicly read to the people immediately after prayers, upon the first Sunday in January and July, in every year.

Given under my hand, at Nassau, the 15th day of July, 1815.

WILLIAM WYLLY.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. TURTON, to the MISSIONARY COMMITTEE.

Harbour Island, June 19, 1815.

Hon. and Rev. Fathers and Brethren,

Seeing the Lord has continued his goodness, and enabled me to do something in his vineyard, I feel it my duty to inform you of my proceedings since our District Meeting.

According to our regular order of exchanging in these islands, New Providence became my circuit this year; but as brother Ward was not acquainted with the islands, the manner of travelling, living, &c. and I was not able to do the duty of N. P. through the summer months, I concluded it best to leave him on the circuit, especially as he requested it. Accordingly, I set sail on April 21st, and arrived the next day, at Harbour Island, the healthiest spot in the Bahamas. Blessed be the name of the Lord, I found all things much as they had been described at the District Meeting. The people, or rather, many of them, were hungering and thirsting after God, and growing in grace. They received me with great joy: our meetings were numerous and lively, and every thing promised future prosperity.

When brother Dowson was on this circuit, the temporary addition to the old hired house, became considerably too small for the congregation; and the old-hired house, from hurricanes, became so much out of repair, that, in rainy seasons, it could not be used with any degree of comfort. He wrote to me on the subject, signifying, at the same time, that the people were willing to assist in building a chapel. I requested him to propose a subscription, and see what could be collected. He did so; and got forty-six pounds, thirteen shillings and sixpence sterling, on his subscription list. This I thought was considerably too small a sum to begin with, having no other means to obtain money for carrying on the work: but as Harbour Island was my station for half this year, I proposed making the trial whether something more could not be obtained, to encourage the undertaking. On my arrival, I mentioned the matter, and received for answer, that "the people were poor; and that the scarcity of provisions called for every shilling they could get." On hearing this, I gave up the thought of building, and concluded, that, though our accommodations were small and bad, nay, very bad, they must do for the present; there was no way to better ourselves. While I was thus in despair, of accomplishing the desired end we had in view, a member, who lately joined us, and who is the most opulent on the island, came forward, contrary to my most sanguine expectations, and said, "Sir, a chapel is really wanting in this place, and the people cannot spare much at present to assist in the building; but if you will undertake the building, I will furnish you with money; and when the chapel is finished, let the seats be sold yearly, and I will receive the price of them in part payment." I thought this a way opened by Providence, for getting a chapel, and observed, "Sir, we cannot at this moment command money; but if you will furnish us with what is wanting for the work, in addition to the subscriptions, when the chapel is finished, and seats sold, you shall have the price of them; and whatever is then due to you, I will, according to custom, pay you interest for."

The chapel is begun; and as I have from three to four months to remain here, I hope to see it finished before I leave the place. The work in this place is worthy of a chapel. There are several small places connected with this, that make a respectable congregation. The people at two of these places have built small chapels at their own settlements. Indeed this town, independent of any other, affords a genteel congregation. Many profess to be members of the Established Church; but they regularly attend our service, and will purchase seats in our chapel.

As soon as the inhabitants of Green Turtle Key heard of the work in this place, the chapel building, &c. they sent me the following letter, signed by twenty-one persons, who appeared to me to be heads of families.

"*To the Rev. Mr. W. Turton, Green Turtle Key, June* 1, 1815.

"Sir,

"This being the first time that we ever presumed to write to you, we beg to be excused for making so free; nor should we have done so now, had it not been for the pressing occasion which compels us to it. In short, Sir, we are like so many sheep going astray, for want of a shepherd. Do therefore, good Sir, if you can possibly make it convenient, come over to see us; and God Almighty, we hope, will bless your endeavours. Accept our best respects to you and Mrs. Turton; hoping that this may find you and Mrs. Turton in good health, we remain, with all due respect, dear Sir,

"Your most obedient servants."

This was signed by twenty-one white people, most of whom, I understand, have slaves. In reply to their letter, I informed them that the building of the chapel in this place would detain me here some months; but that as soon as it should be finished, I would visit them. As I was writing to brother Ward, I mentioned the invitation; and I understand that he has left brother Rutledge on the circuit, and gone to Green Turtle Key.

I am happy to inform you, that God is powerfully working for his own glory. I think most of the Bahama Islands will be taken up, provided the committee can assist in bearing the expenses. Places, you see, open before we are able to supply them.

I am truly sorry that it is not in my power to be as active as I was formerly; my strength fails, but the Lord knows my heart is engaged in the work. When I look around, and see the change in these islands, since my arrival in 1800, it affords a pleasing reflection, and leads me to be thankful to God, who brought me hither, and sent other labourers into this part of his vineyard.

I am, Fathers and Brethren, your's, &c.

WILLIAM TURTON.

Letter from Mr. WARD, to Mr. BUCKLEY.

New Providence, August 11, 1815.

Dear Brother,

I am fully persuaded, from personal interviews with you, that nothing is more pleasing to you, and your brethren of the Committee, than to hear that our conjoint efforts to promote the interest of the Redeemer's kingdom are owned of God.—I thank God, that this is still the case with us upon the Bahamas. An effectual door is open here for the preaching of the word, upon several of the settlements around us. One of these I have visited, and I give you the following extract from my journal relative to that subject.

In the latter part of May, and beginning of June, I had a severe bilious complaint, nor was there any probability of my recovery from it while I continued in Providence. It was, therefore, judged requisite by the leaders and principal friends in town, that I should take a voyage to Abaco: and as brother Turton had received a petition from that place, signed by the principal inhabitants of one of the largest settlements in that district, my usefulness among them was anticipated. With these two objects in view, I embarked for Abaco, or rather Green Turtle Key, in the Abaco district, June 17, on board a small sloop belonging to that place, commanded by Mr. Benjamin Lowe, a man of genuine piety. This was a circumstance which made my voyage both pleasant and profitable. About one o'clock, the weather was very squally; and, during the afternoon, we had a great deal of thunder and lightning, which obliged me to keep below, although it was very inconvenient, on account of the smallness of the cabin. The little time I was upon deck, I spent in conversing with Mr. Lowe. His knowledge of the things of God, as well as his heartfelt enjoyment of them, truly astonished me; especially when he told me that he had not heard five sermons for three years. And yet, though thus circumstanced, he enjoys the peace of God in his soul, possesses the witness of the Spirit, and walks in the light of God's countenance.

June 18, We have had very severe weather; the whole of the night it has thundered, lightened, and blown most alarmingly, so that sleep has been denied

us; nevertheless, all things are well: God is with us, and the greatest danger is apparently over. We have got over the bar which separates the Keys from the main ocean. It appears to me now only like a large river; as we have land at a very small distance from us on either hand. I am informed by brother Lowe, that we have passed a settlement of considerable note, called Cherick Sound, where the inhabitants would gladly receive the Gospel. There is a person on board with us who belongs to the above place, and he wishes very much that I would visit it; promising, at the same time, his house for my accommodation.

Sunday evening, seven o'clock, we anchored opposite Green Turtle Key. The news of my arrival had no sooner reached the shore, than the beach was covered with men, women, and children, to welcome me. On my landing, they gave me the right-hand of fellowship, and with every expression of kindness, assured me of the pleasure they felt on my arrival. After taking a little refreshment with friend Lowe, I preached to a hundred and twenty or thirty people, from "Behold, I bring you good tidings," &c. Luke ii. 10. The Lord was with us of a truth; and, notwithstanding the fatigue of the passage, and the sick state I was in, I was so much in my element, that I forgot the body altogether. However the end may turn out, we certainly had a good beginning. While I stay on this settlement, I am to remain at the house we preach in. O that the Lord may bless his word.

Monday, June 19, I have distributed several tracts among the settlers, which they accepted with thankfulness, promising to read them attentively. This evening I preached from Prov. xxiii. 26. An awful solemnity was apparent in the congregation, and many were deeply affected. When I had finished my discourse, I explained the nature of our economy, and proposed to meet as many as were desirous to save their souls, the following evening. Nine persons, with whose views and feelings I was much pleased, met me the following night; and on the 21st, three were added to their number. Having spent part of the following day in going from house to house, in order to ascertain the number and state of the people; I found that there are twenty-four white families, whose slaves and children included, amount to about 193 souls.

Thursday 24, our little class received an addition of two members. Truly the Lord is doing a great work here. This evening I met the class; about twenty persons were present: and while we were singing the first hymn, I experienced such a manifestation of the divine presence, as led me to think that the Lord was about to do great things among us. Nor was this opinion without foundation; for the Lord wrought powerfully on the minds of those who were present. The schoolmaster was so overpowered, that he fell from his seat, and roar'd aloud from the disquietude of his soul. Indeed every heart felt that God was present. From the 24th of June until the 22d of July, God graciously owned his word; and our number increased to thirty-nine; *viz.* twenty-nine whites, and ten blacks. I formed them into classes, and appointed such leaders over them as I judged most humble and most alive to God. I have since heard that they are doing well, with the exception of one man, who, I was afraid, would create them some trouble. May the Lord open his eyes, that he may see his state, and repent of his sin. They have got a house framed for their preacher, and are making every preparation for his support, upon the Methodist plan. Providence, at present, is doing well. The work goes on steadily, and our congregations are upon the increase. Brother Turton is still sick. Brother Dowson is well, and labouring manfully for the Lord. Brother Rutledge is faithful to the cause, and willing to accommodate the Conference in the way proposed by the district. I am, your's, &c.

JOSEPH WARD.

Extract of a Letter from Mr. THOMAS MORGAN, to Mr. JAMES BUCKLEY.

St. John's, Antigua, Aug. 10, 1815.

DEAR BROTHER,

ON a survey of the Lord's goodness towards us since we came on this delightful island, we have indeed much to be thankful for, in regard both to ourselves and the Mission. We are the living this day, and praised be our God that sickness has been kept from our dwellings, except in the case of brother Coultas for a few weeks in December last. In our delightful employ, God has given us one heart, and his enriching blessing accompanies our ministry. We have reason to believe, generally speaking, that we live in the affections of the people among whom we labour, and we can say for ourselves that they are our joy and our crown. The society is on the increase in number, and we are happy to say, in the life and power of religion. Many of the members, during the last year, departed this life, the dying testimony of whom gave us just cause to rejoice over them, as fellow-citizens with the saints, and of the household of God. O! there are in the city above

tens of thousands from among the heathen who are the trophies of redeeming love, and missionary toil. We have cause to rejoice over many under our care, who have evidently received the gospel, and whose lives adorn the doctrine of God their Saviour. Among these are to be found numbers who are not inferior to our friends in England, either in sense or piety, while the majority excel in virtue only. But from the general thirst which the negroes evince for learning to read, and from the establishment of Sunday-Schools among them, we may calculate on their making great improvement in the course of a few years; and there is no doubt that Missionary success will be in proportion.

All our chapels are well attended, and our hearers, as well as members, are generous indeed. We have been at great expense in building a cistern, and making other improvements at St. John's. We have nearly paid off the debt on English-Harbour chapel, and we are now about enlarging the chapel at Parham, where we have 1000 members: and all this, thanks be to God, we have done independent of our funds in England. All the Missionaries are well, and doing well in the different islands.

I am, Your's, &c.

THOMAS MORGAN.

Extract of a Letter from Mr. DAVIES, to Mr. BUCKLEY.

Free Town, Sierra Leone,

MY DEAR SIR, *Aug.* 10, 1815.

LAST night I received your letters by the favour of Mr. Schulye, who, with his wife, arrived in safety in this colony about twelve o'clock at noon. I was truly glad to hear from my native land, particularly to hear that the kingdom of Jesus is in an increasing state, both at home and abroad. The language of my soul is, "Thy kingdom come more and more into my soul, and into the souls of all thy servants, who are thy chosen instruments, to convey this heavenly treasure, even the word of reconciliation, that it may be wafted into the remotest parts of the habitable globe; that the wilderness and solitary places may be glad, and the desert rejoice and blossom as the rose."

I feel truly sensible of my unworthiness for the work of preaching among the heathen the unsearchable riches of Christ; but yet I feel truly happy, when I consider that my sufficiency is of God. I am determined, through divine grace, to devote myself to the work more and more. Blessed be God, we are still spared upon the land of the living; many have been cut down since our arrival. Mr. Hirst and myself are just recovering from a fever. Mr. Hirst had a very severe attack; his pulse at one time was as high as 125 per minute; but He who orders all things for the best, has rebuked the disorder. My dear wife is well, and has thus far escaped the fevers. It is the rainy season with us now, which will not be entirely over till the beginning of October. Our congregations are generally thinner than usual at this time, but we have no reason to complain. Two of Mrs. Davies's class died very happy lately, a mother and a daughter; the mother had been a backslider; she died about a month ago, the daughter last Sunday night. About three nights before she died, she was earnestly seeking the Lord. (Neither of them had obtained pardoning love before they were taken ill, but upon their death-bed, the Lord manifested himself to them.) She called for her grandmother (who is a Methodist) in the night, to tell her what God had done for her soul. "Praise the Lord, (said she,) he hath pardoned my sins; he hath said to my soul, 'Arise, shine, thy light is come—go in peace, and sin no more.' I must see my class-mistress, to tell her also what God hath done for my soul." In the morning Mrs. Davies went to see her, and found her in great pain, but happy in the enjoyment of the liberty of God's children. About half an hour before she died, she had a hard struggle with the enemy. She said, "I have just escaped hell; Satan would have me in, but the Lord delivered me." Soon after, she calmly breathed her last. I have no doubt that she reached the blissful shore. An old member of the society died lately, who was about 100 years of age. I went to see him a short time before he died; and he told us, in a very satisfactory manner, that he had communion with the Father by the Eternal Spirit, and an interest in the Saviour's blood. Glory be to God, our labour has not been in vain in this distant land; and I am sure it never will be in vain as long as it is done in the Lord. O God, teach us to do thy work as thou commandest us to do it, in thine own Spirit. I know that if you could be with us here, you would be delighted to hear the people giving, though a plain, yet clear testimony of the work which God is carrying on in their souls. Blessed for ever be God, for an experimental religion, for a testimony of our acceptance. This is the religion of Patriarchs and Prophets, and of all the com-

pany gone before. This religion, which is after God's own heart, will prosper. When we look upon this vast continent, and think of the thousands of souls which are living in gross darkness and idolatry, or are blind followers of the prophet Mahomet; we have great reason to lament; yet we must not despair. The interests of Christ will prosper. O Emmanuel, why tarry the wheels of thy chariot? But in this glorious work we must be co-workers; for "how can they hear without a preacher, and how can they preach unless they be sent?" I have it in contemplation, when the dry season sets in, to visit the country, the towns and villages in the neighbourhood of Free-Town.

Carrying on a mission in this place is expensive, as all things are excessively dear, and the society but small, though faithful. Were it not for the great expense, I would have certainly petitioned the Committee for another preacher; with whom, were we favoured, one could be in the town, and the other could visit the neighbourhood. But this I must leave at present, hoping to see better days in every respect.

We meet with every encouragement from his excellency the Governor, Col. Macarthy. When Mr. Hirst went to Hogbrook, there was no one to superintend the colonial school; I offered my service for a time, which was accepted, and when his excellency got Mr. Sutherland to engage in the school, he wrote to me, by his Secretary, as follows: "Sir, His excellency, the Lt.-Governor, begs to return you his sincerest thanks for the very handsome manner in which you came forward to perform the duty of first schoolmaster of this colony. His excellency feels highly sensible of your services on the occasion, and requests me to inform you that he has accepted of your resignation. Mr. D. Sutherland, who is appointed to succeed you, will enter upon the situation to-morrow. I am, Sir, your humble Servant, *T. Willford, Secretary.*"

When Mrs. Grant, who had a salary of £100 per annum, was going to resign the girls' school, as there was no person capable of superintending it, I sent word to his excellency, that Mrs. Davies would take the school for a time, not for the sake of any emolument, but for the sake of doing good; and that she would take it until his Excellency could get a fit person for the situation. The next day, I saw the following printed notice posted up. "Notice.—Mrs. Grant having expressed a wish to resign the situation of school-mistress,—Notice is hereby given, that the children who now attend her school, will in future be instructed by Mrs. Davies, who has voluntarily and gratuitously offered to superintend their education, until some other arrangements take place. Such persons as have children under their care, of an age to receive instruction, are requested to send them to Mrs. Davies, at such hours as she may point out. By command, *T. Willford, Sec.*" But as Mrs. G. has not yet resigned, the affair is not quite settled.

The Church Missionary Society are going to erect a large settlement on a hill called Leicester-Mountain, about four miles from this place; which, in my opinion, is a good plan for this country: they will then have the children more immediately under their care.

I have established a Missionary prayer meeting here, on the first Tuesday in every month. Mr. Butscher unites with me: he is very friendly, and is ready to preach or exhort in the chapel at any time, if I cannot attend. Wishing you every happiness, I am, dear Sir,

Your's, &c.

William Davies.

Extract of a Letter from Mr. Shipman, to the late Mr. Rodda.

Kingston, Jamaica, Oct. 5, 1815.

Rev. and dear Sir,

May the God of all grace be your strength and everlasting portion. Amen. Since I had the happiness of your company, and listened to your fatherly advice, I have had my mind variously exercised; but through the mercy of God, I have been kept to the present day.

I apprehend, that long before this, you know that the chapel in Kingston has been shut since the death of our late brother Davis; and that we have exerted ourselves as much as possible to get it re-opened, but in vain. By the last packet I wrote to Mr. Edmondson, to inform the Committee that I had made another application to the Court of Quarter Session, which failed as before. Since the death of brother Davis, the chapel at Morant Bay was also closed against us. But brother Burgar applied at the Sessions this week, and obtained licence to preach in it, so that the chapel there is to be re-opened next Sunday. This is a favourable circumstance, and, I hope, a prelude of greater good.

Since our arrival, I and my dear wife have enjoyed good health, till a few weeks since, when she had a smart fever, but which has been happily removed: I am just recovering from one myself. Praise the Lord, for his abundant love and mercy towards us. I am, Rev. and dear Sir,

Your's, &c.

John Shipman.

CEYLON.

Letter from Mr. HARVARD, to the MISSIONARY COMMITTEE.

Columbo, Island of Ceylon, April 1, 1815.

Reverend Fathers,

I am thankful to be able to inform you of my safe arrival, with my little family, in this place, where the brethren had appointed me to labour: and am happy to add, that my dear wife and child, with myself, are well.

Since leaving Bombay, we have been exposed to perils of no common kind, and to which, persons situated as we were, generally fall a prey. Death stared us in the face, under the form of starvation and shipwreck; but God, in a most signal manner, delivered us, and brought us to this island, by what we supposed an adverse wind, in an unexpected moment, and even when, by the calculations of our captain, we imagined ourselves at least two or three degrees from land.

We coasted it down as far as *Cape Comorin*, very well; but when we had to go out of sight of land, in order to cross the Gulf of Manaar, we completely lost our way: and though it is frequently only a course of a few hours, yet we beat about upwards of four weeks, without seeing land. At the end of that time, the captain imagined we were to the eastward of Ceylon, and as high as 7 deg. 44 min. north latitude in the Bay of Bengal. Being by the wind obliged to steer a north-east course, according to the calculation of our commander, we were going all that way from the place of our destination: and his intention was to go as high north as he could, and then tack about, and drop down on some part of the eastern coast of this island. When we made land, the captain was anxiously waiting a small change in the wind, in order to turn back; but God knew which wind was best for us, and brought us *by a north-east course* to *Point-de-Galle*.

By referring to the map you will easily perceive where we must have been, in order to make Point-de-Galle, as we did: and our great deliverance will be seen, in our making the land at the very moment the captain was looking for a change of wind, and just before the change took place. Had it been the case twelve hours earlier, he would have tacked about, and gone out to sea again. In this case, our water and provisions would have been expended in two or three days; and if we had lingered out an existence so far as the Maldive Islands, the captain not knowing where we were, we might have been shipwrecked on them, as it frequently happens to vessels which are unfortunately beaten off to the south westward of Ceylon. But our God was with us, and answered our wishes, with a wind contrary to that for which we prayed. I trust this mercy will cause us to be more than ever alive to the glory of God, and to lay ourselves out for the conversion of the heathen. How exceedingly has God blessed *this mission* with his peculiar providential interference!

Not being settled in our house, I am unable to send you my accounts; but I will endeavour to forward them by the very next conveyance. I have the pleasure to remain, reverend Fathers, your's, &c.

W. M. HARVARD.

Extract of a Letter from Mr. ARMOUR, to Mr. EDMONDSON.

Columbo, April 1, 1815.

My dear Brother,

Glory be to God, that a door to preach is open here: the fields are white already to the harvest, but the labourers are few. The labours of your youngest missionary, Mr. Clough, have hitherto been attended with the greatest success. According to a letter from him a few days ago, no less than three conversions took place last week. Praise the Lord, O my soul! Mr Harvard arrived from Bombay ten days ago, entered on his labours on Sunday evening last, in the Baptist meeting-house; and on Monday last, being Easter-Monday, he preached to nearly 300 children, assembled from different schools, in the Dutch church in this place, and the Lord was with us. For my own part, I am labouring according to my ability. I have two meeting-houses in Columbo, in which I preach on Thursdays, Fridays, and Sundays, besides visiting schools out of town. Besides the superintendence of the seminary, I preach four or five times every week. My congregations seem to be getting lively; and, I trust that, in concert with your Missionaries, I shall yet see the work of the Lord prospering in this island. May the Lord bless you, my dear brother, and all the connexion to which you belong, and make it to the end of time, a praise in the earth. Excuse, my dear brother, this intrusion of a stranger. When you pray for the peace of Jerusalem, remember Ceylon, and your brethren who are labouring there; and, among the rest, a friend who highly esteems you in the bonds of a pure Gospel.

A. ARMOUR.

To the Editor.

Barnstaple, Nov. 17, 1815.

Dear Sir,

Having this morning received a letter from Ceylon, of later date than any that have been published, containing information not previously obtained, and being aware that thousands feel a lively interest in every thing which relates to that important Missionary station, I have sent you the following extract.

You, Sir, and every friend of Missions, will regret with me, that another of the Missionaries who were sent to that island has already rested from his labours.

W. Worth.

Point-de-Galle, April 27, 1815.

I see and feel the awful responsibility of my present situation, and tremble lest I should prove unfaithful in doing the work of God; I rejoice, however, to be engaged in this work; it is the delight of my soul to publish among the heathen the unsearchable riches of Christ.

There seems to be a great and effectual door open for the spread of the Gospel in this island. Before this arrives, you will have heard that the Candian territory is now in the possession of the English; the king and all his family have been taken prisoners, and all the inhabitants have yielded themselves subjects to the British government; this has given a dreadful blow to Budhism, (the religion of the country,) for it was a principle of the Budhist religion, that the King of Candy was protected by Budhu, and that, consequently, he could never be dethroned, therefore many begin to stagger; their last subterfuge is, that the king is still in the interior, and that he whom we have taken has passed for the king, but is some other person: could we but follow up the stroke by preaching to them the glorious gospel of the blessed God, I have no doubt that it would be attended with glorious effects. But there is an obstacle, which is not, and for some time will not be surmounted—viz. the language. Many difficulties attend the acquirement of the Cingalese language; there is no Grammar or Dictionary, and but few who teach the language understand English.

I am, your's, &c.

T. H. Squance.

Extract of a Letter from Mr. Squance to the Missionary Committee.

Point de Galle, Island of Ceylon, May 1, 1815.

Rev. and highly esteemed Fathers,

As you were very particular in giving directions to all the brethren to write immediately after their arrival, you will probably suppose that I have been a little neglectful in not attending to that injunction; but you will be satisfied when you know that nothing would have prevented my writing but a severe affliction through which I have had to pass. I have had an attack of what is, in this country, called the jungle fever, by which I was brought down to the gates of death; none who saw me entertained any hopes of my recovery; and two eminent medical men (one of them having been called in to assist the other) said at one time, that three hours would terminate my existence! Besides this attack of fever, I was also reduced to the last stage of a consumption, so that my recovery was concluded to be impossible: however, contrary to all human expectation, when my friends were waiting to see my eyes closed in death, my complaint took a favourable turn; I began to recover rapidly, and was soon able to resume my former labours; and, by the mercy of God, I now hope to experience as good health as ever I enjoyed in my life. Glory be to God, that, during my affliction, I experienced the most divine consolations; my soul exulted in hope of the glory of God; for I knew that "for me to die would be gain,"—immense and everlasting gain: but as God has spared my life, I feel I can say, "For me to live is Christ—and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Relative to my affliction, I can adopt the language of the Psalmist, "It is good for me that I have been afflicted." It has been the means of my learning many important lessons; of giving me a more abundant discovery of the vanity of all sublunary objects, and of stimulating me to seek, with greater diligence than ever, a full conformity to him in whom was no sin. I trust I shall now be able to enter on my labours with an abundant increase of zeal, and with my soul enflamed with the love of God, and burning with the most ardent desires to promote the present and eternal happiness of those who at present sit in darkness and in the shadow of death. May the Spirit of Light dispel the gloom of hellish darkness, and may the glory of our God shine with greater splendour than the sun in all his meridian brightness!

Before I began this letter, I felt gratified at the idea of having to communicate intelligence of a pleasing nature;

but I am sorry to remark, that that pleasure is lessened by the arrival of a letter containing the distressing account of the death of our dear brother Ault. We could not help exclaiming, "How unsearchable are thy judgments, O Lord, and thy ways are past finding out!" Perhaps this is one of the mysteries of Divine Providence, which will remain to be unravelled till the day that will declare all things. Our dear brother was taken away in the vigour of his days, and in the midst of his usefulness.

Brother Erskine and myself have received letters from S. Sawers, Esq. Collector, at Batticaloe, in which he speaks in the highest terms of our brother, and requests that his place may immediately be supplied. Our dear brother seemed to possess a presage of his approaching dissolution, long before he was taken ill: I often heard him remark, "I shall soon follow my dear partner and our venerable father, Dr. Coke, and join with them in singing the loud praises of God to all eternity."—May those of us who yet remain, partake of a double portion of his spirit, and follow him as he followed Christ.

The condition of the poor inhabitants of India is such as loudly calls on all zealous Ministers of the Gospel to come over and help us. Who can behold them falling down to stocks and stones, and worshipping the works of their own hands, offering sacrifices to dumb idols, and enslaved to vice and immorality of every kind, without feeling their bowels of compassion yearn towards them, and earnestly praying that they may soon know the joyful sound, and feel the benign influences of the Gospel upon their depraved hearts? And who, that is an Ambassador for God, can reflect on their deplorable condition, without longing to be employed in publishing to them the word of reconciliation? But there are many obstacles in the way: there are the difficulties of a long and dangerous voyage to encounter; there are friends and relations to leave behind; there are the dangers of a foreign climate to contend with; and how can all these difficulties be surmounted?—How are they surmounted by those who come out to amass riches? How are they overcome by soldiers and sailors? And shall these for ever put the Christian minister to the blush? Shall those who have no prospect beyond the present world encounter every difficulty; and the ministers of the gospel be intimidated, when they have the prospect before them, of saving souls from death? I fear that reasoning on the difficulties attending a missionary life has deterred many from entering on the blessed work, who have thereby grieved the Spirit of God; I pray that it may be so no more.

We have lately commenced preaching to the natives in the Bazars, or public markets, through the medium of our interpreter. Many flock to hear, and hear with great attention; and we have reason to believe, that some little good has already been done; but we hope soon to see more evident fruit of our labours.

The Cingalese seem to possess fewer prejudices against Christianity than the Malabars; but I think this arises chiefly from their great indifference about all religion. It is extremely difficult to ascertain what are their religious principles. Out of about 1500 priests, who are on the island, there are scarcely two to be found who agree in their sentiments. They say that *Nahabrachmea* is their great god; and that he dwells in the highest heaven, but does not trouble himself with the affairs of this world. Besides him, they have gods, whose names they can mention, to the number of *thirty thousand!* They deny the existence of a Creator, and maintain that the world owes its existence to chance! They hold the doctrine of the *transmigration of souls* for a certain term, and then *total annihilation*.

The Malabars, who inhabit the northern part of the Island, are a more industrious and intelligent, but not less a depraved people. They speak the Tamul language, and are worshippers of Vishnou, according to the principles of the Brahminical, or Hindoo, religion. The Brahmins are a most deceitful and treacherous set of men; and, by their art, they succeed in imposing on the minds of the people the most absurd tenets possible. The most learned amongst them are, in general, infidels! To reflect on the ignorance and superstition, both of the Cingalese and Malabars, must be truly distressing to a Christian mind; but if we reflect on their moral conduct, our hearts will be more deeply affected. Crimes of the most glaring nature, are considered perfectly innocent; hence, *incest*, *adultery*, *fornication*, *perjury*, and many other sins, equally glaring, are committed without any compunction or shame whatever; indeed, they contend that it is impossible for men to live without committing them! And yet our modern infidels do not blush to recommend the morality of the heathens. They even dare to assert, that their

condition would not be meliorated, but rendered worse, by their receiving the Gospel! I fear that such persons are partakers with them in their sins, or they would not speak thus. The Dutch and Portuguese are very numerous. They all speak a kind of corrupt Portuguese, which language I have succeded in acquiring some knowledge of, and preached my first sermon in it last Wednesday evening. I intend to preach in it from this time regularly;—it is expected that large congregations will attend. I hope, in a few months more, to preach in Malabar; I should have done so before now, had it not been for my late afflictions. The ship which takes this is just going to sail. I must conclude myself your's, &c.

T. H. SQUANCE.

Extract of a Letter from Mr. JAMES LYNCH, to the MISSIONARY COMMITTEE.

Jaffna patam, June 6, 1815.

Rev. and dear Fathers and Brethren,

At present, as far as I can judge, our brethren are pretty well; and as to myself, I never had better health. I preach twice a week, once in English and once in Malabar, by an interpreter. I first write, and my interpreter, who is also my assistant in the school, and Malabar tutor, then translates, and reads the sermon in Malabar to the people. I hope in about four months to be able to read the sermons myself.

I intend, in the course of a few months, to visit several places in this and the neighbouring districts; and talk and preach to the people by an interpreter; which I believe will be the way of usefulness to the people, and of improvement to myself in the language.

We are very anxious to know how the work of God is prospering in Great Britain and Ireland.

Brothers Erskine and Squance are now at Galle, and brothers Harvard and Clough are at Columbo: at the latter place a blessed field of usefulness seems to open; and the Providence of God has provided interpreters both in the Cingalese and Malabar tongues. The honourable Sir Alexander Johnson is so warm a friend to the spread of the gospel amongst the Cingalese, that he allows his own interpreter to accompany the brethren, and interpret for them; which circumstance is of very great use in opening their way into several places. The honourable and Rev. Mr. Twisleton's Malabar interpreter interprets once a week to a good Malabar congregation; and there are several young men at the seminary under Mr. Armour, who are both able and willing to accompany the brethren, from two to eight, or ten miles into the country, and interpret in the Cingalese: and the brethren have great hopes of some of these becoming useful ministers of the gospel.

Before my return from Jaffna to Columbo, in the beginning of last month, the Rev. Mr. Bissett was sent by his Excellency, to request Mr. Harvard to devote a little of his time to rectify several things which were out of order in the Printing-Office; (as he had previously understood that Mr. Harvard was acquainted with the printing business;) and offered him 100 rix dollars per month, if he would give his time to it. Brother Harvard very prudently, I think, refused to give more than one hour or two each day to that business, for some time, and for his doing so would not receive any salary.

I understand that the brethren at Columbo have made a purchase of a place; this, I believe, was absolutely necessary. No place that would suit for a dwelling-house, chapel, printing-office, &c. could be got in any eligible situation for less than from 60 to 100 dollars per month, equal to from 60 to 100*l.* sterling per year. The place which they have purchased is in a very good situation. I believe the purchase is about 3000 dollars; and about 2500 more laid out upon it will make it sufficiently large and comfortable for every intended purpose. Indeed, in every place where a Missionary resides, he must have a place of his own in order to be useful, and save a weighty expense to the Connexion.

I still remain with my most warm friend Mr. M——. He and Mrs. M. request me to stay with them as long as I remain at Jaffna: they say that by doing so I put them to no additional expense, and that I may save the expense of a house and servants, which saving I may devote to some useful and charitable purpose. I am rather inclined to accept their kind invitation, as my Tutor, and Assistant, and Interpreter, cost me 30 rix dollars per month. I have purchased a horse, which is indispensably necessary in order to preserve health, and travel into the country to preach the gospel. I am, &c.

JAMES LYNCH.

To the Editor of the Methodist Magazine.

DEAR SIR,

IT must be acknowledged that the Moravian Missionaries have manifested such zeal and perseverance in proclaiming the glad tidings of salvation to those who had long sat in darkness and the shadow of death, that their praise is in

all the churches. The manner of their preaching Christ crucified to the poor perishing heathen is worthy the imitation, not only of those who go forth into distant lands to preach the unsearchable riches of Christ, but also of every man who is engaged in the important work of the Christian ministry. The following extract from Spangenberg's "Account of the manner in which the United Brethren carry on their Missions among the Heathen," which I read some months ago with peculiar pleasure, is sent at the request of several friends; and should you deem it proper for the Magazine, its early insertion will oblige,

Dear Sir, Your's, respectfully,

Hull, Nov. 30, 1815. JOHN NORTH.

"The method of the brethren to bring the heathen to Christ, was, in the beginning of their attempts, particularly in Greenland, nearly as follows: they proved to the heathen that there is a God, and spoke to them of his attributes and perfections. In the next place, they spoke upon the creation; how God had made man after his own image, which, however, was soon lost by the fall. They then made the heathen acquainted with the laws which God gave by his servant Moses. Hence they proved to them that they were sinners, and had deserved temporal and eternal punishment. And from this they drew the consequence, that there must be one who reconciled them to God, &c. This method of teaching they continued for a long time, but without any success, for the heathen became tired of such discourses. If it be asked, how happened it that the brethren fell upon the said method, I must confess that I am apprehensive I was myself the cause of it. The first brethren who were destined for Greenland, went to Copenhagen by way of Halle, where I at that time lived. They tarried a few days with me, and conversed with me relative to their intentions. Upon this, I gave them a book to read, (for I knew no better at that time,) in which a certain divine treated, among the rest, of the method to convince and to bring the heathen to Christ. The good man had probably never seen an heathen in all his life, much less converted any; but yet he imagined he could give directions how to set about it. The brethren followed them, but without success. Meanwhile, it pleased the Lord our Saviour to give the congregation at Hernhut, more insight into the word of atonement through the offering of Jesus. Nor were the brethren wanting in declaring to those in Greenland, that they must preach Jesus Christ, if they meant to produce any blessing among the heathen. Upon this, the brethren began to translate some parts of the gospel, especially what relates to the sufferings and death of Jesus, and read that to the heathen. This gave an opportunity to speak with them farther on that head. Then God opened their hearts that they attended to the word, and it proved to them also the power of God: they became desirous of hearing more about it, and the fire which had been kindled in them by the Holy Ghost, spread farther and farther. And thus many were converted to God; since which time the brethren were frequently asked by the heathen, why they did not preach to them sooner of Jesus; that they had been quite tired of hearing the discourses about God, and the two first parents, &c.

"Above thirty years ago, when I lived in North America, I sometimes got the brethren that were used occasionally in the service of our Lord, to come together, in order that I might converse with them about their labours. Johannes, an Indian of the Mahileander nation, who had formerly been a very wicked man, but was now thoroughly converted, and was our fellow-labourer in the congregation, gathered from among the heathens at that time dwelling in Chekomekah, happened to be just then on a visit to us, and also came to our little meeting. He was a man that had excellent gifts, was a bold confessor of what he knew to be true, and understood the German language so as to express himself with sufficient clearness. As we were speaking with one another about the heathen, he said, among other things, 'Brethren, I have been an heathen, and am grown old among them; I know, therefore, very well how it is with the heathen. A preacher came once to us, desiring to instruct us, and began by proving to us that there was a God; on which we said to him, Well, and dost thou think we are ignorant of that? now go again whence thou camest. Another preacher came another time, and would instruct us, saying, Ye must not steal, not drink too much, not lie, &c. We answered him, Fool, that thou art! dost thou think that we do not know that? go and learn it first thyself, and teach the people thou belongest to not to do these things. For who are greater drunkards, or thieves, or liars, than thine own people? Thus we sent him away also. Some time after this, Christian Henry, one of the brethren, came to me into my hut, and sat down by me. The contents of his discourse to me were nearly these: I come to thee in the name of the Lord of heaven and earth. He acquaints thee that he would gladly save thee, and rescue thee from the miserable state in which thou liest. To this end he

became a man, hath given his life for mankind, and shed his blood for them, &c. Upon this, he lay down upon a board in my hut and fell asleep, being fatigued with his journey. I thought within myself, what manner of man is this? there he lies and sleeps so sweetly: I might kill him immediately, and throw him out into the forest, who would care for it? but he is unconcerned. However, I could not get rid of his words; they continually recurred to me; and though I went to sleep, yet I dreamed of the blood which Christ shed for us. I thought —this is very strange, and went to interpret to the other Indians the words which Christian Henry spake farther to us. Thus, through the grace of God, the awakening among us took place. I tell you therefore, brethren, preach to the heathen Christ and his blood, and his death, if ye would wish to produce a blessing among them.' Such was the exhortation of Johannes, the Mahileander, to us.

"But the brethren were already, before that time, convinced that Jesus Christ must be the marrow and substance of the preaching of the gospel among the heathen, even as he is in general called, with justice, the marrow and substance of the whole Bible. The ground of this position is contained in section 9, and following, where we treated of the apostles' labour among the Gentiles. Nor shall we do amiss if we follow the method of the apostles, who, in their office, were under the peculiar leadings of the Holy Spirit, as far as it is applicable to us. Hence what Paul writes to the Corinthians—'I determined not to know any thing among you, save Jesus Christ, and him crucified,' is a firmly established rule for us in preaching to the heathen."

OBITUARY.

AFTER this sheet had been made up for the press, we received an account of the death of the venerable and eminently holy, Mrs. FLETCHER. She died at Madeley, on Saturday morning, December 9, 1815, aged about 76 years. Infirmities, especially a difficulty in breathing, brought her sooner to her end than many of her friends expected. She died as she had long lived, a witness of the sanctifying influences of the Holy Spirit.

POETRY.

HYMN FOR THE NEW YEAR.

MY guardian God! 'tis through thy care,
I now behold the opening year;
Aid me with cheerful voice to sing
Thy love, from whence my comforts spring.
With warmest gratitude I own,
Thy arm has been my stay alone,
When friends profess'd, or open foes,
Have sought my peace to discompose.
From early childhood's heedless maze,
Up to maturer length of days,
Thy hand did all my steps attend;
Thou art my best, my only friend.
Amidst the world's infectious breath,
Thou hast preserv'd my soul from death:
An altar to thy grace I'll rear,
Which sav'd me from each threat'ning snare.
What trials may attend me still,
Resign'd, I leave unto thy will;
Content, if in thy courts above,
At last I sing thy guardian Love.

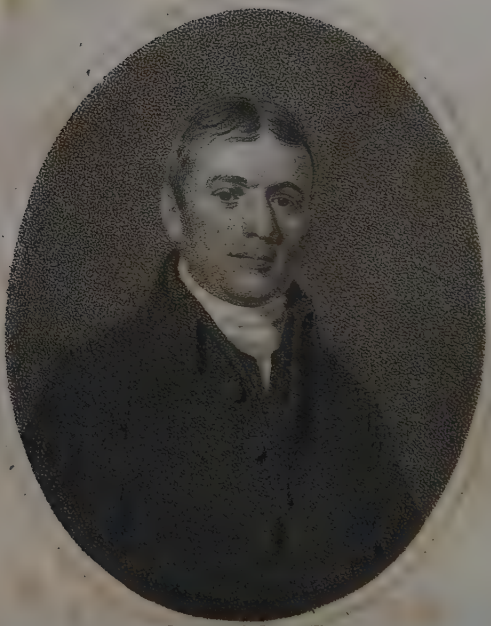
Newbury. L.

HERE AND THERE;

Or, This World and the Next: being suitable Thoughts for a New Year.

HERE bliss is short, imperfect, insincere,
But total, absolute, and perfect *there*.
Here time's a moment, short our happiest state,
There infinite duration is our date.
Here Satan tempts, and troubles e'en the best,
There Satan's pow'r extends not to the blest.
In a weak, sinful body *here* I dwell,
But *there* I drop this frail and sickly shell.
Here feeble Faith supplies my only light,
There Faith and Hope are swallow'd up in si
Here things, as in a glass, are darkly show
There I shall know as clearly as I'm known
Frail are the fairest flowers that bloom be
There freshest palms on roots immortal gr
Here wants and cares perplex my anxious m
But spirits *there* a calm fruition find.
Here disappointments my best schemes dest
There those that sowed in tears shall reap in
Here vanity is stamp'd on all below,
Perfection *there* on every good shall grow.
Here my fond heart is fasten'd on some fri
Whose kindness *may*, whose life *must* hav
end:
But *there* no failure can I ever prove,
God cannot disappoint, for God is Love.
Here error clouds the will, and dims the si
There all is knowledge, purity, and light.
Here so imperfect is this mortal state,
If blest myself, I mourn some others' fate.
At every human woe I *here* repine,
The joy of every saint shall *there* be mine.
Here if I lean, the world shall pierce my h
But *there* this broken reed and I shall part
Here on no promis'd good can I depend,
But *there* the Rock of Ages is my Friend.
Here if some sudden joy delight inspire,
The dread to lose it damps the rising fire;
But *there* whatever good the soul employ,
The thought that 'tis *eternal*, crowns the j

Printed at the Conference-Office, 14, City-Road, London; T. CORDEUX, Agent.



Hall sculp.

M.r THO.s PRESTON.

THE

METHODIST MAGAZINE,

FOR FEBRUARY, 1816.

Methodist Historical Society Southern California - Arizona Conference

BIOGRAPHY.

A BRIEF MEMOIR OF MR. JOHN HEAP,*

Of Millwood, near Todmorden, Yorkshire.

BY MR. CHARLES ATMORE.

Mr. John Heap, the subject of the following Memoir, was brought to a saving acquaintance with divine truth about the 26th year of his age: prior to that time, though moral and of general good report, yet he was a total stranger to the vital power of godliness. The Rev. John Crosse, A. M. now the venerable Vicar of Bradford, but then minister of Todmorden and Cross Stone, was the honoured instrument, in the hand of God, of awakening him to a deep sense of his fallen condition. He was made sensibly to feel the plague of his own heart, and was penetrated with a consciousness of his awful state, as a sinner before God. He was brought into deep anguish and distress, and sorrowed after a godly sort. His distress was often so great, that he literally forgot to eat his bread, he mingled his drink with weeping, and watered his couch with his tears: he sometimes continued whole nights on his knees in earnest prayer and fervent supplications to God: thus he offered up "strong cries and tears unto him that was able to save him from death, and he was heard." The Lord, whom he thus earnestly sought, came to the temple of his heart, and there displayed the saving virtue of his name; and he was soon enabled to testify of redemption found. His evidence was strong and clear as the sun shining in his strength; and he could no more doubt of his acceptance through the Beloved, or of his adoption into the family of God, than of his own existence. It was from his own

* We are sorry that, in consequence of being disappointed in our expectation of receiving an additional part of the Memoir of Mr. Mayer in time for this Number, we are obliged to postpone the continuance of it till the next month.

happy experience, as well as from the divine testimony, that he became a powerful advocate, and strenuous supporter of this divine truth, "the *knowledge* of salvation by the remission of sins;" which he considered as the common privilege of *every* christian believer. This truth he enforced, in all his sermons, with peculiar zeal and affection; and faithfully exhorted the people committed to his care, not to rest till they had happily attained this invaluable blessing. Walking in this glorious liberty of the sons of God, and steadily and uniformly adorning his christian profession, I found him upwards of thirty years ago, when my lot was first cast in that part of the vineyard where he resided. From that time, a firm and unalterable friendship subsisted between us, without the least diminution or change, till the last moment of his life; and I am persuaded that it will, by and by, be renewed and increased in another and more exalted state of existence.

At the time when our friendship first commenced, he moved in an humble sphere; but, by the blessing of God, upon his endeavours, he succeeded in bringing up his numerous offspring with credit and respect; and was enabled to "provide things honest in the sight of all men." After hard toiling through the week, he generally spent the Lord's-day in calling upon sinners to repent and turn to God. He often walked many miles on those errands of love; and the Lord gave him, at times, to see that he accepted of the works of his hands; and his word was made a blessing to many. There are several places in that country, particularly Mearclough, where his name and labours will long be remembered with respect and affection.

The occupation of Mr. Heap was that of a *builder*; and his architectural skill very far surpassed that of most of his contemporaries in that part of the country. There can be no doubt, that, had he enjoyed the advantages of a liberal education in early life, he would have risen to very considerable eminence in his profession. As it was, his skill gained him great credit; and by the kind providence of God upon the labours of his hands, he, in a few years, rose to very great respectability in his calling, and was raised from a state of mediocrity to considerable affluence. I mention this circumstance, that it may afford me an opportunity of noticing an admirable trait in his character, too seldom found even among professors of religion, but worthy of the imitation of all who are similarly circumstanced. I knew him well in both states, and I am happy to declare, that I discovered in him the same humility and integrity in the one as in the other; and that the same close walking with God, the same zeal for his honour, the same plainness and simplicity of conduct, the same diligence, both in his christian and worldly callings, marked all his steps, and were manifested in each state; so that it always

appeared to me, he had been faithfully taught, and had happily learned that lesson, which the great apostle tells us he also had learned, viz. "In whatsoever state he was, therewith to be content." When God poured wealth into his lap, he used it, not to aggrandize himself or his family, but to be more abundantly liberal in the support of God's cause, and the relief of the poor members of Christ's mystical body: yea, he was always ready to every good work.

He joined the Methodist Society from a conviction that it was both his duty and privilege; and he accounted it an honour to have his name enrolled among that people: from hence arose the stability of his character, and his steadfastness in the cause of Christ. His religion was not the effect of whim or caprice, but of a serious conviction of its necessity and importance. He therefore remained a steady, uniform character, from the time he united himself to the Methodists, to the last period of his life. His language was,

> "Gathered into thy fold,
> With thy people enrolled,
> With thy people to live and to die."

He was not given to change. The doctrines of Methodism he cordially embraced, and defended to the utmost of his power against all who opposed them. He loved our excellent discipline, and invariably conformed to it himself, and enforced it upon the members of his class.

He was a Local Preacher for more than thirty years; and though his ministerial talents were not of the first rate, yet his zeal and earnestness, both in prayer and preaching, were such as caused many who heard him to feel a lively interest in the truths he delivered; and I believe he was rendered instrumental in the conversion of many from the error of their ways, by turning them from sin to God. He loved his Master, and delighted in his work; he literally died in the harness:

> "His body with his charge laid down,
> And ceas'd at once to work and live."

He preached his last sermon on the Sunday previous to his death, at Dean Royd, near Todmorden, from John iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." He was then very unwell, and, it is presumed, his exertions that day in preaching hastened his end! When Mrs. Heap, his faithful and beloved wife, entreated him to stay at home, and not to venture to go to preach, he replied, "I yesterday was about *my own* business, and I must be about *my Master's* business to-day." He returned home greatly re-

laxed and exhausted, and was necessitated to retire to rest. No apprehensions, however, were then entertained that his case was at all dangerous—but the decree was gone forth; he had finished the work which was given him to do: and on the Thursday evening following, July 7th, 1814, he was suddenly removed, in the 65th year of his age,

> "From a suffering church beneath,
> To a reigning church above."

The nature of his complaint was such, as to prevent his saying much in his last illness; but when he did speak, he always expressed strong confidence in God; and it was evident that he was filled with a hope blooming with immortality. He had long spoken for God, even for near forty years, by his blameless, useful life, by his daily walk with God, and his pious conversation in the world. Perhaps few men, who have had so much intercourse with the world as he had, have kept themselves more unspotted, have been more highly esteemed, or whose loss is more generally deplored.

His conduct, both as a parent and a master, at the head of his family, was peculiarly striking, and worthy of imitation. Not content with the usual mode of worshipping God in his family, morning and evening, it was his invariable custom, from the day of his conversion to God, to collect his family together before breakfast, on a Sunday morning, and for them all to kneel around the table, and there, especially, did he plead with God in behalf of their souls. Thus, as a *priest*, he interceded with the Lord for them, while as a *prophet*, he taught them the good and the right way, both by precept and example.

He was greatly concerned for the spiritual interest of his children, and their posterity; and his ardent desire was, that religion, in its spirit and purity, might be perpetuated among them from generation to generation.

He said to his dear wife, a little before his last illness, "Martha, I feel great heaviness." She asked him on what account? He feelingly replied, "I fear lest any of our dear children should perish! O, if any of them should be lost, after all!" Already had the desire of his soul been granted, with respect to some of them; and, I trust, the rest will *now* remember his pious admonitions, and that his fervent prayers will soon be answered. May they *all* know the God of their father: and now, when he is sleeping in the dust, may they rise up in the church, and call the name of the Lord blessed!

The remains of our departed friend were deposited among his ancestors, at Cross Stone Chapel, on Tuesday morning, the 12th of July; and in the afternoon I endeavoured to improve the circumstances of his death by preaching, at his particular desire,

expressed some time previous to his death, from Col. iii. 11, "Christ is all and in all." The congregation was unusually large, and deeply affected. May we all follow him as he followed the Lord Jesus Christ. Amen.

Halifax, May 17, 1815. CHARLES ATMORE.

In addition to what my friend, Mr. Atmore, has said of Mr. Heap, I shall take the liberty of subjoining a few particulars. Having repeatedly visited his family, and occasionally slept in his house, I had several opportunities of seeing him in private life; and hence I can form a more accurate idea of his character than I could possibly have done, had I merely known him in the path of public duty. The result of my observations is, that though in public life, as a member of civil and religious society, he was not only "blameless and harmless," but an ornament to his profession; yet his greatest religious excellencies were discernible in the bosom of his family. It was there that he appeared to peculiar advantage.

The respect which he always paid to the ministers of Christ, joined to the humbling views which he possessed of his own piety and talents, prevented him from saying much, when in the presence of any of them; but the little which he said, on such occasions, and the spirit and manner in which he said it, fully proved that he lived and walked in the Spirit. I do not remember to have ever heard him speak an unkind word of any human being, nor indulge himself in any conversation which was not strictly consistent with eminent piety. Meantime, he was not only friendly and social, but innocently cheerful. In him religion appeared in its true colours, viz. every way calculated to promote the present as well as future happiness of all its possessors. Happy himself, in the possession of that joy which flows immediately from the "ever-blessed God," it was his delight to promote the happiness of all with whom he had any intercourse.

Mr. Heap's comparatively defective education, in addition to his many secular engagements, rendered it impracticable for him to make such a progress in knowledge as he otherwise would have done; but still he was what might be called, a man of knowledge. He knew his Bible well, and was thoroughly acquainted with the plan of salvation: and to his credit, I may add, what was no small proof of his good sense, that in his public preaching, and private conversation, he rarely, if ever, launched beyond his depth. In his sermons, he generally confined himself to the plain doctrines, precepts, promises, and threatenings, recorded in the Sacred Volume. It was his *forte* to inculcate practical and experimental religion. He knew the sphere which the Great Head of the Church had assigned, and in that he moved with a steadiness and regularity highly creditable to his Christian pro-

fession. In short, he was a genuine, active, zealous Christian, equally opposed to religious and political novelties. With a steadiness and perseverance becoming a man who always felt eternity inexpressibly near, he proceeded in his Christian course, till his Divine Master crowned his Christian conflict with final victory.

J. M'DONALD.

DIVINITY.

BISHOP PATRICK's SERMON ON HEB. xiii. 5.

" Be content with such things as ye have."

(CONCLUDED FROM PAGE 18.)

17. A MAN that would live in peace, must not much regard the vain censures of others, and their trifling opinions of him. No man's esteem is worth any thing, but his who lives according to nature, saith Antoninus; as for other men, remember but how they live at home, and how abroad; how they are in the night, and how in the day; who the persons are that they mingle themselves withal and make their companions, and you will never think the praise of such men worth any thing, nor that it is worth your pains to study to please those who cannot tell always how to please themselves: I might add, that their calumnies are no more to be regarded neither: for if we despise them, they gain no belief at all; whereas if we receive them with anger and desire of revenge, they will be confirmed with many, and seem to be confessed and acknowledged.

This is a certain rule, which Erasmus inculcates to a great friend of his, *Vere magni est animi*, &c.* It is truly the part of a noble and great mind to neglect some injuries, and to have neither cares nor tongue for some men's reproaches. And this is as certain, that we can never be at rest, if, *ad rumorem componimur*, we form and shape ourselves according to the common talk and rumour: we must not follow other men's opinions, but our own; nor fashion our behaviour and conversation according to their humour, but our own reason: nothing hath entangled men in greater mischief than this, that they are overborne by the common cry, and suffer themselves to be governed by the fancies, and the discourses, and the censures of the multitude. This makes even that seem best which is received with greatest applause and common consent; so that men do not live according to their own mind, but after the mode: By this means, saith Seneca, the whole world is undone; for as you see it is in a great crowd, when many people thrust and press one another,

* Lib. 2. Ep. 27. Petro, Ægidio.

if one fall he draws a great many after him; so it is here, the first destroys those that follow; no man errs, but he is the cause of error to another; men follow their leaders, and while every man had rather believe than judge, we never judge of life itself, but always go upon credit. I mention this, because it springs many times from the foolish awe wherein we stand of the opinion of others concerning us, which makes us go, not as we should, but in their road.

Since men are so apt therefore to follow one another in folly, it will be fit to add this as the next rule.

18. Be curious in *choosing your company;* always shunning that which is bad: for there is great danger, as the aforesaid author hath well noted, in the conversation of those who are unlike us. It disorders some thing that was well composed, it renews ill affections, and whatsoever is weak or not well cured in the mind, it exulcerates and makes it sore again. Behold this rotten apple, said Hier. Cardan, to a young man whom he was dissuading from ill society, it hath corrupted a whole heap of good fruit; but shew me, if thou canst, any heap of sound apples, though never so great, that could cure one which was rotten. It is a certain truth, *Pravi semper obsunt, etiamsi benevolos se simulant;* Naughty men ever do us hurt, though they carry themselves as if they had a good will to us; therefore let them be avoided, and suffer not your own, or their good nature, to deceive you into their fellowship, to which mischief you will be the less prone, if you can learn to be good company for yourselves. These two indeed are to take their turns, *company* and *solitude;* the former of which will make us have a desire of ourselves, and the latter of other men; one of them will be a remedy for the other, for solitude will cure the loathing we may have of company, and company again will take away the tediousness of solitude. But let us never be so weary of ourselves as to prefer any sort of company before being alone. Let it be good, for else we are better without them, though we be ever so dull and indisposed. Again,

19. Plutach, I remember, advises, that when we are alone, we would take into our company, *excellent men who are gone before us,* τυς ενδοξυς αποδεωρειν;* as his words are, "Consider well and propound to ourselves the examples of famous men who have borne affliction equally." And he hath a long discourse to show, that this contemplation conduces much to composure of mind; and instances in many great men among their heathen worthies, who had done nobly in their generations: but there are no patterns of contentment and patience like those which the Holy Scriptures have set before us, on which if we could fix our eyes,

* L. Περι ευθυμιας.

we should find the same effect of it that a man does when he is in a fever, and sees others taste that with delight and pleasure, which seems to him so bitter and disgustful, that he spits it out of his mouth; he concludes presently that it is not the meat and drink, but his disease, which is the cause of that ill savour. Just so, saith he, shall we cease to complain and accuse our fortune, when we see others receive the same things cheerfully, and with a merry heart, which we nauseate and reject with a sour countenance.

20. But of all company, when we would divert ourselves, there is none like that of *a faithful friend*; nor shall we easily find any thing below God and the hope of immortality, that will procure us so much ease, comfort, and refreshment in the troubles of this life: the very thought that we have of such a one, is no small comfort, if that be true which hath been said by a man of no small account, *Magnum sapientiæ indicium est, habere præstantem amicum*,* It is a great taken of wisdom, to have a worthy friend. It is no small credit to us, and declares we are worth something ourselves: but then the usefulness of such a person it would be too long to declare: he may help to keep us from the many troubles and dangers, by prudent counsels or powerful interest; and when we are in trouble, he will afford us his help; whereas a flatterer will only give us his advice; he will both comfort and relieve us if he be able: and what can give such delight to the mind? What a blessing is this, to have a breast prepared, wherein we may safely lay up our secrets! Whose conscience we less fear than our own, whose discourses may lenify our solitude: whose opinion may give us direction; whose cheerfulness may dissipate grief, and whose very sight will give us a pleasure: they are the words of Seneca, who adds, that it is not needful to advise, that he be a good man whom we receive into this relation: for to make friendship with the bad, is to choose to live in the house of one who hath the plague: all good men are not to be chosen: not the sad and heavy, who are always bewailing every thing, and take all occasions to complain; let the faithfulness and kindness of such a person be never so well assured, yet a companion that is still sighing, and ever in perturbation, will be an enemy to our tranquillity; he will disturb our repose, however otherwise he may be friendly to us.

Who then, will some say, is fit for a friend? I would rather tell you in the words of another person than my own, because they carry more authority; he that neither magnifies riches, nor life itself, who is simple and plain-hearted, who is vehement in his affection, and ardent in his love, *siquidem amicitia affectus est vehemens*, for friendship is a strong and vehement affection to

* Hieron. Cardanus.

one person more than another. To which he adds, That doth not pretend friendship to many, for that will be rather familiarity than friendship.

But I must not pursue this any further, having a few things more to add; and the next hath some relation to all that hath been said, being necessary to make them good, and establish them in our minds; which is this,

21. Be sure to *make yourselves real owners of all these advices* which have been given you; and have all good principles ever in a readiness. As Xenophon exhorts those who are in prosperity, to be sure to remember to honour the gods, that so if their condition change from fulness to want, they may have the confidence to call upon them, ως ευμενεις ονλας ηδη και φιλους, as those that are their friends already, and bear a good will to them; even so must they do, saith Plutarch, who would live in peace and quiet; all the discourses or reasons, which are helpful to us against the perturbations of our minds, we ought to be provided with before the trouble come; for they will be the more profitable and effectual, when they are long before prepared. Just as we see fierce dogs are exasperated at every noise, and can be appeased only with the voice of those to which they are accustomed; so are the raging passions and perturbations of the mind very hard to be laid asleep, unless familiar and accustomed notions be nigh at hand to quiet and compose them.

It is with us, as Seneca hath observed, just as it is with a man that is recovered of a long and grievous disease: there remains a good while after, a great weakness, a slight thing offends him, and is apt to cast him down again;* and when the relics of the disease are conquered, still he thinks not himself safe, but is disquieted with suspicions and jealousies that it may return again. This person you cannot say is sick, but he is not well accustomed to health: as there remains a rolling, or a trembling of the waves of the sea, or upon a great lake after a tempest hath spent its fury, and the weather is now grown calm; so there doth in the mind of man, which hath good dispositions in it until they be well settled there. And therefore the great thing is, *fidem sibi habere*, to give credit to himself, to believe his own principles firmly and steadfastly, and to think constantly that he is in the right way, that so he may be able to keep his mind equal, and remain in an even state, neither lifting up himself, nor being depressed, for this is tranquillity.

22. But when all is done, we must be sure to have one thing in readiness, whatsoever happens, and that is, *an heart to commend ourselves to God*, with perfect submission to his will: so Epictetus concludes his book of moral discourses, Επι πασιν

* Cap. 2. de Tranquil.

προχειρα ευκλειον ταυτα, αγε δη με ω Ζευ, &c.* Upon all occasions be ready and disposed to pray thus, "Lead me, O God, whither thou wilt, I am willing to follow thee," &c. But I had better give you his sense in the words of Simplicius, his commentator, who more fully explains his mind to us.

The precepts, saith he, of the ancients, which were delivered by them at large, being reduced by some learned men afterwards to a few words, and abridged in brief sayings, he advises us to have these always ready at hand, both as easy to be remembered, and as very powerful to establish our belief of those admonitions, which have the testimony of famous men, and are expressed in such pithy words. And first he commends the prayer of Cleanthes, in these terms, "Lead me, O God and thy eternal council, whithersoever you have determined, for I will follow willingly; if I should hang back, I know I must notwithstanding follow, both with a heavy heart, and with a guilty mind for resisting the will of heaven." And this indeed, saith he, is the sum of moral discipline, to join ourselves with the universal cause of all things, and to will wholly to remain united to it, and never to be divided from it; for what can be more absurd than to bend our desires and endeavours against it, and to will that it should follow us, and not we follow it?

The second is the saying of Euripides, which contains the same sense in different words, "he who accommodates himself to necessity, is wise, and understands divine things."

The third precept which he commends, is that speech of Socrates recorded by Plato, which is still to the same effect, but more compendious, ει ταυτη τοις θεοις φιλον, ταυτη γινεσθω, "If it seem good to God to have it so, let it be so."

By all which sayings, of the same import, put together in the end of his work, he seems, saith he, to me to intimate to us this great truth, that the whole perfection of human souls is comprised and crowned, εις την προς θεον επιστροφην, &c. in their conversion of themselves towards God, and their conjunction with him in all things. This is our business, this completes our nature, and consummates our happiness.

He hath appointed what part we shall act (as they are wont to speak) upon the stage of this world; let us act it decently, and our work is done, and we shall come off with applause and praise from heaven itself. Did you ever hear, saith Plotinus, that any man of sense reprehended a play, οτι μη παντες ηρωες εν αυτω, because all the persons in it were not heroes? No, there is a clown, and a slave, and other such like inferior persons there introduced; and if you take these away, that will not be beautiful, which is completed as much by these, as by the rest, whose condition is more honourable.

* Cap. 77, 78, 79. Enchir.

Let us not refuse then the part which is imposed upon us, nor complain that it is not more noble. There is a reward due to the meanest, as well as to the greatest, if they act handsomely and do what is enjoined them.

Thus R. Israel* brings in the poor Gibeonites and slaves, that were only hewers of wood, and drawers of water, comforting themselves in these words; Since it is so decreed by heaven, let us bear it willingly, read the law early and late; God is our trust, let his will be done. And thus I remember an excellent christian writer† concludes part of a letter of his, containing a number of arguments, to bear all afflictions patiently; among all the remedies of grief, saith he, that rhetoricians and orators are wont to invent, I find none of more present efficacy than this, to think that it is the Lord, let him do what seemeth good in his sight: We have deserved worse, and he is no less propitious when he afflicts, than when he doth what we would have him; he alone knows what is expedient, let him kill if he will, he cannot will but what is best; he often saves by slaying, and slays by saving; he is not inexorable, nor conceives implacable anger; nor doth he send afflictions which we cannot bear, but in the midst of chastisements remembers mercy, and according to the measure of the grief, mingles the comforts of his Spirit, which if we have neither death, nor pains more terrible than death, can deject a pious mind; but if we want them, the least of evils is sufficient to overthrow us; and besides, that these temporal evils are compensated here with a plentiful solace of his Holy Spirit, in the world to come they are rewarded with everlasting joys.

23. But I have one thing more to add, which is, that we cannot have the confidence to commend ourselves thus to God's providence, if we do not follow him in obedience to his commands. And therefore that advice of the philosopher is excellent, *την πηγην της ευθυμιας εν αυτοις ουσαν ημιν εκκαθαιρωμεν*, "Let us purge and cleanse the fountain of tranquillity, that is in our own selves." The spring of peace and contentment is within, and therefore we had need look that it be clear and undefiled; we cannot derive our satisfaction, as you have often been told, from riches, or greatness of birth, or heighth of power, or eloquence of speech, or any thing of this nature: after all our trials, nothing will yield such a calm and serenity, *οσην ψυχη καθαρευουσα, &c.* as a soul pure and free from all evil actions and counsels, and a genius or disposition of mind (which is the fountain of life) that is settled and uncorrupted. All the good actions which flow from thence have a cheerful and divinely inspired energy or force in them, and they breed in a man a certain

* L. 3. de Anima. † Erasmus l. 24. Epist. 15. Johan. Botzemo.
‡ Plutarch, *Περι ευθυμιας*

greatness and heighth of mind, and leave a more sweet and durable remembrance than that hope which Pindar called the support and comfort of old age.

Shall we think, as Carneades was wont to say, that when the branches of sweet wood keep their fragancy, even after they are cut from the tree, the worthy actions of a man of understanding should not leave in him, continually, a grateful and fresh remembrance behind them, with which he may entertain himself with great pleasure and contentment? Experience tells us, they do not perish nor decay neither, but live still, and look back upon us with a cheerful aspect, from whence such joy springs and flourishes, as makes a man despise those that bewail and reproach our present life, as if it were κακων χωραν, the region of evils and mischiefs, a place designed only for the banishment of poor souls from their heavenly country. Some philosophers railed upon it in this manner, but if we do well we shall find it otherwise, we shall begin to be happy here, nay, keep a perpetual holy-day, by still doing well, or remembering all the good we have done. So Diogenes told a stranger at Lacedæmon, (for which saying he is much cried up by the ancients,) when he saw him very busy in making himself fine, and trimming up his body for a festival, "Dost not thou understand that a good man esteems every day to be a festival?" Be wise and good, and thou wilt find it so, and a very splendid one too, for this world is a most holy and divine temple, into which a man is brought at his birth, to be a spectator, not of statues and images, made with hands and that have no life nor motion, but of such as the divine mind hath made the copies of more excellent things, and which have life and motion in them: the sun, moon, and stars, I mean, the ever running rivers, the earth that sends forth nourishment for plants and living creatures, and the life of good men, being that which accomplishes and perfects them for admission to these sacred solemnities and spectacles, it must needs be full of tranquillity and joy; and is not this far better than the pleasure of the vulgar, who long for such aud such an holy-day, that they may enjoy ωνητον γελωτα, a bought laughter, for which they pay a price to the players, or dancers, or musicians, whom they hire to entertain them? Let us sit then spectators in this great temple of God in a decent manner, for no man mourns and laments on an holy-day; it is unseemly to be sad when a man is admitted to any solemnity; and shall we shame and disgrace the perpetual festival which God himself hath prepared for us, by heaviness of mind, by sad thoughts and laborious cares? Let us not be so rude as to hear the pipe and singing of birds, and behold the little tricks of other creatures with pleasure, abhorring all that is dismal and ungrateful to our senses, and yet seeing our own life void of all mirth, sad, doleful, oppressed with un-

pleasant passions, actions, and thoughts, without any end; to seek no remedy for it, nor accept of the assistance of those who offer it by their counsels; let us listen to their pleasant lessons, who would persuade us and teach us how to give ourselves ease, and tune our hearts to joy and gladness: and all instructions will do no good without this, to do virtuously. And so with hearts full of love to God, and of delightful reflections upon his love to us, and our pious gratitude to him, and of most delicious hope in him for his everlasting love and favour, we may sit spectators of his works here below, till he translate us to a higher place, where we may take a better view of his magnificent greatness, and most bounteous goodness to all his creatures.

THE TRUTH OF GOD DEFENDED.

REVIEW

Of "Some Account of the Rev. THOMAS ROBINSON, M. A. *late Vicar of St. Mary's, Leicester, &c. by the Rev.* EDWARD THOMAS VAUGHAN, M. A."

HAVING perused this volume with pleasure, and, we trust, edification, we scruple not to say that the religious public are greatly indebted to the author, for the pains which he has taken, and taken successfully, to rescue from oblivion a man of God who deserves to "be had in everlasting remembance." The modesty evinced by the author in the title-page, and the sentiments contained in the preface, demonstrate, that he was very sensible of the difficulties attendant on the task which, at the request of several of his clerical brethren, he had undertaken; but those difficulties, notwithstanding his numerous avocations, he has been enabled, through the divine blessing upon his persevering exertions, to surmount. It is evident that Mr. Vaughan is a man of truly evangelical principles; and hence, our differing from him on some points of minor importance has no tendency to lessen, in our estimation, the value of his work.

We naturally and innocently wish to be made acquainted with the early life of those ministers of Christ who, on account of the holiness of their lives, and their faithful discharge of the arduous, but delightful, duties of their sacred office, are fit subjects for biography, and excellent models for imitation. Among ministers of this description, Mr. Robinson occupied a distinguished place; and hence the following account of his youthful habits will prove the more interesting.

"THOMAS ROBINSON was the fourth son of Mr. James Robinson, a respectable hosier of Wakefield, in Yorkshire, and was

born August the 29th, 1749, O. S. His father lived next door to the house formerly occupied by Archbishop Potter's father, and in which that learned prelate most probably was born. His parents, who were highly esteemed amongst their neigbours, being desirous of giving him every advantage in their power, sent him to the grammar-school of the town as soon as he could read, and he continued there, chiefly under the care of the Rev. Mr. Atkinson, till he went to college: I say chiefly, because it has been suggested to me by a careful correspondent, that his first master's name was Brookes. He shewed a strong attachment to learning in his early years, and was never satisfied without being at the head of his class. This principle seems to have followed him throughout life; and he was rather a strenuous advocate for encouraging a spirit of emulation, within certain limits, in schools of instruction. His assiduity and success recommended him strongly to the favour of his master, who always expressed a great partiality for him, considering him as a credit to his school; and who took much pains to promote his improvement. Mr. Robinson was not unmindful of the obligations he owed to this venerable friend, and always spoke of him with sincere respect and affection.

"At the age of fourteen, his father removed him from school with the intention of putting him to business: but he could not bend his mind to this new occupation, and to his great joy he was soon sent back to school. Probably the representations of his master contributed to this change.

"When the time for his entrance at college drew near, a difficulty arose with respect to the means of defraying his expenses. The governors of the school offered him one of their exhibitions; but as these at that time amounted only to twenty pounds a year, his father was still afraid of the undertaking: when such appeared to be his learning and abilities, that they unanimously agreed to allow him a double exhibition. Mr. Smyth, of Heath, grandfather to one of the present representatives for the University of Cambridge, being one of the governors, was the proposer of the plan; and the difficulty having been thus overcome, he was immediately admitted a Sizar of Trinity College, Cambridge.

"It does not appear that he had any strong religious impressions in early youth. His affectionate parents had been anxious to 'train him up in the way in which he should go,' though they had little advantage from public ordinances. His mind was at this time lively and gay. He had conceived a passionate admiration for plays, especially for English tragedy; and took part, as I believe, in some boyish dramatical representations. When it was at length determined that he should be educated at the University, he accidentally met a poor man, a shoe-maker

in Wakefield, who asked him if he was not going to be a clergyman. Upon his answering in the affirmative, the man said to him, 'Then, Sir, I hope you will study your Bible, that you may be able to feed the flock of Christ with spiritual food.' He proposed lending him a book or two on practical and experimental subjects, which he might read with his Bible, and would find useful in enabling him to understand it. Young Robinson was so much impressed by the man's honesty and kindness, that he received the books very thankfully, and read them as he had advised him.

"About this time he had a severe illness which threatened his life. Whilst his friends where watching round his bed, full of apprehensions, and were expressing those to each other; he repeated to himself many times, as in the spirit of prophecy, 'I shall not die, but live, and declare the works of the Lord.' He was incapable of speaking out, but his mind was under a strong conviction that both his life would be preserved, and he should be raised up to become an active preacher of the truth.

"About this time also he had a dream which made a lasting impression on his mind. I wish I could recollect the circumstances of the story more minutely: but, in substance he told me that he had a lively representation before his eyes as of Wakefield church on fire; there were awful appearances in the sky; the universal conflagration began, and he was hurried up into the air to meet his judge. I understood him to say, that his mind was exceedingly affected by this incident for a considerable time afterwards, and that he never wholly lost the impression of it.

"I do not, however, understand that the impressions which he received from these several incidents were such as to fix his character. Cordial devotedness to God's service was in him not a sudden, but a gradual and deliberate choice. For two years he continued under great perplexity of mind, and underwent many variations of character, whilst he was resolving what to do. He was used to describe himself as having great pleasure in dancing and plays, at this period of his age.

"One part of his character seems to have been formed early. He was a manly youth; and might be trusted to shift for himself. This appears upon his having been sent alone without any friend accompanying him, to get himself admitted at Cambridge; and from his performing that solitary journey with safety and success. A few years ago he was reminded of this first expedition to Cambridge; by travelling the same road under very different circumstances. On this latter occasion, his wife (now his desolate widow) and several cheerful friends were his companions, taking a journey of amusement. The recollection, suddenly brought to his mind, filled his eyes with tears; and, in the

words of the venerable patriach, he exclaimed, 'With my staff I passed over this Jordan, and now I am become two bands.' At length, in October, 1769, he took up his residence within the walls of Trinity College, Cambridge." (p. 6—12.)

Dr. Jobson assigns the commencement of Mr. Robinson's religious character to the date of his second year's residence in college.

"He appears, says our author, to have been previously grave, studious, and devout: but now his views of divine truth became enlarged and distinct; his principles more active, solid, and discriminating, his habits more decidedly the result of religious impressions. He was peculiar, as a boy; thoughtful, obedient, laborious even to a fault. The first strong religious impulse was given to his mind by his conversation with the poor shoe-maker about his intended going to college. This impulse was renewed and increased by his dangerous sickness, and the dream which followed it. He was alive to the subject; was occasionally agitated with apprehensions and alarms resulting from it; had taken some steps nearer to God, as well as many in departure from him; and was altogether an interesting and amiable young man, before he arrived at the period we are now marking. But now, and not before, 'it pleased God to reveal his Son in him,' that he might in due time be qualified 'to preach him among the heathen;' now, and not before, he 'walked with God,' 'serving him in the gospel of his Son;' now, and not before, he could say of his Master, 'whose I am, and whom I serve.'" (p. 15—17.)

After mentioning several interesting particulars relative to Mr. Robinson, the author gives us the following pleasing account:—"His friend, Dr. Jobson, usually spent the Sunday evening with him, accompanied with one or two more of his pious friends. Mr. Robinson's garret was their chapel, in which he for the most part led their devotions himself; offering up fervent prayer to God, that he would be pleased to direct and bless them in their studies, and that these might be sanctified to the setting forth of his glory. They reviewed the sermons of the day; a portion of the Greek Testament was read and explained; and, when their devotions were finished, they indulged for a short time in easy conversation upon serious subjects. To prevent interruption the outer door was shut." (p. 20, 21.)

"Seeking God as he did, it is not strange that he should have been 'found of him.' We shall see presently, that he did not neglect his labours as a college student. But when his ardent mind was oppressed, as he often found it, with the burthen of literary anxiety, being very eager to make advances in learning; he fled for refuge to his religious principles, and experienced much support from them. An highly esteemed friend, his near

relation, gave me this account; which I value, as shewing that his religion was of an experimental kind; and as furnishing a pleasing evidence to this important truth, that the student who makes God his comforter, will in *him* find repose from the weariness of study, and from the fretful feverishness of ambition.

"His conversation was in perfect consistency with the habits of his closet. He boldly rebuked vice; he sought out, conversed with, and endeavoured mutually to improve, and to be improved by the serious; he was ready to give, and excelled in giving advice to those who needed and asked it. There were twelve or fourteen sizars at the table in the college hall, where Mr. Robinson dined and supped; and when he heard any thing said at the table that was indecent or improper, he was sure to censure it; and this he did in so handsome a manner as seldom to offend materially the party whom he addressed, and at the same time to improve all who heard him. None could doubt the purity of his motive, or the justness of his rebuke. Some of his contemporaries, indeed, thought him 'righteous overmuch:' but they could find no reasonable cause of fault in him; and whenever he was attacked for his principles, or as some said, 'his puritanical conduct,' he was fully and often more than a match for his accusers, in his replies to them."

The following account of Mr. Robinson, written by two of his most esteemed friends, and quoted by our author, will set his character, when at college, in a conspicuous point of view.

"'On my admission, (one of his oldest and most esteemed friends* writes to me,) I found him resident in the University; and soon perceived that he united an extraordinary degree of prudence and steadiness with great zeal in the cause of religion. I heard also that he was consulted by many young men in distress of mind, who, perhaps, at other times were seldom in his company, from a persuasion that he excelled in real piety. Hence he obtained the name of 'his Holiness,' and in the next stage of 'the Pope;' but not in the way of derision. On these occasions I believe he was extremely judicious as well as faithful.'"

"'He was much distinguished at Cambridge, whilst an undergraduate; (another of his venerable friends writes,) for a pious and exemplary conduct. I have heard of some persons that shewed more fire; but of none in whose general deportment there appeared so uniform and steady a zeal. He made it his business to find out, and was clever in finding out, pious undergraduates. He observed them at church, and had his ears attentive to all he heard of such characters. He got himself acquainted

* "The late Rev. Dr. Jowett: a man of correct judgment, and scrupulous veracity."

with them; gave them advice; kept them out of harm's way; and in short, was an excellent religious nurse.'"

"'He commanded respect, and it followed him every where. None but the very profanest were exceptions to this account. I have known him to be supported and defended both in public and private by the more liberal and ingenuous youths, who still did not draw cordially with him, but they could not bear to see him mal-treated. I have known some of other colleges connected with him in academical exercises, who afterwards owned that they had acted very unbecomingly in deriding his religion: when they had known and conversed with the man, they could not help respecting him.'" (p. 22—25.)

After giving a particular and pleasing account of the diligence and success with which Mr. Robinson pursued his studies at college, our author proceeds to give us a view of him in his ministerial character. As a scholar, he was very respectable, but it was as a minister of Christ that he shone with extraordinary lustre. Learning is good and useful, but to whatever extent it may be possessed without divine illumination, it never fails to leave its possessors utterly unacquainted with the nature and design of the gospel; and, consequently, unfit for the sacred office. But to proceed with the account of Mr. Robinson:

"Having his eye on a fellowship, it was desirable for him not to move far from Cambridge; but he would lose no time in commencing his ministerial duties. Accordingly he accepted the curacies of Wilcham and Wichford, which were situated about fourteen miles from Cambridge. These two parishes became the scene of his first ministrations. The salary of each was very small.

"Immediately upon his arrival, he excited great attention by his exertions, both within his own parishes, and also within a circuit of several miles. He laboured diligently; preaching twice on the Sunday, and once between the Sundays: visiting the people from house to house, that he might impress upon them the necessity of caring for their souls; and receiving a select company into his house on the Sunday evening, to whom he delivered a sort of enlarged family lecture.

"He lifted up his voice, though not perfectly musical, like a trumpet, and spread an alarm through all the region round about. His churches were filled, so that they were obliged to increase their accommodations by setting forms in the aisles; he was much esteemed by nearly all who heard him; and his services were effectually blessed to many of his hearers. His subjects were the plain and fundamental doctrines of the gospel; which he handled in a solid, comprehensive, solemn, and highly interesting manner, addressing them closely to the conscience. He preached the fall of man; Jesus Christ the way to God; sal-

vation, all of grace; our absolute need of divine influences; and holiness, as that fruit of faith, without which no man shall see the Lord.' (Rev. Dr. Jobson.) His choice of subjects; his choice of topics: his state of mind; his language and his elocution; all combined to make him the object of wonder, attention, and delight.

"A lady, from whom I received much interesting information respecting this early period of his ministry, was herself an eye-witness and an ear-witness of its interesting nature, of its power, its acceptance, and its success. He had come to Wilcham in February, and she heard him for the first time in April. Her sister (who afterwards became his wife) and herself had been awakened to a deep sense of the importance of religion, some months before: and were at this time anxiously considering, 'who shall roll us away the stone from the door of the sepulchre?' They heard of Mr. Robinson, but were backward to believe that he could be the messenger they sought. When the report was brought to them, residing as they did, not in his parish, but in an adjoining parish, of one or two impressive sermons which he had preached; they hastily concluded, that probably they were sermons not his own, which chance had thrown in his way. At length they were persuaded by a neighbour to go and hear for themselves. The first sermon they heard from him convinced them of their mistake; and they hurried home like the woman of Samaria, to tell a third sister, whom and what they had found! 'Come and see a man who told me all that ever I did: is not this the Christ?' When she continued incredulous, and insinuated 'that one might preach an odd sermon or two that were very good; they would soon find he was no better than his neighbouring ministers:' they added, 'Aye, but he talked so well to the children afterwards; what he said to them in explaining the creed, was just of a piece with his sermon!' At length she began to think more favourably of him, and soon became one of his stated attendants. In a little time not less than twenty or thirty accompanied them from the little village of Mepal.

"He had at this time adopted the plan of preaching sermons in series; and this lady still retains the impression of some of his sermons on the Lord's Prayer, the Creed, and the Ten Commandments. Could he have devised a more excellent course and method of instruction, to allay prejudice, and to convey solid evangelical knowledge? Such a ministry, at such a period, could not fail to excite offence. Offence *was* excited: but the true cause was not always assigned. Some complained of his youthful appearance; which is said to have been at this period (though I should scarcely have supposed it) extremely boyish. 'What, we are to be *boyed over*, I suppose!' Others misinter-

preted the condescension of his private visits. 'He would go any where, they said, for a cup of tea.' But it is remarkable, that most of those who had warmly objected to him at first, became afterwards his cordial friends. The blacksmith's wife, who had 'despised his youth,' presently found him to be a *man* fully competent to promote her edification. 'Herself believed, and her whole house.'

"Some remarkable coincidences, and some most improbable successes, seemed to shew the people that 'God was with him.'

"On one occasion, being driven by stress of weather into an odd house near the village of Coveney, he endeavoured, as his custom was, to improve the incident to the spiritual benefit of those amongst whom he had fallen. He enjoyed a singular felicity in availing himself of passing events. Always ready and on the watch to speak for God; he could make the occasion preach for him, by eliciting the most affecting truths from the simplest occurrences. A poor woman happened to be in the cottage into which he was driven, who afterwards confessed that she had for some time been meditating to destroy herself. So reasonable and so impressive was his discourse, that she was diverted from her purpose, embraced new views and principles, and became an eminent Christian.

"An old man, nearly eighty years of age, who had never been known to frequent a place of worship, a drunkard, a blasphemer, a proverb of profaneness; was brought, we know not how, to become a hearer at his church, and gave every sign of having heard to the saving of his soul. His habits, his language, his confessions, his protestations, and entire demeanour, were those of a sincere penitent. His character had been so notorious, that his case excited much notice. He lived for some time after the change had taken place in him, without any outward inconsistency of conduct, or the slightest impeachment of his sincerity." (p. 39—45.)

It is not strange, considering Mr. Robinson's zeal at this time, and the success which attended his ministry, that he should fall under the odium which then generally attached to the term, Methodist. That this was the case appears from the following account.

"In Cambridge, some of his most sincere friends took alarm at the rumours which they heard about him; and amongst others his tutor, Mr. Postlethwaite, who esteemed him very highly. Hearing that Mr. Robinson was turned, or turning Methodist, Mr. Postlethwaite from the kindest motives, seriously took him to task: exhorting him to beware; to consider what mischief the Methodists were doing, and at what a vast rate they were increasing. Upon this, Mr. Robinson put the question, 'Sir, what do you mean by Methodists? Explain, and I

will ingenuously tell you whether I am so or not.' This caused a puzzle and a pause. But at last Mr. P. broke out and said, 'Come then I'll tell you. I hear that in the pulpit you impress it on the minds of your hearers, that they are to attend to your doctrine, from the consideration that you will have to give an account of them at the day of judgment.' 'I am surprised,' said Mr. Robinson, to hear this objected.' 'It is true, &c. &c.' But Mr. Robinson got no further explanation from Mr. Postlethwaite than that the increase of the Methodists was an alarming thing." (p. 48, 49.)

Did we know no more of Mr. Robinson than is contained in the account of the manner in which he conducted himself, when accused of the crime of Methodism by his tutor, we should not hesitate to pronounce him a man of wisdom, fortitude, and decision. A different character would, upon such an occasion, have taken immense pains to clear himself of the charge of Methodism; but he took a contrary course, a course highly to his credit both as a man and a Christian. It is evident that his tutor, however learned, and otherwise respectable, was shamefully ignorant of the principles and practice of the Methodists, the increase of whom, instead of being "an alarming thing," is a great national blessing, which has a direct and powerful tendency to promote the peace and prosperity of the British empire at large.

We have another instance of Mr. Robinson's christian intrepidity, in his firmly maintaining the lawfulness and utility of singing hymns in the church.

"During one of his occasional absences from home, some controversy, accompanied with much warmth and malice, was excited in his parish, by a professed dislike to the singing of hymns in the church service. Mr. Lewis Jones, a neighbouring vicar of Wichford, whose church Mr. Robinson served with Wicham, was the leader of the opposition. Mr. Robinson's friends wrote to inform him what was passing, and he gave them his sentiments, or rather defence, in reply. 'Where there is no law,' said he, 'there is no transgression. Our canons and rubrics prescribe no exclusive matter of singing. Our church service is complete without any singing at all. The New Version of Psalms, by Brady and Tate, is the only authorized composition; and the authority even of that composition is only a king's letter which recommends it. Queen Elizabeth's regulation evidently leaves a discretion as to the form adopted, provided only it be 'such as may be understanded by any of the people.' I consider myself as at liberty, therefore, said he, to make my own selection; with this limitation, that I am responsible for the truth and propriety of the matter sung, as much as of the matter preached.' It was with the same kind of argument that he vin-

dicated this practice, to the end of his life, with much zeal and spirit." (p. 50, 51.)

It seems that the opposition raised against Mr. Robinson at Wilcham, "laid the foundation of his speedy departure" from that place, his residence in which "included the period of two years." During this short period, his labours were eminently blessed to many. "He left this people with sincere regret; visited them occasionally during the remainder of his life; remembered them always with very tender affection; and constantly testified of the days which he spent with them, that they were amongst the happiest and most useful of his life. His departure caused a general lamentation. The people said that they had never before been favoured with so eminent a minister, nor did they expect to see his like again. To this day he is remembered with much gratitude and respect; his approvers revering him as their best friend, their spiritual father; and his adversaries acknowledging 'that there was a prophet amongst them." (p. 53, 54.)

From Wilcham, Mr. Robinson removed to a curacy at Leicester. To this appointment, when first proposed to him, he strongly objected; but his objections being solidly obviated by Dr. Stevens, he entered upon his important charge, with a firm resolution to lay out all his strength in the diffusion of evangelical truth. The following account of the state of religion at Leicester, and of the beginning of Mr. Robinson's ministry there, will be found interesting.

"Leicester was at that time in the state exhibited by many other provincial towns both previously and subsequently, in which pure gospel light has for a long season been obscured. Much of eating and drinking, of card-playing and of frivolous dissipation, prevailed amongst the richer people: much of low sensuality among the poorer. Religion was a feeble and sickly plant; it consisted for the most part in names and forms, and a sort of pharisaical attendance upon one service on the Sunday. Party spirit, envy and strife, jealousy and railing, chiefly on the ground of petty divisions in provincial politics, with a high degree of bigotry and intolerance in religion, were found in most circles. What little of vital rrligion there was, appeared principally amongst the Dissenters; especially those of the Presbeterian and Baptist persuasion.

"But in this general dearth of evangelical spirit, there was a small remnant of churchmen; persons cordially attached to the doctrines and discipline of the Church of England; 'who waited for redemption in Israel.' Some of these had formed themselves into a religious society, on the plan detailed and recommended by Dr. Woodward; and under the sanction of the Rev. Mr. Simmons, the vicar of St. Mary's (who himself also sometimes

attended) were accustomed to meet every Tuesday evening at the vestry of St. Mary's church. The society consisted of about twenty persons; all of the established church, and all zealously attached to her principles. Dr. Woodward's rules, and even forms of prayer, were their guide; and it was generally a part of the evening's service to make special prayer to God, who, as they believed, has all power in his hands, that he would be pleased to send into his churches, and particularly into this portion of his vineyard, faithful pastors; who might diligently, fervently, and fully preach the gospel of Jesus Christ.

"This society was founded in the year 1768; had continued nearly six years when Mr. Robinson came to Leicester; and did not cease till one of their number was enabled, through the divine blessing, to found a weekly lecture in the same church, on the Tuesday evening, appointing Mr. Robinson his first lecturer, in the year 1778.

"This same gentleman, happening to learn at the News-Room, on the preceding evening, that Mr. Haines had just engaged a new curate, who was to preach, for the first time, at St. Martin's, on the following morning, determined to go and hear him; not without some faint hopes of finding in him the ambassador whom they had long been in the habit of praying for. His expectations were not disappointed. The text was one of these: 'Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.' Or, 'And the times of this ignorance God winked at; but now commandeth all men every where to repent; because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained.' I rather think it was the latter. This hearer 'had his senses exercised by reason of use to discern both good and evil.' He 'knew the joyful sound.' Man humbled; God exalted; the fiery judgment which is to try; ruin by the fall; recovery by the incarnation of the Son of God; the dead soul quickened by the Spirit; the disobedient made just and holy: these are sounds which characterize the faithful ambassador, and in which the discerning hearer recognizes him. 'This is very delightful indeed,' said a truly pious member of the society which I have named: 'this is very delightful indeed,' said he to his next neighbour, not able to contain his joy even in the midst of the discourse; 'but I can tell him if he goes on so, they will call him a Methodist.'

"I have said that one of these two texts was his first in Leicester. Certainly they succeeded each other, and were amongst his earliest subjects: they were followed by others of like import and weightiness. The characteristics of his ministry at this time were solemnity, ardour, and vigour. He knew the soil into which

he was casting his seed: fallow ground was to be broken up. The careless were to be roused; the sleeping and the dead were to be awakened, quickened, made to hear. He must affect this, (I speak as a man,) by awful statements of the wrath of God; of the abominable sinfulness of man; of the universal and utter condemnation and incapacity of 'these sinners against their own souls.' To this end, he opened the commandments; shewing largely and deeply their spiritual nature, and their tremendous sanction. These sermons are remembered and spoken of, to this day, with peculiar impressions, through the many arrows of conviction which they were the means of infixing in the hearts of his hearers." (p. 56—61.)

(To be continued.)

REVIEW

Of "Select Poems of Synesius *and* Gregory Nazienzen: *translated from the Greek. By* Hugh Stuart Boyd, Esq. *To which are added Original Poems, by the Translator."*

Synesius, a celebrated father of the Christian church, was born at Cyrene, in Africa, of noble parentage. He was appointed, in the year 410, Bishop of Ptolemais. His works, the best editions of which are those of Paris and Amsterdam, consist of 155 *epistles*, and some other tracts, written in pure and elegant Greek.

Gregory Nazianzen was, in the fourth century, one of the most distinguished ornaments of the Greek church. He gave a striking proof of his desire to promote peace and concord, by voluntarily resigning the See of Constantinople, after he had found that his election to it was contested by the Archbishop of Alexandria. He has obtained extraordinary credit for the style in which he wrote, a style, it is said, not inferior to that of the greatest orators of ancient Greece.

The author of the volume before us, says, in the advertisement prefixed to the work, that his "object in sending this little Volume into the world, is, to draw the attention of the learned to two writers, whom he conceives to have been unworthily neglected; and to present the English reader with a collection of poetic beauties, which otherwise he might never have enjoyed."

The benevolent and learned translator appears, in all his publications which we have had the pleasure of perusing, to aim at promoting the glory of God, and the present and future happiness of mankind, by diffusing moral and religious truth, to the utmost extent in his power. From his well known character as a scholar, and his sincerity as a Christian, we take it for granted,

without comparing his translations with the Greek, that he has done justice to his authors.

Every reader of taste and sense will be able, on perusing the following lines, to form a tolerable idea of the poetic powers of both SYNESIUS and his Translator. The lines include the conclusion of the third hymn published by Synesius.

"Grant me, O Father, having fled
The storms that gather'd round my head,
To gain thy radiant hall, and rest
Within the temple of thy breast.
From that pure source began to roll
The hallow'd fountain of the soul,
Obedient to thy dread control.
A drop of heavenly dew I fell,
Left on the bare unhallow'd earth:
If I have lov'd thee, serv'd thee well,
Forget not my celestial birth:
Restore me to my parent stream
That I no more may vainly dream,
Then wake to mourn thy clouded beam.
Grant me to dwell in glory bright,
Returning to my kindred light;
And high amid the royal choir,
Cloth'd with thine own immortal fire,
To wake anew my raptur'd lyre.
When to the fount of light united,
Enthron'd above yon beaming plain,
Ah! never may I fall again,
And view my wreath of glory blighted.
Yet, Father, while I here remain
By nature's firm and iron band,
Confin'd to an ignoble land,
May'st thou conduct me with a shepherd's care,
And for my native realm my longing soul prepare." (p. 8, 9.)

Had we never seen any more of Gregory Nazienzen's works, than the following lines, with which he opens his poem, entitled, "An Address to his Soul," we should form a high opinion of both his sense and piety. Every man who writes, stamps, more or less, an image of his native talents, as well as of his spirit, on all his productions. Perhaps in no instance does the truth of this remark appear more evident than in the writings of the primitive fathers. But the reader shall judge for himself.

"What is there thou would's crave from me?
Tell me, my soul; I ask of thee.

What modest gift, or glittering prize,
Awakes thy hope, allures thine eyes?
Ask something great, whate'er it be,
And I will grant it cheerfully.
Say, wilt thou have the far-fam'd ring,
That grac'd of yore the Lydian king,
If wishing to be hid, concealing,
If wishing to be seen, revealing?
With Midas, wilt thou be enroll'd,
Who died through plenitude of gold?
Whate'er he touch'd, to gold was turn'd;
Too late his error he discern'd,
And wish'd the gods his prayer had spurn'd.
Wilt thou possess the golden gems,
That flame o'er regal diadems?
Fair fields which Nature's hand enamels,
With oxen, sheep, and stately camels?
Alas! such vain ignoble treasure
Yields but an evanescent pleasure,
And far exceeds my humble measure;
For, when I gave myself to heaven,
All earthly cares to earth were given.
Say, wilt thou mount a throne sublime,
Deck'd with the fading pomp of time?
Then, on the morrow, grieve to see
Some sordid wretch, of low degree,
Usurp the empire torn from thee
And sway thy sceptre haughtily?
The law of justice wilt thou sell,
And e'en against thy kind rebel?
Or bend the bow, or hurl the spear,
And in thy bold uncheck'd career,
The fury of the tyger dare,
And rouse the lion from his lair?
Would'st thou be hail'd by all who pass,
And view thy form engrav'd on brass?—
Thou seekest but an empty vision;
The breath of zephyr soon subsiding,
The noise of arrows swiftly gliding;
The echo of thy hand's collision.
Oh, who with wisdom fraught, would pray
For things that charm them for a day,
And on the morrow flee away,
Which bad men share as well as they;
Which when the fleeting breath is fled,
Depart not with the parting dead?

Since these are nought, I ask of thee,
What is there thou would'st claim from me?
An Angel dost thou wish to be,
Attendant on the Deity?
To tread the courts by Seraphs trod,
A radiant herald of thy God?
And doth thy daring thought aspire,
To glow with pure angelic fire,
And warble 'mid the warbling choir?
Awake; arise; ascend at length;
Assert thine intellectual strength.
On wings of faith I'll fondly bear thee,
And with monition sage prepare thee,
And as the tow'ring eagle flies,
To heights of glory thou shalt rise,
From mortals veil'd, beyond the skies."—p. 10—13.

The following Hymn, addressed to the Deity, possesses great merit, and may be considered as written in the best style of GREGORY NAZIENZEN.

"THEE, peerless Monarch of the sky,
My soul aspires to glorify,
And, swelling with immortal verse,
Immortal wonders to rehearse.
Through thee the tide of praise is roll'd;
The seraphs strike their chords of gold,
And wake the anthem, soaring high
With inspiration's ecstacy;
Whilst angels, quicken'd by thy glance,
Circle the throne in mystic dance.
Through thee the seasons 'gan to roll,
Exulting in their Lord's control:
With golden flowers the starry train
Enwreath'd the fair æthereal plain;
Flam'd high the sun in glory bright;
Look'd forth the moon with softer light;
The lovely shepherdess of night;
And born Jehovah's works to scan,
Uprose Creation's wonder, Man;
Uniting in his complex form,
Mild reason's calm, and passion's storm.
Thou, O my God, created'st all,
The highest heaven, this earthly ball;
Within thy breast the whole designing;
By thy sole power each part combining:
At thy command the work's begun!
At thy command the work is done!

"Jesus I hail, the Word Divine,
In whom his Father's glories shine;
By nature equal, God supreme,
Of angels and of men the theme;
By whom dim Chaos back was driven,
When through the void expanse of heaven
He spread, and fram'd our earthly ball,
That he might rule, the Lord of all.
His Holy Spirit I adore,
The embrio deep who brooded o'er,
And still, with kind parental care,
Inspires and aids the Christian's prayer.
Tremendous Power!—I hail in thee
A true and living Trinity!

"Father of all, through every hour
May I proclaim the Triune power
Enshrin'd in deepest mystery!
May every thought which leads from Thee,
And lures the wavering mind astray,
Like morning vapours melt away!
So may I lift my hands to heaven,
In trembling hope to rise forgiven!
So may I feel the vital flame,
And glorify my Saviour's name!
With holy zeal may I adore him,
And bending in the dust implore him,
That, when he rears his throne sublime,
Wreath'd with the spoils of Death and Time,
As King, as Lord, as God to reign,
He may receive his child again,
And shield him from eternal pain.

"Grant me, O God, in Judgment's hour
Alone to feel thy saving pow'r:
Let Mercy's ray unclouded shine,
And the full stream of Grace be mine:
For Grace and Mercy dwell with Thee,
Throughout thy own eternity!"—(p. 39—43.)

In no part of Gregory Nazienzen's works which we have perused, does that eminent father appear greater or more amiable, than in his Elegy on his friend Basil, Bishop of Cæsarea, who died about the year 379. It was at Athens that the friendship, which death itself could not dissolve, was contracted betwixt those two great luminaries of the church. The following extract from the Elegy in question, will enable the intelligent reader to form some idea of the gratification which he may expect from a perusal of the whole of that interesting performance.

"SERVANT of Jesus! shade belov'd, rever'd,
I thought a body sooner could have liv'd
Without its soul, than I bereav'd of thee.
And yet I bore thy loss—I meekly bowed,
And owned the heavens were just! Ah! why delay?
O raise me, waft me on thy orient wings,
Place me amid the angelic chorus high,
Where martyrs triumph, and where Basil reigns!
Forsake me not—E'en by thy tomb I swear,
While memory lasts, and I have power to love,
On thee the tender pensive thought shall dwell.
Such is the vow of friendless Gregory.
When death, stern minister of power divine,
Ravish'd my Basil's godlike spirit hence,
The heavenly host receiv'd the saint with joy,
While Cappadocia wept its prelate lost.
And said I Cappadocia? Nay, each clime
Where Christ is worshipp'd, and where God is known,
The peopled earth one common grief proclaim:
Rent is the bond of peace; her herald gone.
The world is fill'd with disputations vain,
And strife of clam'rous tongues, which madly dare
To call in question heav'n-taught mysteries,
And bid defiance to the Triune God!
Error, impiety, profaneness rage,
Yet Basil's lips, the hand of death has seal'd!
Wake, sleeper, wake, and from the yawning tomb
Awe the proud whirlwind, calm th' impetuous wave;
With all thy power of wond'rous eloquence!
In evil times, thou didst alone display
A life responsive to the truths thou taught'st."—(50—51.)

The few original pieces at the end of the volume, possess considerable merit; and while they prove that the author is endowed with good sense, a lively imagination, and correct taste, they set his character, as a man of feeling and friendship, in a conspicuous point of view. They all have claims to, at least, the appellation, *innocent:* some of the subjects, however, may appear rather trifling to many; and, on account of a few phrases contained in them, they are, in our opinion, somewhat inconsistent with the serious character of the preceding part of the volume.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

SIR,

AS the following extract is explanatory of what we are to understand by the Herodians, and others amongst the Jews, during

our Lord's ministry on earth, I hope you will judge it worthy of a place in your Miscellany.

Nov. 1815. D.

OF THE HERODIANS AND OTHERS.

JOSEPHUS, who has often spoken of the Jews, takes no notice of the Herodians. They are mentioned four times in the Gospels, viz. Mark. iii. 6; viii. 15; xii. 13; Matt. xxii. 16. Jerome, in his commentary on the last-mentioned text, tells us, that some of the Latins in his time thought the *Herodians* were persons who believed Herod the Great to be the Messiah. But he very justly laughs at that fancy, because there is not the least trace of such a notion, either in sacred or profane history. His own opinion was, that the Herodians were either the soldiers of Herod, or else such as the Pharisees, in ridicule, named Herodians, on account of their paying tribute to the Romans, contrary (as they fancied) to the law of God.—Leusden, Fabritius, Basnage, and others, adopting the first opinion proposed by Jerome, suppose that the persons called Herodians in the Gospels were courtiers, officers, and soldiers of Herod the tetrarch, and that the name *Herodian* no more denoted a sect of religion than the names Cæsarean or Pompeian. Carpzovius is of opinion, that they were servants, domestics and friends of Herod; and the leaven of Herod, which our Lord cautioned his disciples to beware of, Mark viii. 15, was not so much any particular system of religious opinions, as a contempt of all religion. But though this opinion is founded on the Syriac version, which renders the name *Herodian* by the phrase *the servants of Herod*, it does not seem to agree with the character given of the Herodians in the Gospels. From Matt. xvi. 12, it appears that the caution to beware of the leaven of Herod, was not a caution against the practices, but against the doctrines of the Herodians. The leaven of Herod indeed, in this sense, will apply to the collectors of the taxes for the Romans, who no doubt inculcated the lawfulness of paying tribute to Cæsar, which is the other opinion proposed by Jerome. Nevertheless, as our Lord himself taught the lawfulness of those taxes, we cannot imagine this was the tenet he cautioned his disciples against, under the notion of the leaven of Herod. The passage in Matthew, parallel to Mark viii. 15, will, if I am not mistaken, lead us to a better account of the Herodians. For what Mark there terms *the leaven of Herod*, is called by Matthew, chap. xvi. 6, *The leaven of the Sadducees*. Hence we learn who the Herodians were, about whom so many disputes have arisen. It seems Herod the Great endeavoured to overturn the principles of the ancient and true religion, that he might establish a system more agreeable to his tyranny. This was the doctrine of the Sadducees, which he zealously espoused, because setting men

free from the dread of a future state, it left them at liberty to pursue what they took to be their interest, by any method they pleased. *Herodian*, therefore, was but another name for such sort of Sadducees, as maintained the expediency of submitting to the innovations introduced by Herod and the Romans. For it may easily be thought, that those who favoured Herod, and the powers who supported him, were generally of this sect. At the same time, all the Sadducees were not Herodians, some of them being friends to the liberties of their country, and by consequence shewing little of that complaisance towards the reigning powers, for which their brethren were so remarkable. And this accounts sufficiently for the distinction between the Herodians and Sadducees, found Matt. xxii. 16, 23. Of the nature and number of the innovations introduced by Herod, and with what temper they were received by the Jews, the reader will be able to judge who looks to Josephus. Ant. c. 11. *fine.*

It is highly probable, therefore, that the Herodians were a subdivision or branch of the Sadducees. For, to use the words of Dr. Lardner: "From the time that prophecy ceased among the Jews, new sects were continually arising. There were two disciples of Antigonus Sochæus, that were the authors of two new sects: Sadoc of the sect of Sadducees; Baithos, or Bathus, the author likewise of a new sect which had its name from him, and which is mentioned in the Gemara, though not in Josephus. There was likewise, at this time, a division in the sect of the Pharisees; some following Hillel, and others Shammai. The followers of Judas of Galilee, were at first but a small portion of the Pharisees; in time they almost swallowed up all the other parties. Josephus, who so often says that the sects of the Jews are three, once or twice calls Judas of Galilee, the leader, or head of a fourth sect. The reason of his not distinguishing these from the rest was, I imagine, because they differed from the Pharisees, only in some few particulars. So that one and the same writer, who has professedly reckoned up the Jewish sects, according to different ways of considering them, makes sometimes more and sometimes fewer. Much more may two different writers, though they write professedly of this matter, which the Evangelists have done.

THE WORKS OF GOD DISPLAYED.

(Continued from page 43.)

OF DIGESTION.

We postponed the consideration of *digestion*, lest it should interrupt us in tracing the course of the food to the blood; but,

in treating of the alimentary system, so principal a part of the process cannot be omitted.

Of the gastric juice, the immediate agent by which that change which food undergoes in our stomach is effected, we shall take our account from the numerous, careful, and varied experiments of the Abbe Spallanzani.

1. It is not a simple diluent, but a real solvent. A quarter of an ounce of beef had scarcely touched the stomach of a crow, when the solution began.

2. It has not the nature of saliva; it has not the nature of bile; but is distinct from both. By experiment out of the body it appears that neither of these secretions acts upon alimentary substances, in the same manner as the gastric juice acts.

3. Digestion is not *putrefaction:* for the digesting fluid resists putrefaction most pertinaciously; nay, not only checks its further progress, but restores putrid substances.

4. It is not a *fermentative* process: for the solution begins at the surface, and proceeds towards the centre, contrary to the order in which fermentation acts and spreads.

5. It is not the *digestion of heat:* for the cold maw of a cod or sturgeon will dissolve the shells of crabs or lobsters, harder than the sides of the stomach which contains them.

In a word, animal digestion carries about it the marks of being a power and a process completely *sui generis;* distinct from every other; at least from every chymical process with which we are acquainted. And the most wonderful thing about it is its approximation; its subserviency to the particular economy of each animal. The gastric juice of an owl, falcon, or kite, will not touch grain; no not even to finish the macerated and half-digested pulse which is left in the crops of the sparrows that the bird devours. In poultry, the trituration of the gizzard, and the gastric juice, conspire in the work of digestion. The gastric juice will not dissolve the grain whilst it is whole. Entire grains of barley, inclosed in tubes or spherules, are not affected by it. But if the same grain be by any means broken or ground, the gastric juice immediately lays hold of it. Here then is wanted, and here we find, a combination of mechanism and chymistry. For the preparatory grinding, the gizzard lends its mill. And as the mill-work should be strong, its structure is so, beyond that of any other muscle belonging to the animal. The internal coat also, or lining of the gizzard, is, for the same purpose, hard and cartilaginous. But, forasmuch as this is not the sort of animal substance suited for the reception of glands, or for secretion, the gastric juice, in this family, is not supplied, as in membraneous stomachs, by the stomach itself, but by the gullet in which the feeding of glands are placed, and from which it trickles down into the stomach.

In sheep, the gastric fluid has no effect in digesting plants, *unless they have been previously masticated.* It only produces a slight maceration; nearly such as common water would produce, in a degree of heat somewhat exceeding the medium temperature of the atmosphere. But provided that the plant has been reduced to pieces by chewing, the gastric juice then proceeds with it, first by softening its substance; next by destroying its natural consistency; and, lastly, by dissolving it so completely, as not even to spare the toughest and most stringy parts, such as the nerves of the leaves.

So far our accurate and indefatigable Abbe, Dr. Stevens, of Edinburgh, in 1777, found, by experiments tried with perforated balls, that the gastric juice of the sheep and the ox speedily dissolved vegetables, but made no impression on beef, mutton, and other animal bodies. Dr. Hunter discovered a property of this fluid, of a most curious kind; viz. that, in the stomachs of animals which feed upon flesh, irresistibly as this fluid acts upon animal substances, it is only upon the *dead* substance that it operates at all. The living fibre suffers no injury from lying in contact with it. Worms and insects are found alive in the stomachs of such animals. The coats of the human stomach, in a healthy state, are insensible to its presence; yet, in cases of sudden death, (wherein the gastric juice, not having been weakened by disease retains its activity,) it has been known to eat a hole through the bowel which contains it. How nice is this discrimination of action, yet how necessary!

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

WONDERFUL PRESERVATION.

We have transcribed the following account from the COURIER *of December 2d,* 1815.

THE following are the interesting particulars of a late shipwreck, wherein the sufferings and privations of the survivors are almost without a parallel in the chequered details of the dangers to which seamen are exposed. On the 4th of September, the brig *Friendship*, Captain N. F. Carder, sailed from Miramichi, New Brsunswick, with a cargo of timber, for Biddeford. On the morning of the 18th, she sprung a leak; and, on the 22d, (the unremitting efforts of the crew at the pumps proving unavailing to keep her free,) she was full of water. In this deplorable condition, without the possibility of getting below, and distant, by

their calculation, about 347 leagues from the coast of Ireland, they kept the vessel before the wind, under an easy sail, in the forlorn hope of being able to make the land; but unhappily, on the 28th, (when, by supposition, they were within 170 leagues of Cape Clear,) a sudden squall coming on, she broached to, and overset. By this melancholy disaster, two persons were washed overboard and drowned, and the whole of the provisions and water they had collected on deck, with both boats, and every moveable article, were swept away. The rest of the crew, consisting of the captain, mate, three men, and four boys, with difficulty supported themselves on the side of the ship; when, after remaining in this awful situation about forty minutes, having in the meantime carried away her foremast, bowsprit, and main-topmast, she righted. From the condition the vessel was in, however, she had gradually settled abaft, and from midship forward was the only part of the deck left above water, upon which the miserable survivors could obtain an insecure footing, every succeeding wave threatening to hurl them into the dreadful abyss. For six tedious days and nights did these devoted sufferers remain in this wretched and hopeless state, without a morsel of bread to sustain the cravings of nature! All of them very thinly clothed, several without shoes, stockings, or hats; and the few garments they wore constantly wet, owing to the rain that fell, and the sea that broke over them. From the former, however, they derived some sustenance; for, during rain, they suspended a bed-quilt in the remnant of the rigging, and when completely saturated, by carefully squeezing it, they obtained three pints of water at each trial; with this, and a small quantity of rum, the only necessary saved, but so much impregnated with salt-water, that Captain C. to prevent its being used in a raw state, frequently threatened to throw it overboard; they made weak grog, which was sparingly served out to them in the heel of an old shoe, the best substitute they could find for a glass. The ship had been much infested with rats; and after these vermin were driven from their lurking places below by water, they took refuge in those places which were left dry, and openly ran about among the people on the forecastle. From this station the captain would not permit them to be driven, lest, in the extremity of their distress, should no friendly sail appear in view, they might ultimately be compelled to have recourse to these troublesome guests, as a temporary respite to expiring nature!—But the rats were a terrible annoyance to the almost exhausted sufferers; as the vermin fell a prey to want, they devoured each other; nay, they even attacked the naked feet of the seamen while asleep, and, when brushed away by their hands, fastened on their fingers!—With a view of keeping hope alive in his almost dying companions, the captain offered two dollars, which he found in his pocket, as a

premium to the man who should descry relief; but faith and vigilance at last centred in himself alone; and, on the evening of the sixth day, (4th of October, in lat. 50 deg. 30 min. long. 14 deg.) he providentially espied a sail, which he did not, however, announce for ten minutes, lest the stranger should not steer in their course. When all doubt on the momentous point was removed, he ordered the friendly bed-quilt (which had before been so serviceable, and was the only signal they could then muster,) to be hoisted; and the harbinger of their joy proved to be the *Sachem*, of Boston, Captain Howland, from Liverpool to America, who, immediately, on perceiving the wreck, bore down, and rescued the sufferers, at a moment when despair had apparently reduced the whole of them to the last stage of existence. After being all safely removed from the wreck, Captain Howland, with genuine Christian benevolence, treated them with the tenderness of a parent, administering to them simple food, in limited quantities; and, by similar judicious means, their dormant faculties were soon re-animated, and they were all speedily restored to the use of their limbs. Two days afterwards, they fell in with the *John*, Captain Brassey, from Africa to Liverpool; to which vessel they were transferred, and, after again experiencing the humane and feeling regard due to their pitiable state, were safely landed in Liverpool, on the 15th of October. Their deliverance was most providential, as a gale of wind and heavy sea came on the following day, which must have swept every soul off the wreck. On the 11th, seven days after they were picked up, the vessel was fallen in with, in lat. 50 deg. 57 min. long 12 deg. 30 min. drifting at the mercy of the waves, by the *William*, arrived at Liverpool from New York.

We have been careful to detail the particulars of this singular escape, having obtained the information from one of the survivors; and were at the same time anxious to record so striking an example of the benefit to be derived, in similar circumstances, from that pious resignation, coolness, and intrepidity, by which the conduct of Captain Carder was so eminently distinguished throughout the whole of this very trying and appalling scene.

To the Editor of the Methodist Magazine.

Sir,

On reading the memoir of Mrs. Sarah Thorp, of Buckingham, in the June Magazine for 1810, I felt myself somewhat disappointed in finding no account of her, previous to her joining the Methodist Society, which I thought an interesting part of her experience. On mentioning this to a friend, I was advised to write some further account and send to you, Sir, for insertion in the Magazine; but, as many years had elapsed, I was fearful

I should not give a perfect statement; but her grand-daughter called on me a few days since, and, in conversation about her grandmother, the following circumstance was mentioned; she said it was perfectly correct, that she had heard her grandmother repeat it more than once: and begged I would transmit the same to you.—If, Sir, you judge it proper to give it a place, in addition to the former narrative, it will oblige many of her friends and relatives.

London, November 27, 1815. A. CORDEUX.

Mrs. Thorp was left a widow with four small children, with nothing to support herself and them but the profits of a small chandler's shop, and an annuity of £10 per year, left to poor widows; she also made a little lace when she had time. While in this state, a Mr. Cooper, a faithful minister, came into the church; he sounded an alarm to formal professors, moralists, and profane; and I am happy to say, an almost general reformation took place, which has been increasing ever since. Mrs. Thorp was soon convinced of the impropriety of keeping her shop open on the Lord's day. Nature and grace struggled for some time, at last grace prevailed: she determined, at all events, to shut up her shop, and told her customers, in the week preceding, of her intention, and begged of them to come for what they wanted on the Saturday. At first, they took very little notice of it, but went on Sunday as usual; but Mrs. Thorp shut herself in a back room, and would pay no attention to the door; the ensuing week they came again, and were very much displeased at their usage on Sunday, saying, they must have victuals on Sundays as well as other days; and, if they could not be served by her, they would go where they could. She said she should be sorry to lose their custom; but she had served on the Lord's day too long. Many of her customers made good their word, and, for a time, she was much straitened in her circumstances; but this did not continue, the Lord returned her business with increase, so that, in a little while, she took the house adjoining to her own, keeping the shop for her increasing stock, as before this she had lived in the shop. Finding her business still increase, she was now enabled to send to London for some goods, which she had hitherto took of a superior shop in the town. After this, she went to the gentleman of whom she received her annuity, and told him the Lord had so blessed her in her circumstances, that she had now no need of the annuity; she acknowledged the obligation she had been under for it, but begged he would now confer it on some one who stood in greater need. The Lord still continued to bless her, both in her basket and store. She at length bought the house and shop, and lived comfortably in them the remainder of her days. Mr. Cooper did not continue long at Buckingham,

but was persecuted away by the gentlemen of the town, who drew up a petition to the bishop. He was succeeded by Mr. Simpson, late of Macclesfield. He was again succeeded by one who did not meet with Mrs. Thorp's approbation; she then attended at the dissenting meeting. At this time there was no Methodists at Buckingham; but, going soon after, and Mrs. Thorp approving of their doctrine and discipline, she joined them heart and hand, and was a lively useful member the rest of her days, loving and being beloved.

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

I send you a short account of the life and death of Mr. James Durley, carpenter and wheelwright, late of Bierton, near Aylesbury, Bucks, written by himself, not many days before his death. If you think proper to insert it in the Magazine, it will be highly gratifying to the family, and many friends, in these parts, who knew him. Mr. Durley was a man of great afflictions for many years; but patience had its perfect work. The last conflict was very sharp; but the Lord enabled him, in his expiring moments, to cry out, "I am happy, glory be to God, I am happy!" And he departed without a struggle or a groan, to be for ever with the Lord, December 9, 1814. He has left a widow and six children to lament his loss. He was a man of deep piety, and very useful in the cause of religion. He was called in his parish, much to his credit, "the peace-maker," and was loved and respected by saints and sinners. His house has long been open to the preachers, and it is still open for the preaching of the everlasting gospel. He died in the fifty-sixth year of his age.

I am, dear Sir, your affectionate brother,

JAMES BURLEY.

Whitchurch, near Aylesbury, August 14, 1815.

I was born at Bierton, a village near Aylesbury, in Buckinghamshire, January 4, 1758. My parents, who were members of the Church of England, feared God, and, I am satisfied, did their endeavours to bring up their children in the fear, and in the discipline and admonition of the Lord. They were not only moral in their character, but were, I believe, enlightened in some measure, by divine grace, to see the necessity of being converted to God. Here I would pause a few minutes to reflect on the wise process of Divine goodness and providence; I do this with grateful pleasure, and would humbly say,

"If of parents I came, who honour'd thy name,
'Twas thy goodness appointed it so."

Who can doubt that if all parents had done as much for their children as mine did for me, it had been better for the world?

The gospel was very rarely preached in our neighbourhood at that time; but when an opportunity offered to hear it, my father gladly embraced it, and took me with him. He used frequently on the Sabbath evening to read a chapter in the Bible, and endeavour to expound it to the family. We were not permitted to go out to play with any other children on the Sabbath-day; a bad custom, and too general in those, if not in these days, and exceedingly injurious to the morals of the rising generation. We were called, on account of the regularity of our conduct, a very religious family. I have to bless God for his kind providence over me thus far, by the care of my parents, whose conduct, considering the little light, and the few opportunities they had, was worthy of all imitation. I was, to God be the glory, preserved in a great degree from open sin, so that I do not remember to have ever sworn one oath in my life; and, by his preventing grace, I was kept from openly violating, in other respects, his righteous laws, as well as inclined to the performance of religious duties, both public and private, according to the light and opportunity I then enjoyed.

I do not remember any *particular* divine impression on my mind until I was about fifteen or sixteen years old, when the thoughts of eternity were deeply imprinted on my mind. *No end, no end!* I must exist, after this life is ended, for ever and ever, in happiness or misery! This moved me to pray much, frequently when about my daily work, and particularly morning and evening, in forms of prayer which I had been taught to use. Sometimes I cried *aloud* to God for mercy, so that one of my father's journeymen, with whom I used to work, hearing me pray so loudly and earnestly, attempted to imitate me, mocking and scoffing at me. This caused me to cease praying aloud; and my serious impressions in some measure wore off; nevertheless, the merciful Lord frequently followed me with the solemn thoughts of death and eternity.

In August, 1777, my father died in peace, leaving a wife and five children, of which I was the eldest son; consequently the principal care of the business devolved and rested on me. Notwithstanding the earnest prayers and faithful admonitions of a dying parent, serious impressions gradually, though not wholly, wore off my mind, in some degree, I believe, through the care and concerns of business; but rather, and more especially, through giving way to worldly company, and the vain amusements of youth, in what are called innocent entertainments; for, through the mercy of God, I was still preserved from open sin, and the presumptuous violation of God's holy commandments. At this time, having succeeded my late honoured father in the

office of clerk of the parish, I was, of course, and voluntarily too, very regularly at church, and at the quarterly sacrament. And yet I am persuaded that I was then only almost a Christian.

About the year 1783, I heard the gospel in Hulcot church, at a neighbouring village: there I was thoroughly convinced that, notwithstanding all my former regularity and formality, if I died in the state I was then in, I must be lost for ever. After this I resigned my office, as parish clerk, at Bierton, in order that I might have full liberty to attend to the sound of gospel grace. This step exposed me to considerable opposition, and some persecution, from the minister, churchwardens, and others of our parish. They threatened to take from me their own, and the parish employment. However, being resolutely fixed, I resigned my office, and enjoyed my liberty, to hear the gospel in Hulcot church, and elsewhere. I was determined to sacrifice any thing, and every thing, which stood in my way to impede the salvation of my soul. I now thought, that, unless I had committed the unpardonable sin against the Holy Ghost, I might be sure I should go to heaven. I prayed, and heard the word, and searched the Scriptures, in order that I might know whether I had or had not committed the sin against the Holy Ghost. At length my mind became satisfied on this point; and I thankfully enjoyed a comfortable hope, that my soul would be eternally saved. [It is a temptation, more or less common to all people who desire to live godly in Christ Jesus; and if all so tempted would take the same wise methods which our friend Durley did to ascertain it, they would soon, as was the case with him, be satisfied on this point. That Mr. Durley, or any so inclined as he was, should ever have committed the unpardonable sin, is altogether improbable, if not morally impossible.] I had now resolved, continues Mr. Durley, to devote myself, my time, and talents, such as they were, to the Lord; but, alas! the merciless tempter, unwilling to lose his prey, set on me with power. Such blasphemous thoughts perplexed my mind, as led me to think that I must curse God: yea, I thought the very words of cursing and blaspheming the Lord God would come out of my mouth, do what I would or could. Now I conceived that, instead of going forward in religion, I was going backward; that, instead of being more holy, and more devoted to God, I was an hundred times more wicked than before. This sore trouble followed me some time, and especially in the night season; but, blessed be the victorious Captain of our salvation, he shewed me that this also was only a temptation, and happily he delivered me out of this distress likewise.

About the year 1786, or 7, I was admitted a member of the Methodist Society, by Mr. Jonathan Cousins, at Aylesbury, for

which, I believe, I shall bless God to all eternity. The succeeding Conference appointed Messrs. Cousins, Pescod, Reece, and Entwisle, to the Oxford circuit. In the course of this year, Thame was given up, and the preachers had a leisure day. As Mr. Entwisle had not to preach at Thame, he came forward to Bierton, and informed me that he would preach at our house that evening, if we approved of his doing so; which offer I gladly and thankfully embraced. Mr. Entwisle was the first itinerant preacher who held forth the word of life in the village of Bierton, under our roof. After him Mr. Reece, and then Mr. Pescod. Our place was taken regularly into the preachers' plan, in January, 1788, and much good was done in those days, the fruits of which remain to this day. We have been privileged and honoured by the preachers' sleeping and preaching in our highly favoured habitation from that to the present time, a period of twenty-six years. I was then enabled, through the power of divine grace, to renounce completely all outward sin, and all my wicked companions, and to come out from among the ungodly. Having now tasted that the Lord was gracious, I longed for the salvation of others. I spent the Sabbath-days in hearing the blessed gospel, and, on the Sabbath evenings, I sang the praises of God with a glad heart; I prayed, and read a sermon, or expounded a chapter in my own house, as well as I could, to all who were willing to hear me; and I trust that my labour was not altogether in vain. Thus I continued until the year 1791. Being then in want of a journeyman to work for me, I inquired of our preachers, if they knew one who would suit me. Mr. Winchcomb recollected, that, in the Isle of Wight, there was a young man, whose name was Robert Bull, nearly out of his apprenticeship. This Robert Bull was also, to my great joy, an acceptable and useful local preacher; and, after Mr. Winchcomb had written to him, recommending a situation with me as an eligible one, he arrived at our house the 27th of October, 1791. Robert Bull laboured for me six days in the week, according to the commandment; and, on the Sabbath-day, although he rested from his manual labour, he was not idle; for he was employed in preaching the gospel of the kingdom, at Whitchurch, and elsewhere, in the course of the day; but, returned home to preach in the evening. Now, instead of reading in public, and expounding as heretofore, I was favoured with hearing the Gospel in my own house regularly on the Sabbath evening.

On the 3d of November, 1791, I was united in marriage to my dear partner, whose name was Mary Toogood. Through divine grace, we have lived together in truly happy union, and I trust we have been really helps meet for each other. I cannot be sufficiently thankful for the goodness and loving kindness of

Almighty God to me; for his goodness and mercy have followed me all my days. When I first began to hear the gospel in Hulcot church, the Lord was pleased in his great mercy to convince me deeply of sin. I saw the depravity of the human heart; and the light, life, and power of divine grace gradually increased in my soul. It would be difficult for me to say precisely when I was first favoured with a sense of the pardoning love of God. I experienced my evidence gradually increasing. At times, I hoped that my sins were forgiven; again, my doubts on that subject returned: at length I could say, through mercy, as the blind man did, "This one thing I know, that whereas I was once blind, now I see." I had then no doubt of my acceptance with God, through Christ the beloved. But very soon after this, I evidently discovered and felt the necessity of a deeper work of grace in my heart. I believed according to the Scriptures; and the Church of England, I observed, taught the same doctrine, that the blood of Jesus Christ could cleanse from all sin, in this probationary state, without a death-purgatory, or any other after purgatory. My daily prayer to God now was, "When wilt thou come unto me, that I may walk in my house with a perfect heart?" The exercises and conflicts of mind under which I laboured to attain a state of entire sanctification were much greater and more severe than those which I experienced when expecting justification. At length the Lord was pleased to reveal himself to me, and in some measure in a different way to that which he did when I was conscious that he justified me freely and fully; for as I was walking in my way to Whitchurch, to meet the dear partner of my life and all my cares, (she had been at Whitchurch to see her friends,) and praying faithfully for a clean heart, the Lord instantly so fill'd my soul with an extacy of joy, that I could not refrain from running, leaping, and praising God aloud. That degree of joy did not continue: I was afterwards led to reasoning with myself, and, as I have since believed, with the tempter also, whether this was the entire sanctification of my soul, or a clearer witness of the Spirit concerning my justification. However, I continued crying to God to baptize me again with the Holy Ghost, and with the fire of divine love. I have to confess with shame my ingratitude to so good and merciful a God; that though from my first being brought to God, I never wickedly departed from him, nor even had a desire to turn back again into the world; yet I often grieved the Holy Spirit by unwatchfulness, and unfaithfulness to his grace, in not improving my talent as I believe I might have done.

October 14, 1794, Robert Bull was married to my sister Rebecca, who joined the Methodist Society at the same time I did. They continued with me until March, 1796, when Robert took

Rebecca with him to the Isle of Wight, his native place. Being now deprived of our preacher, and as there was no other to supply his place, I believed it to be my duty to resume my former practice of preaching to the people in the best manner I could, on Sunday evenings. Thus I continued to do until the Oxford circuit was divided, and Whitchurch became the head of a little circuit. At this time, Mr. Harrison, our travelling preacher, thought proper to put me in the plan with the local preachers; and then Bierton, my native place, was favoured with Sunday preaching regularly.

When I review my past life, I cannot but admire the wisdom, as well as the goodness of God, in his providential dispensations towards me. I see these distinctly, and I am so satisfied with my lot and portion, that I am confident, with the wisdom of an archangel, I could not have planned so well for myself. The Lord was pleased, in order to humble my proud heart, to keep me in adverse circumstances all my days; and this, it appears to me, was not sufficient. In condescending love to my poor soul, not willing that I should perish, like a tender father he has been gently correcting me by frequent afflictions. With the Psalmist I can truly and thankfully say, "Before I was afflicted I went astray, but now have I learned thy precepts." He has brought me apparently to the margin of the grave, and then raised me up again. Blessed for ever be his holy name, his merciful chastisements have been so sanctified to the profit of my soul, that I cannot but number the afflictions I have undergone in mind, body, and circumstances, amongst the greater mercies of my life, together with the many deliverances also which he hath wrought out for me, at what times he raised up friends to support me through my troubles. May the Lord bless them all abundantly in this life, and in the world to come, with life everlasting. I may, indeed, say, here will I erect my Ebenezer; for hitherto the Lord hath helped me.

In October, 1813, the Lord mercifully laid his afflicting hand upon me again, and in December I was confined to my chamber and bed. My pain of body, at times, was great; but the Lord supported and comforted me under every affliction. When in great pain, I appeared to have had just a sufficiency of patience to bear it with resignation, and to say, "The Lord's will be done." I sometimes thought—if my pain and agony should increase, what shall I do? Then the promise of the Lord occurred to my mind, "As thy day, thy strength shall be;" and I was comforted. During this affliction I was encouraged to plead the promise of God, and to rely upon the love and faithfulness of the Lord, and did prove that his grace is always sufficient. Such hath been the goodness of God to so unworthy, ungrateful a creature, as to constrain me to rejoice evermore, and say "I am a sinner

saved by grace." Frequently I find those words of the apostle sweet to my soul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Through medical assistance, my bodily disorder, which was termed the Lumbago, was now removed; but my constitution was so far broken, that my poor shattered earthly tabernacle was weak indeed. Our medical friend then ordered me port wine, and the most nutritive things; but all proved fruitless. Sometimes I flattered myself that I gained a little strength, but I soon relapsed; so that all expectation of my recovery was given up by all who saw me, and also myself. A swelling in my limbs brought on, at times, very great pain. For three or four months I continued in this weak, afflicted state of body; but glory be to God, all this time my mind was comfortable; patience had its perfect work; the promise of God was my support: I enjoyed uninterrupted peace, and a freedom of access to the throne of grace, to which I could advance with humble boldness, believing that, through the great atonement and intercession of our great High Priest, my person and prayers were acceptable to God. Yea, and when my pains and sorrows were greatly increased, then I experienced the strongest consolations. I was now become so weak, that I thought my end was very near. The thought that I was now about to leave my dear partner and our children, together with the unpleasant state of our circumstances, gave me much sorrow. While thus engaged, this consoling thought came instantly to my mind, "Thy debt's discharged, thy *soul* is free, and thou art justified." This removed my sorrow, and I was filled with joy, and praised God, that he had favoured me with the unsearchable riches of Christ, which are a greater treasure than all the riches of this world.

Being one evening in very great pain, I prayed earnestly to God, and pleaded his promise, "As thy day, so shall thy strength be;" and immediately my soul was so filled with divine love, as I had never before experienced; and I could not speak for some time. My dear wife and children believed that I was dying, but I eased their minds as soon as I could, by assuring them that I was as happy as I could be to live. Mr. Harris, one of the travelling preachers, had been preaching at our house that evening, and was a witness, with my dear family, of the inexpressibly happy state of my soul. I could then conceive more clearly than I ever could before, of the divine presence and power, with which the holy martyrs were favoured; who, while their bodies were consuming in the fire, could rejoice with joy unspeakable, and sing the praises of God, their supporter, until they expired in the midst of the flames. I gave, at this time, such seasonable advice and directions to my dear family, as might be expected

from a departing friend. My prospect of eternal glory was such as enabled me, while meditating on the happiness of the redeemed in heaven, to anticipate their joys, and join them in that glorious anthem, "To him who hath loved us, and washed us from our sins in his own blood—to him be glory," &c. God, who seeth not as man seeth, and whose ways are past finding out, contrary to my expectation, and that of all who saw me, instead of removing me to the church above, was pleased to restore me gradually to a little bodily health and strength. I would rather have departed then, to be with Christ; nevertheless I was resigned. But it now appeared probable, that I might be spared a little longer, for the benefit of my family. It then occurred to my mind, how shall my soul be kept in the enjoyment of the love of God, which I now experience. Happily and thankfully I recollected the promises and the faithfulness of God, which, like himself, are the same yesterday, to-day, and for ever; and I was encouraged. I considered, that he who had kept me one day, could, and I believed would, keep me all my days from sin, and preserve me always in his love. I remembered, that the servants of God, under the Old Testament dispensation, less glorious than the Christian, were so kept by the power of God through faith, in a state of salvation, that they always pleased him, and I thought that I, therefore, need not doubt, that he would keep even me also. My bodily strength gradually increased until December, from which time until the following May, I was confined to my chamber. From this period, the weather being milder, I was enabled to walk down stairs, and a little in the open air: but not being able to walk far, and that, not without pain, a friend frequently lent me a gig to ride abroad in, so that, by July, I was enabled to ride to Whitchurch, where, once more I met the preachers, the brethren, and the friends, at the quarterly meeting. As the weather was warmer, I continued, by God's blessing, somewhat stronger, and was able to walk out a little. In September, 1814, I went again to the quarterly meeting at Whitchurch, (the last time,) where I had the pleasure of meeting, not only our own preachers, Mr. Burley and Mr. Hicks, but Mr. Caleb Simmons, from the Leighton Buzzard circuit, and a serious old clergyman of the neighbourhood, with whom I thankfully enjoyed a pleasing and profitable day.

From this time, my health and strength declined gradually, so that, at the beginning of November, I was again confined to my chamber; during which time my soul was kept in perfect peace, yea, even from that memorable time, when, in a former affliction, the Lord favoured me with a most gracious manifestation of his presence and love. So merciful is the Lord to me, that I have not known, for many months past, what it is to have a doubt enter my peaceful breast; on the contrary, I have con-

tinually experienced that perfect love which casteth out tormenting fear.

My pilgrimage must now, I am persuaded, be nearly finished. My debility has been so great as to render me unable, for some days past, to take any thing but liquids to support this poor shattered tabernacle, which, therefore, must, of course, very soon fall to the earth, whence it was taken. Glory be to thee my God, and Saviour, who hast redeemed me from sin, and who art maturing me for heavenly glory. Now, O Lord, my God, let this feeble body fail, when it shall please thee, or let it faint and die, since thou assurest me, that, when the earthly house of this my tabernacle is dissolved, I have a house above, not made with hands, eternal in the heavens. I have now to wait until my happy change shall come. Lord grant I may do so with patience and resignation to thy will!

What an unspeakable blessing it is, when the gospel in its simplicity and purity is preached in any country, town, or village. When I look back and consider that this village has been favoured therewith for seven and twenty years, I am stimulated to gratitude. Though many of my neighbours have hitherto (the Lord pardon them) turned a deaf ear to the "good tidings," and many others, for whom I will persist to pray, have not cared for any of these things, yet blessed be the Lord God of Israel, many have been truly converted, and have died happy in the Lord. In visiting the sick, I have been a happy witness of not a few who died happy in God. It also gives me great satisfaction, that some of our near and dear relatives are of this happy number. My own dear mother, though a moral character, and one who countenanced the gospel of Jesus, yet, until near her end, lived without the experience and the comfortable enjoyment of true conversion to God: but glory be to his blessed name, a little before her departure, she saw and lamented her ruined state by nature, and cried earnestly to God for forgiveness, and the Lord was pleased, in infinite mercy, to regard her petitions, and to speak peace to her troubled mind; so that we had not any doubt that she died happy in Christ.

The blessed effects of the introduction of the gospel in Whitchurch appeared evidently in the family of my dear wife. Her father, though a moral character, and appearing to serve God, according to the light he had, yet evidently was not converted to God. He knew nothing of experimental religion, until after he became acquainted with the Methodists. Some time before his death, he was truly convinced of the sinfulness of sin, and that if he had died in the state in which he was then, he must have perished everlastingly. He then cried to God for salvation, and the Lord manifested himself to him, and so filled him with divine light, love, and power, that the extacy of his soul was such, as induced

him to think that the room was literally filled with an uncommon light: so he died triumphing in the Lord. God opened the heart of my wife's mother also, so that, like Lydia, without perturbation, she thankfully received the truth, and died happy in the Lord. My wife's brother, Robert, after adorning the gospel amongst the Methodists, five or six years, died of a consumption, making a happy end. How necessary then for all who have tasted that the Lord is gracious in any measure, to exert themselves according to their ability and opportunity, to introduce, countenance, and support the gospel in every place, not knowing what may be the blessed effects."

Here ends what Mr. Durley left behind him in his own hand writing.

To the foregoing narrative, I would subjoin for insertion, if you think proper, a few, and only a few lines. The Rev. Mr. Pinnock, curate of North Marston, near Whitchurch, the old clergyman, before mentioned, our steady friend, allows me to say, that he knew James Durley, nearly nine years before his death. Mr. Pinnock used to exchange occasionally with the minister of Hulcot, on the Sabbath-day, and on the next morning, in his way home, to call on Mr. Durley, whom he always found diligently employed, if in health, or otherwise engaged in a manner altogether consistent with his profession. He verily believes, that James Durley was a man of undissembled piety, and that he adorned the doctrine of God his Saviour, in the various relations of life, thus "Putting to silence the ignorance of foolish men;" that he was a kind husband, a tender and wise parent, a good master, a loyal subject, a benevolent neighbour, and liberal according to his ability. He wishes that his surviving relatives, his religious and other friends, his former neighbours, ourselves, as ministers too, and every reader also, may so follow James Durley, as he followed Christ, that with him we all may be numbered with the saints of God in glory everlasting.

I endeavoured to improve the occasion of his death, in a discourse delivered to a very large congregation, at Aylesbury, from Rev. vii. 14, "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." It was a solemn time: the Lord was present. The people were much affected; much good was evidently done also; and God shall have all the glory. JAMES BURLEY.

MEMOIR OF MRS. NAPIER, LATE OF LAURENCE KIRK.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE Biographical department of your very useful Miscellany is a continued illustration of the power and salutary effects of

Christianity. It shews that in all ages true religion is the same; that the Spirit of God operates upon the human heart, and renews its powers in righteousness, and giveth unto all true believers an assurance of God's love, which supports them through every trying scene in life; enables them to triumph in death; and to leave a most comforting testimony behind, that they are gone to dwell with Jesus. The holy life of Mrs. N. is well known to all that came within the circle of her acquaintance. Her praise is in the lips of many, and though dead, yet speaketh. The substance of what follows was put into my hands (just previous to my leaving Brechin circuit, last Conference) by her lamenting husband, to forward for insertion in the Methodist Magazine. If it meet your approbation, its early appearance will much gratify, and, it is to be hoped, greatly profit many of her friends. I am, your's, &c.

Clithero, Nov. 14, 1814. DONALD FRASER.

MRS. NAPIER's maiden name was Bowman. She was born at Laurence Kirk, in Kincardinshire, July, 1782. Her father, Mr. William Bowman, was a respectable merchant of that place; but owing to misfortunes in business, and a long continued affliction, at his death he left Mrs. B. and five children (as yet very young) in very embarrassing circumstances; but through the blessing of God on her industry, she was enabled to bring them up in a respectable manner.

About the year 1795, the Methodist Ministers visited Laurence Kirk, when Mrs. Bowman, through the instrumentality of their ministry, soon embraced the offers of salvation, and joined the society. Miss B. soon followed her mother's example, and they both went on their way rejoicing, till it pleased the wise Disposer of all events to visit Mrs. B. with a great affliction, which lasted for many years; but at last terminated in her triumphant death, and happy entrance into the paradise of God.

On Miss B. though only in the 19th year of her age, devolved the care of the family; but she found religion to be her support, and shewed forth its power by an exemplary behaviour in the very trying situation in which Providence had placed her. For many years after she joined the society, she enjoyed close communion with her God, and uninterrupted happiness in her mind, till the following circumstance took place. A man came to Laurence Kirk to teach church music, and most of the young people in the place became his pupils. Miss B. was much importuned to go and join them, and at last (but not without some checks from conscience) consented, being very fond of singing. Her very fine voice and good singing soon procured her many admirers. But alas! through associating with the thoughtless and gay, her attention was diverted from spiritual things, and

her mind robbed of divine peace. It pleased the Lord, some time after, to awaken her to a sense of her danger, through the timely warning and advice given her by some of her female friends. She called upon the Lord, and he heard her prayer; she renounced all connection with her thoughtless companions, and God restored to her the joys of his salvation. She continued at the head of the family till all under her care were able to provide for themselves: she then went to reside with her grandfather in the country. Here enjoying many privileges, she highly prized them; and whilst engaged in spiritual exercises, so greatly was she delighted in God her Saviour, so filled with his love, and transported with a view of his goodness, that she often forgot she was in the body! Her Bible and her Hymn Book were her constant companions; and the information she derived from them prepared her to sustain, with Christian fortitude and meekness, the sufferings she shortly afterwards had to endure. The Lord was pleased to visit her with a nervous fever, which was both severe and long continued. Her friends were all of opinion that she could not recover; but contrary to human expectation, the Lord raised her up; though the effects of the complaint never left her till her spirit returned to God. Notwithstanding she was mostly delirious during the above severe affliction, the power of religion upon her heart was apparent in her discourse. Heaven, heavenly things, and the love of God, were what she spoke of, to the delight and edification of all that heard her. After her recovery, she enjoyed a tolerable degree of health for a considerable period; it pleased God, however, again to afflict her for a few months; but under great sufferings of body, she enjoyed peace of mind, and joy in the Holy Ghost, and had an earnest desire to depart and be with Christ. But the time of her departure not being come, change of air, the use of mineral waters, and sea-bathing, were rendered effectual to her recovery.

Hitherto in a single life Miss B. let her light shine with lustre; we shall perceive that it shone with no less brilliancy when she changed her name and situation. After much prayer to God, on the 4th of June, 1808, she entered on the marriage state. On this, her pious husband, Mr. Napier, observes, "I hope I shall have cause to bless God through all eternity for uniting me to so worthy an object." In less than twelve months, Mrs. N. was delivered of a daughter, during the nursing of which she enjoyed tolerably good health. Such was her love to the means of grace, that she hired a person to take care of her child, whilst she accompanied her husband about five miles to a prayer-meeting, in the very depth of winter. A variety of circumstances, about this time, rendered it necessary for the preachers to withdraw from Laurence Kirk. This gave her so much uneasiness as caused

her often to weep bitterly "over the shattered walls of Zion;" and she earnestly prayed that the Lord would build them up. Her prayer was heard. A young man was raised up in the circuit, who visited the people at Laurence Kirk, and frequently preached to them; and through the blessing of God on his labours, he was made the instrument of re-establishing a society there. Mr. and Mrs. Napier opened their house for the reception of the preachers; they also had prayer-meetings and class-meetings held in it: in the former, Mrs. N. took an active part, and to the latter she was most strongly attached, considering them some of the most excellent means for keeping the soul alive to God. Thus she and her partner went on their way rejoicing, feeling gratitude to God, the donor of all their mercies.

About the beginning of March, 1813, Mrs. N. was seized with something like a slight cold, of which she took little notice; however, it laid the foundation of her last illness and death. Her cough was observed to increase, but as it was not attended with pain, and as she was at that time in a state of pregnancy, it was thought to be peculiar, and not unusual with, women in her condition. She continued frail till the 14th of of May, when she was safely delivered of a son. There were great hopes now entertained of her recovery, which were encouraged for a few days by flattering appearances. On her dear partner saying, "We have cause to be thankful to God for his kind interposition;" she said, "Yes; but O! though my body is relieved, there is something hanging upon my mind which I cannot account for." He asked, "How do you feel it engaged?" She answered, "I hardly know; but it seems to be the forebodings of more troubles." And in this she was not mistaken; for soon her cough increased to an alarming degree, accompanied with every symptom of a consumption. The doctor being sent for, confirmed the opinion entertained, and advised to have the child weaned. To this she felt very reluctant, and through her extreme affection persevered for some time in suckling the child. Her weakness increasing, she soon saw it necessary to relinquish her design. Through the tender expostulations of her husband, she agreed to send for another doctor, as she thought the former did not fully investigate her case; and she resolved to abide by his directions, however contrary to her inclinations. When this doctor had examined her, he told her it was necessary to wean the child, for she was "far gone in a consumption." She looked upon this as the sentence of death; and accordingly consented to wean the child. "Now," says her husband, "our troubles came upon us like an armed man, and I have been upon my knees so often before the Lord in one day, that I cannot number the times, nor describe the feelings of my heart. As those things

which were our greatest trials, might appear to others but mean and trifling, I shall forbear to mention them." But that which appears to have been the greatest was, that Mrs. N. had lost a sense of her acceptance with God. Her happiness vanished; nor was there a promise in the word of God that could afford her relief! She beheld herself one of the vilest in all the world, and was strongly tempted to think that all her former experience was mere delusion. She saw herself dying, but her heart was fixed upon her partner, and upon her children: and the thought of leaving them was like a dagger to her soul. She continued in this state for some weeks, during which time her husband frequently spoke to her of the things of God, and of death. On seeing the child in the nurse's hands (on a certain occasion) she burst out into a flood of tears, and said to her husband, "I am heartily sorry to see that my heart is so fixed on any thing in this world, as it is to these children and to you." Her husband answered, "My dear, we should not have our hearts fixed upon any thing that is in this world; seeing they can afford us no happiness, we should not let them engross our affections, nor draw our souls from God. I am fully of opinion that you are dying, and as far as I can see, it is at no great distance. I exhort you, therefore, to take your heart off the things of time, and to fix it upon things durable as God himself." She replied, "I can by no means tear my heart, as yet, from my children, but I am confident that God in his good time will give me strength to do it." "Yes, my dear," said he, "trust in him, and he will help you." Still continuing to grow worse, she thought of going to the country for some time, to see if it would have any good effect upon her, to which her husband readily agreed, as much for her being out of the view of her family, as any hopes he had of her recovery. At this time the state of her mind occupied almost all her thoughts. Shortly after she went to the country, her husband went to see her, and though she grew no better, as to her health, he found her resigned to the will of God. She said, "I can *now* give up all things, my children, and my beloved partner, whenever God is pleased to call for me." She soon went home so much better as to flatter the hopes of her dear husband. But alas! in about ten days after, she relapsed into her former state; and the enemy of her soul was again suffered to perplex her; but she continued to wrestle with God in prayer till she overcame. Her prayers were remarkably fervent and powerful. Her husband overheard her, one afternoon in her closet, pouring out her heart in the most melting manner. When she came out, he said, "My dear, you have been wrestling, like Jacob, with God, and like him, I hope you have prevailed." "Yes," she replied, "blessed be God, he has softened my hard heart greatly, and given me to see the folly of

placing my heart on the things of time." From this time the light of God's countenance shone upon her mind with little intermission. In all her sufferings she manifested the greatest patience. She said, "My sufferings are nothing compared with what Christ suffered for me, or what my sins deserve. I wish to suffer with patience what the Lord is pleased to inflict, that he may make me perfect through suffering." Soon after this she was constantly confined to her bed, and it was evident that her dissolution drew nigh. Being asked one day, "Is death clothed with terror in your view?" She said, "No: I have not the least fear of death, for my Lord hath taken the sting from death, and victory from the grave; and the light of his countenance shall light me through its dark vale, and bring me safe to his bright abode, where I shall praise him through all eternity." She then sung a hymn with great cheerfulness. When she had gone through it, her husband said, "My dear, I am sorry to hear your fine voice so altered." She said, with a cheerful countenance, "My voice will be cleared ere long." One day, while sitting in her chair, a circumstance led to the following words: "I obey the will of God, and I know he will provide for them; (her family) yes, I can give them up to God, without reserve." After she was confined to her bed, she spoke but little. Her husband said to her one day, "My dear, how is it that you speak so little to us; is it because you are incapable of speaking?" She answered, "No: I am as capable of speaking as ever, but there is a weight upon my spirits which hinders me from saying much. But though I speak little, I feel much, and enjoy much of the presence and love of my blessed Jesus." "I am sorry," she continued, "that I cannot say more for Christ than I do, but though I could speak with the tongue of an angel, I could not declare the half of what I feel and enjoy. I have a great desire to say something for my dear Lord, but I cannot. It seems as if he had bound my tongue, because I would not speak for him when I *could*, and now when I would, I *cannot*. But blessed be his name, he knows my desire, that I wish to glorify him in all that I say or do. Glory be to him, I have neither doubt nor cloud upon my mind; it is the nature of my complaint that makes me so dull in my spirits; and till it (meaning her complaint) is removed, I doubt much whether my dulness will leave me. I can rejoice that the enemy of my soul has nothing to do with me. No! he is bound, and though he hath buffeted me long, he has no power over me *now*: for the Lord is my portion, my strength, my hope, my all." On being asked by a friend, if she felt her mind stayed upon the Lord, and resigned to his will, she replied, "Yes, my heart is stayed upon him alone: glory be to God, he is a rock, his work is perfect; and I feel my soul happy in him. Although my joy is not so

great as some have experienced, yet I have a firm confidence and a well-grounded hope, blooming with immortality. And though, after my skin, worms destroy this body, yet, in my flesh shall I see God, Job xix. 26. I am fully resigned to his will, and whatever he commands, I cheerfully obey. If it be his will that I should

'Linger out a few more years in pain,'

I cheerfully obey, and kiss the hand that bears the rod. I can say, Thy will be done in all things."

Her mother-in-law said to her, "I see that you are dying, and I am convinced, that death cannot be far distant from you, though I was loth to believe it." "Yes," she replied, "I believe it is the case; and you must give me up to God. Although I have had many happy days amongst you, and although my heart is uncommonly attached to you all, yet I can part with you to go to Jesus, who loved me, and gave himself for me. I am dying, but I am going to glory. O! that we all may meet again, when pain, parting, and death, shall be no more." About this time, (which was but a month before her death,) she gave directions concerning her funeral, with as much composure of mind as if it was any common transaction. When all around her were melted into tears, she said, "My friends, do not grieve so much for me, for I can assure you, it will be well with me when I leave you and this world of grief."

One Sabbath, about three weeks before her death, her husband stayed at home to wait upon her. Their conversation was very interesting and pleasing; but I shall not here enter upon particulars. Her husband taking the child from the cradle, she spake often to him, shook him by the hands, and prayed that the Lord would give him grace. He asked, "Do you feel any unwillingness to part with this child?" She answered, "Not in the least: the Lord can provide for him without me, as well as with me; and I can give you all up to Him who is the orphan's stay, and the helper of all them that are in distress." In the course of the day, several persons called to see her: when they were gone, she said, "I am sorry that so many inquire after my body, without making any inquiry after the welfare of my soul, which is of so much more value. O that they knew how much I feel for them!" From this time till her death, her sufferings were great, and she got but little sleep either night or day. One morning, it being observed to her, "You have had a hard night;" she said, "A very painful night, indeed; but it is over, and will no more return."

She was now become almost a perfect skeleton, little more than skin and bone. One day a lady called to see her, who said, she had no need to fear death, as she had been a pious creature all

her life. "Oh!" replied she, "my piety is nothing, my best services need the atonement; but Jesus died for me:—yes,

"His righteousness wearing, and cleans'd by his blood,
Bold shall I appear in the presence of God."

Tuesday, 28, she altered about four in the morning, and felt so much difficulty in breathing, that it was thought every breath would be her last. After continuing in this state for some time, she revived again, and said, that she felt her mind quite happy. During this day, she spoke but very little, as her speaking caused her difficulty in breathing.

On Wednesday, she continued to be very weak, so much so, that her husband could not think of leaving the room. As he was sitting by her bed-side, she said, on seeing him much distressed, "You had better go to your work, as you cannot look on me without feeling so much; for I do not think I shall die soon." He replied, "My dear, I think it will not be long before that shall take place." "Well," said she, "when the Lord pleases, his time is the best. But I think I shall live a few days yet, as I feel myself much better than I was yesterday." During the day, she could not be moved from her bed, as the least fatigue was more than she could bear; but her mind was happy, and her countenance cheerful. Several times it was thought she was breathing her last. Towards the evening, she grew quite low, and continued so until about eight o'clock, when she had very hard struggles for breath: during seven or eight minutes, it was thought that every one would be her last, but she recovered again, and appeared to be easier than she had been for some days. She wished her husband to sit up with her *alone* all night. Their conversation was solemn and affecting. She continued to converse almost all the night, with the same recollection that ever she did. He said, "I have no doubt that this will be the last night you shall have in this world." She answered, "I am happy to go or stay, as God willeth. Blessed be his Name, he is a Rock, and his work is perfect.—I leave this world without a murmur." "When you go," says he, "you will leave me those good qualities which I have so much admired in you for many years." She said, "I have nothing to leave you that is good; and, if there be any good quality about me, I wish the Lord may give you a double portion of it; and what is bad, O bury it with my body, that it may never be heard of." About five in the morning, she desired something to wet her mouth. When she got a little wine and water, which was all the support she had taken the day before, she said, "Blessed be the Lord, for this and all his mercies: he is kind and merciful to me; while many of his dear children have scarcely the necessaries of life, I have its luxuries, and kind people to attend me." "I wonder," she

continued (addressing herself to her husband,) "I wonder, my dear John, that you could be so attentive to me, now that I am nothing but a burden upon the earth." "I could be content, my dear," said he, "to have you as you are all my life, were it not for what you suffer, before I would live in this world behind you." "One of us," said she, "must go first, and it is better that I should be the person." "Yes, my dear," he rejoined, "and you will welcome me to the celestial city." "If it be God's will," she replied, "I shall be glad to do it." Next day, about seven o'clock, after an hour's rest, her husband was called to see the last of her, (as he expresses it,) "who was very dear to me." She looked at him with such a smile, as made it manifest, that she saw as it were the chariots and horses of salvation ready to convey her to glory. He said, "My dear, thy race is almost run, and I have no reason to think that you will be many minutes in this world." She smiled, and said, "Do you think so?" "Yes, my dear," said he, "I am almost certain. How do you feel your mind?" "Happy, happy in God," she replied, "Glory, glory be to his Name!" Her husband desired her sister, who was there, to call some of the neighbours, to which Mrs. Napier was unwilling; saying, "I do not think you should trouble any body, as I think myself much easier." "O!" said her husband, "my dear, I see that you are going very fast; as you feel but little, we ought to praise God for that great mercy."—She said, "Yes, O! for a heart to praise my God!" On her sister being again desired to call in some of their friends to witness the last solemn and instructive scene, she, with a strength of voice, of which she had been incapable, for five weeks before, called to her sister, mentioning her she wished to come in. In a few minutes, one of her most intimate friends came, and said, "You are near to glory: do you feel Jesus precious?" "Yes," said she, "He is my all in all." These were amongst the last words she uttered; for soon her happy spirit took its flight to the regions of eternal day, in the thirty-second year of her age, on the 30th of December, 1813. From the foregoing narrative, the reader will be enabled to form a tolerably perfect idea of the character of Mrs. Nappier; I shall, therefore, here only just mention a few remarkable traits in her character, which are worthy the imitation of all her sex.

1. She was *frugal* and *industrious*. I know none to whom the description of a virtuous woman described in Prov. xxxi. was more applicable.

2. She was always a peace-maker, and a lover of the peaceable. It was very remarkable, that the tongues of her neighbours, even of the greatest despisers of the cause she wished to flourish, were never heard to clamour against her.

3. She loved to be at home, and hence did not absent herself

from her household, on trifling occasions; no doubt, remembering the words of the apostle, Titus ii. 5. Her husband expressed himself with no less truth than energy and feeling, when he said, "In her I have lost a loving and affectionate wife; a steady friend; a faithful counsellor; and a shining example of Christianity. I see the products of her industry in every corner of my habitation, and the prints of her feet in every place about it. Every corner of my house appears vacant since she left it; and there is a great void in my heart."

DONALD FRASER.

MISCELLANEOUS.

DR. GROSVENOR's SERMON AGAINST POPERY.

(Concluded from page 63.)

I PROCEED to shew—§ 2. That as persecution of those who differ from them is their principle, so it has ever been their *practice*, whenever it has been in their power. The thunder of these decrees was usually attended with showers of blood. You can hardly view a spot of ground in the map of Europe, that has not been stained with blood of their shedding: you can hardly open an history of any age since the man of sin set up himself *above all that is called God*, without meeting with some bloody tragedy acted upon these principles.

That barbarous decree of the council of Lateran, under Pope Innocent III. inserted by Gregory IX. into the decretals, which is the law of their church, and part of which passes with them for divine law—that barbarous decree, I say, was put in execution in the days of that very Pope; for he employed armies against the Albigenses, (the predecessors of the Protestants in France,) who destroyed above 200,000 in the space of some months. Pope Julius II. is said to have occasioned the slaughter of 200,000 Christians in the space of seven years. Perionius avers (as quoted by Dr. Moor,) that in France alone, in that great persecution against the Albigenses and Waldenses, there were murdered no less than 1,000,000. From the beginning of the order of the Jesuits, to the year 1580, Baldwinus reports, there were about 900,000 of the orthodox Christians murdered; that is, within the space of thirty or forty years. And the *holy Inquisition*, as Vergerius witnesseth, (one well acquainted therewith,) in less than thirty years space, consumed 150,000 with all manner of cruelty! Insomuch that two very learned and judicious persons, Mr. Joseph Mede, and Dr. Geddes, speaking of the Popish persecutions, the former gives it as his opinion, that the destruction made upon the church by the Papists, was equal to that of the first ten Pagan persecutions. Dr. Geddes goes further, and asserts, "that infinitely more Christian blood has been shed by the papal empire, and its agents, for not complying with the idolatry of its worship, than ever was shed by Rome heathen." In the short reign of Queen Mary, Bishop Burnet says, there were 284 burnt, though he adds,

that Grindal, that lived in that time, writes, that in two years 800 were burnt, many more imprisoned, 60 died in prison; and others, after much cruel usage, Bonner himself often disciplining them with whips and tortures, were prevailed on to abjure; but carried in their mind a deep aversion to that cruelty which had tempted them to such apostasy. In the massacre of Paris, which begun a general slaughter of the Protestants over the kingdom, the number taken off is computed at 100,000.* The horrors of that night are not to be conceived, much less expressed. The fatal signal being given by the tolling of the bell of St. Germain's, it was followed by a general rising of the whole city of Paris. The march of soldiers, the noise of their arms, and the lighting of so many torches, awakened the poor Protestants, who now saw their ruin near and inevitable. I draw the curtain over the rest. Protestants cannot well bear to hear what Papists take pleasure in acting. For which reason also I shall only mention the gunpowder treason with a short remark. It was formed upon these principles of their religion that you have heard. For if the decrees of councils for destroying heretics be the dictates of the Holy Ghost; if the largest degrees of heavenly happiness come to the share of those who do execute those decrees; if killing men thus be serving God, the more of that work is done at a blow, the more to the purpose of the Holy Ghost, and of his councils and canons. Upon these principles I cannot see, but that if it were lawful to burn them one by one, it was as lawful to blow them up altogether. And if it had succeeded, I doubt not but there would have been a thanksgiving for it at Rome, as there was for the massacre of Paris, and two or three solemn days for that purpose, accompanied with a jubilee to all Christendom: for which one of the reasons given was, "that they should thank God for the slaughter of the enemies of the church lately executed in France."†

The Irish massacre was a bloody sacrifice offered up from the same religion, wherein about 200,000 Protestants were cut off. Some of their priests expressing a little remorse for what they had a hand in, could not obtain absolution without recanting it, and went in the hazard of their lives.

It will be said these are old stories. I answer—Care has been

* Vid. Bishop Burnet's Tracts.—A relation of the barbarous and bloody massacre of about 100,000 Protestants, begun at Paris and carried on all over France by the Papists, in the year 1572, collected out of Mezeray Thuanus, and other approved authors.

† Burnet's account, from whence I will add the following passage. On the 28th of August a jubilee was granted to all who had been in this butchery: and they were commanded to go every where to church, and bless God for the success of that action. So little relenting had they after all these black crimes, that they imagined that they had done God good service: and to that height did their impudence rise, that they presumed to address to that merciful Being, who abhors cruel and blood-thirsty men, and that with hands not only defiled with blood, but boasting of it, as a sacrifice offered to God; which had been a fitter oblation to him that was a liar and a murderer from the beginning, than the God of truth and Father of mercies.

The Pope sent Cardinal Ursin, his legate, to France, to thank the king for so great service done to the church, and to desire him to go on, and extirpate heresy root and branch, that it might never grow again. And as the legate passed through in his journey to Paris, he gave a plenary absolution to all that had been actors in the massacre.

taken to supply us with new ones, and to renew our alarms by later instances.

The persecution in France under Louis the XIVth, who in his minority was saved by his Protestant subjects, is described by an eye-witness in a manner that would give us too much pain to represent. The principality of Orange afterwards felt the meaning of these persecuting principles, when a body of dragoons were let loose upon poor innocent creatures, guilty only of having the Prince of Orange for their sovereign, and Protestantism for their religion. They were required to abjure, or leave their country and all they had behind them. For though it was given out that they should have three months to sell their effects, this was made ineffectual by secret intimations, that those who should buy them would be looked upon as favourers of heresy; and it was infused into the people by the clergy, that it was a mortal sin to furnish them with any encouragement to go where they would live and die in heresy.

The cruelties of Thorn are of later date. The Jesuits' contrivance to have them acted under the colour of punishing riot, was one part of the wickedness. The aim was at the churches and schools, which they have now got the possession of. The cardinal primate of Poland says, "The sacred execution at Thorn, against the profaners of holy things, ought never to be forgotten." He seems to look back upon the beheading, and choppings, and manglings, and dreadful whippings, with pleasure. So the wolf licks his jaws after a bloody meal.

The poor Saltzburghers are before our eyes. More of such *sacred* doings. Stript of all they had in the world, and driven from their habitations by a bigotted priest and prince, who as a bishop had sworn it, and as a Popish prince was obliged to it. They were first threatened with beheading, drowning, and sending to the galleys. Their leaders were seized, and thrown into deep dungeons, and loaded with fetters; whilst others were sent away in so secret a manner, that their nearest relations have not since been able to hear any thing of them. When these methods proved ineffectual, they were suddenly ordered to leave their country, in the depth of winter. This order was executed with the utmost rigour. Some were taken in the field, others dragged out of their beds, hardly being suffered to put on their clothes, and the people in general obliged to depart without being permitted to sell any of their effects, or take any thing necessary along with them. Husbands were torn away from their wives, and sent wandering like vagabonds, deprived of all they had in the world.* Their case appeared so deplorable, that the emperor of Germany, though a Popish prince, graciously interposed in their favour, though to little purpose for the poor sufferers; and perhaps he may incur the suspicion of being a *favourer of heretics* for it. However, it shews that in the sufferings of these poor people there was no pretence for a charge of any criminal practices of a civil

* A serious call to the City of London, printed in 1732, which contains many passages printed from the account in high Dutch.

nature, but that it was all purely for conscience.* *How long, Lord, holy and true!*

It is time I should come to the third head of charge.

3. The *spirit* of popery is a cruel spirit. Cruelty is the genius of that religion. The religion itself teaches it, breathes it, every where, and inspires it into its votaries. It is calculated to suppress the tenderest emotions of humanity. If it does not effectually do it in every breast, no thanks to the religion. *That* teaches the husband to betray the wife, the wife the husband, the daughter the mother, and the mother the daughter.† What could ever produce such a maxim, that it is no more sin to kill an heretic than a dog,‡ but that spirit of cruelty that has interwoven itself with their religion? Is it because they are conscious to themselves, that such absurd doctrines, and such fantastic worship, are no other way to be supported but by these terrors? Or else, why such severe punishments for difference of opinion? Why must men's minds be *searched* into, to find out personal sentiments by oaths *ex officio*, by articles contrived on purpose with a *barbed hook* for the conscience? Why *confiscation* of estate, *banishment*, *prison*, *torture*, for being mistaken, if it be a mistake, but from cruelty? Are these things the meaning of that text, 2 Tim. ii. 25, "In meekness instructing those who oppose themselves?" Why *death*, which cuts off all opportunity of knowing better, or of repentance? Or if it must be death, why so bitter a death as *burning*, the most tormenting of all deaths? Or if burning, why not the most *speedy* way of it? Why must a poor creature be roasted alive at a distant fire?§ Or if that must be, to comply with wicked canons of the church—why so much *pleasure* and joy in the spectators, at the torture of a poor soul, who undergoes it all, rather than do what he thinks would displease God, when the same people shall relent with pity at the sight of the execution of a robber or a murderer?‖ Why the addition of so cruel a *mockery*, as praying the

* The first company of these fugitives were to the number of eight hundred, who spent five whole weeks in their journey before they met with any considerable relief; a fortnight of which they spent in wandering over mountainous places, not knowing whither they went; and when they arrived at the district of Rastadt, they were almost famished, having been in want of bread for three days together. The number of those who have already left their country, with those whom they expect will speedily follow, amounts to upwards of fifteen thousand persons, all forsaking their houses, lands, and nearest relations, that they may obtain a better resurrection. Id. ib.

† Clarkson's Practical Divinity of Papists, *ubi supra*, p. 328.

‡ A saying frequently in the mouth of the Irish murderers. Vid. Clarkson's Practical Divinity of the Papists, p. 329.

§ Dr. Geddes's account of the executions of the Inquisition.

‖ During Dr. Geddes's residence at Lisbon he was present at a goal delivery of the prisoners of the Inquisition, where he saw with horror and detestation, men cruelly burnt, or rather roasted alive, because they would not abjure that which they in their conscience believed to be truth; one of them continued alive in flames about two hours after he gave over speaking, as he could perceive by the motion and lifting up of his hands. As long as they were able to speak, they incessantly cried out, *Mercy, mercy, for the love of God!* but no mercy was to be obtained from their merciless persecutors, who sport themselves with burning off their lips and noses with lighted torches before the fire is kindled, and behold their severest agonies in the midst of the flames with inexpressible delight: to such degrees of

magistrate "for the love of God, and in regard to piety and mercy, and of their mediation, to free this miserable person from all danger of death, or mutilation of members?" When after all this grimace, they know the magistrate must burn him.* What can be the true answer to all these questions, but—CRUELTY? Or if all this might some way or other be excused, why must the spectators be forbid so much as to *pity* a poor sufferer for conscience? as they were in Queen Mary's days.† And in the persecution of Bohemia, it was punishable by whips and pillory to give a little refreshment to a godly sufferer, so much as a bit of bread.

Why are people forbid so much as to *pray* for the martyr in flames? Thus when Cardinal Beton, in Scotland, a wicked persecuting priest, had got into his hands one of the most excellent men in the kingdom, the godly reformer, Mr. Wishart, he was burnt alive before his palace window at St. Andrew's. Upon the day of his execution, the cardinal caused it to be proclaimed through the city—"That no one should pray for him under the severest ecclesiastical censures." Is that Spirit which commands us to *pray for them that persecute us*, the same with that which forbids praying for the persecuted? Why do they shew an inclination to do all they can towards *damning* the soul, as well as burning the body? Thus when John Huss was condemned to be burnt by the council of Constance, in violation of the emperor's faith given him for his safe return, seven bishops degraded him: and then a paper mitre was put upon his head in form of a pyramid, the height of a cubit, on which they had painted three devils of an horrible shape, with this inscription, *Hæresiarcha*. And in this condition the prelates delivered his body to be burnt, adding these words, and *we devote thy soul to the devils in hell.*‡ Whereas, when our judges pronounce sentence upon the worst malefactors, they do not make sport with their miseries, nor give them to the devil, but pray, *the Lord have mercy upon thy soul.* What answer can be given to these questions? Or what account of these practices, but—Cruelty?

hellish cruelty can this Anti-christian religion excite men! The same people are otherwise good-natured enough, and cannot but look upon the sufferings of common malefactors with great pity and compassion; but in the case of those they call heretics, they seem to be devoid of all humanity, and are possessed with such an infernal fury as to assist at the executions of the *Inquisition* with the utmost height of satisfaction in their countenances, exulting and triumphing as cannot be imagined by those who have not seen them. Dr. Geddes's tracts against Popery, or his remains.—*The publisher to the reader*, p. 17.

Dr. Geddes, in his View of the Court of Inquisition in Portugal, with a list of the prisoners that came forth in an act of the faith celebrated at Lisbon in the year 1682, gives an account of some young women that were in that prison; and farther says, "Let these young-married women be kept never so long in the prison of the Inquisition, their husbands, though never so fond of them, dare not, for their lives, express the least uneasiness at it; nor dare a parent for a child, nor a child for a parent."

* Pontificale Rom. p. 456. 1611.

† Burnet's Ref. Hist. Vol. 3. introd. One letter, of a more singular strain, was written to the Lord Mayor and the Sheriffs of London, to give substantial orders, (I give the words of the council-book,) that when any obstinate man, condemned by order of the law, shall be delivered to be punished for heresy, there be a good number of officers, and other men appointed to be at the execution, who may be charged to see such as shall *misuse themselves*, by COMFORTING, AIDING, OR PRAISING the offender, to be apprehended.

‡ L'Enfant's Hist. of the Council of Constance, Vol. i. p. 426. Animam tuam devovemus diabolis infernis.

St. John, in the Revelation, has finely represented this cruelty of spirit of their church by the image of a woman drunk with blood, chap. xvii. 6, "And I saw the woman, the great whore that sitteth upon many waters," ver. 1. (*i. e.*) that rules and domineers over much people, has a jurisdiction which spreads far and wide, and from thence pretends to be the Catholic church. "I saw the woman, drunken with the blood of the saints and martyrs of Jesus; and when I saw her, I wondered with great admiration," (*i. e.*) Wonderful cruelty! To be drunk, supposes the draughts to have been frequent, large, and pleasant: nobody chooses to be drunk with what is unpleasant to the palate. So that to be drunk with blood, supposes the draughts of blood to be frequent, large, and pleasant. And what a palate must that be to which blood is pleasant, but cruelty itself? And as people when they are drunk talk nonsense, and do extravagant things; so this woman, having by cruelty and blood intoxicated herself with the grandeur thereby attained, she says, and insists upon it, that number one is number a thousand, the same number one; that an inch is as long as five or six feet; that she never did, nor can, tell a lie in her life, nor do any thing amiss; and she raves at every one that does not believe all this, and vows to be the death of them when she gets them in her power. To proceed:

4. As it does not appear that Popery is *mended* in these respects, so it is not easy to conceive how it ever should.

Can these principles be disowned, which are the dictates of the Holy Ghost? Those decrees and canons that were framed by infallible councils, without giving up the doctrine of their infallibility? Is there any room for amendment without owning a mistake?

Popery is still animated by the same spirit of cruelty and fraud as ever; and notwithstanding the politeness that reigns in the manners of the age, these principles would be received, and urged upon the consciences of their votaries; and would be practised upon the merciful even of that communion themselves, if they should decline to come into their cruel measures. Good-nature, relation, friendship, promises, must all give way to the utility of the church, *and doing God service.*

The treatment of our Protestant brethren abroad, the cruelties of the Inquisition, do in the most unanswerable manner assure us, that Popery is the same bloody and deceitful thing as ever it was. Let some Papists be as well bred, and good-natured, and complaisant as you please; and accompany their winning behaviour with many a donative among the poor, which at once procures the applause of the multitude, and paves the way for now and then a proselyte—I say—whatever good qualities particular Papists may shew, their brethren abroad, as often as they are able, prove to us, that Popery itself is still the same bloody and deceitful thing that ever it was; and some of their brethren at home too have so little command of themselves, as to insult Protestants in their own country, and under the protection of our laws, and in the very defiance to that connivance which they enjoy the benefit of.

Thus have I gone through what I proposed, viz. to make good the charge of persecuting *principles, practices,* and *spirit,* on the church

of Rome. I aim not at raising an indignation against persons, but against principles. I would be as tender of the persons of those who are unhappily deceived into such notions, as Christianity obliges me, and self-defence will allow. I pray for their conversion, relieve the needy of them, and pity the distressed, and am deeply concerned for the great hazard of their salvation in Popery, which is so adapted to spoil Christianity, as poison mixed with a cordial of the highest name. For I cannot but be of the mind, that Popery, as such, is not Christianity. No, Antichrist is not Christ; idolatry and superstition is not gospel worship; the mass is not the Lord's supper; persecution with fire and sword is not among the means of grace; killing men is not *serving of God;* prayers in an unknown tongue are not a reasonable service; cruelty is not gospel charity; without which, though *I had all knowledge, and did all miracles, yet I were nothing.* Nothing is not every thing, or the only thing. They say they have the essentials of Christianity. I answer, so have we, and need not go to them for any thing, nor borrow any thing from them. So has a man that has the plague, all the essentials of a man, but then he has the plague besides, and we avoid him. So the *voice from heaven* says, "Come out from among them my people," Rev. xviii. 4; for though a man may recover and live that has the plague, the infection is mortal in its nature.

To close now with a few remarks.

1. See what we were *delivered from* at the glorious Revolution, and renew your thankfulness to God for it. Our religion in their style, you know, is the pestilent northern heresy; and their religion, we have seen, obliges them to extirpate the same to the utmost of their power. That therefore a prince, so well instructed in this religion, and so zealous for it, as James the IId. was, should think himself obliged to use the power God had given for that purpose, was no more than shewing himself a good Catholic; and so much the better Catholic, by how much the worse prince to a Protestant nation. The steps taken were very natural; but we remember with pleasure they were so hasty, as to render the design abortive. Their hastiness for our ruin, proved our salvation; as it even forced some to open their eyes, who were willing enough to sleep on, because it was in a whole skin. But when they saw the English monarchy turned into an arbitrary tyranny, and a dispensing power; charters taken away, and all backed with an army of 40,000 men; not by consent of parliament, which makes our forces the people's army, the nation's guard; but without parliament, and against parliament; officered with French and Irish Papists; to make room for whom, the Protestant officers were by various pretences turned out: they became sensible of the reasonableness of self-defence against *lawless power;* and in order to get rid of this *exotic* government and religion together, the nation, after many cries to heaven, cast their eyes over to the prince and princess of Orange—and just as the knife was at our throat, away the hero came, with the PROTESTANT RELIGION AND THE LIBERTIES OF ENGLAND, in his standard, in his heart, and in his righteous cause. His memory will be glorious as long as there is any sense of liberty, regard to religion, or love of our country re-

maining; as long as we, or our posterity, enjoy the happiness of our Protestant succession, which was one of the blessings wrapt up in that great deliverance.

2. See what you must *expect* upon the return of Popery in power. What can be expected from these *principles* and this *spirit?* Read the Book of Martyrs; the history of the French and Bohemian persecutions, and expect the dregs of that bitter cup that has gone round to so many churches in Europe. Read the history of the Inquisition, and expect all that may be expected from the spirit of revenge: revenge for injury received, added to the instigation of a religion, not only cruel in its nature, but making a *merit* of being so.

The apprehension is dreadful! and the supposition is a reproach to the common sense of our nation. But the annals of England shew us, that our valour has been often more conspicuous than our understandings, and that the follies of one age have made hazardous work for the courage of another. So that dangers and deliverances, foolish divisions, leading into straits, and bold strokes of courage in getting out of them, have made up the chequer-work of our history. I wish it may appear, that either our dangers or deliverances have made this age wiser. If we are so, then I add in the third place,

3. We shall do all we can, consistently with our own principles, to *prevent the growth* of Popery in these kingdoms, and the return of that bloody religion.

They want numbers; the increasing their numbers is what they are intent upon, and must be owned to be to their purpose. Scripture knows them not. Antiquity is ignorant of them. It is foolish in them to think of doing much by argument. Writing is only an amusement, while they are busy another way. To prevent their growing in numbers is what every one should assist in, who has any estate to lose; any conscience to be distressed; any posterity to be tender of; any love to his Protestant king and country. What can be done? We must not persecute to prevent persecution. But it is answered—self-defence is no persecution. It is replied—The methods of our self-defence must be agreeable to the liberty of our constitution, and the rules of our blessed religion. They know this, they make their advantage of it toward the ruin of that very constitution they enjoy the benefit of, and under the gentle spirit of that blessed religion they seek to destroy. For which reason, it is with an ill grace that they plead the benefit of either of them in their favour, who are continually labouring to destroy both.

Those who avow the extirpation of all who differ from them, like Ishmael, "their hand is against every man, if every man's hand should be against them," have they reason to complain? Men who are sworn to a foreign jurisdiction, as their priests are; men whose principles and practices will not permit us to imagine, they can give a legal security to the government, either as it is Protestant, or as it is settled upon the revolution foot: men who if they do swear to the government, are furnished with so many evasions, equivocations, mental reservations, dispensations before-hand, or absolutions afterward; that there is hardly any hold of them; nor any dependance on their renouncing the extirminating doctrines. As soon as our

connivance had increased their numbers sufficiently, could we expect they would tolerate those who now tolerate them, any more than in ages past? "Liberty of conscience," (as one says,) "is ridiculous in the mouth of a papist, and not only ridiculous but perfidious, and insincere, qualities inseparable from their nature, for so many ages past. Since it is certain, they would not forbear three years, bringing those to the stake, who would not go to mass, had they once more the power in their own hands." And yet I say it again, we must not persecute; but whatever can be done, without that, ought to be done, for self-defence, to prevent their increase, to restrain their power, and to cut off opportunity of their doing us mischief.—We leave that to the wisdom of the nation.

In the last place:

4. The *guilt* of so much blood and cruelty, is an heavy *load* upon that church, that will surely bring her down, and sink her as a milstone into the sea; when God maketh inquisition for blood, "in her will be found the blood of the saints, and of all that were slain upon the earth," Rev. xviii. 24. It will be found belonging to her account, some way or other; as owing to her *principles*, or shed by her *instigation*, or with her *approbation*. "The voice of thy brother's blood crieth to me from the ground," said God to the first persecutor; the voice of all this blood of our brethren has been crying from the ground a long time; in conjunction with the cry of the *souls* under the altar.—"How long, oh Lord, holy and true, e'er thou avenge our blood?" together with the cry of the *prayers* of his people, who frequently say—"Let Babylon come in remembrance before thee."—These cries are heard, and will be answered.—"He will judge the great whore, that has corrupted the earth, and will avenge the blood of his servants at her hands," Rev. xix. The kings of the earth, who have hitherto been terrified into a foolish subjection to the insolence and craft of men they ought to have controuled; men they have a rightful dominion over; these kings of the earth will come to their senses; and "shall hate the whore, and shall make her desolate, and naked, and eat her flesh, and burn her with fire, for God hath put it into their hearts to fulfil his will." And when that blessed day shall come, wherein the angel with a mighty voice shall proclaim, "Babylon the great, is fallen, is fallen;"—there breaks out an universal Allelujah, that shall fill heaven and earth with its harmony.—Every harp and every tongue employed, and every soul in rapture with melodious joy. May you and I be there, and bear our part!

PROPHESYINGS, OR EXERCISES IN THE CHURCH OF ENGLAND.

Dr. Grindal, who was archbishop of Canterbury, in the reign of Queen Elizabeth, laboured to remove the ignorance and sloth which prevailed in the nation with regard to religion; and, in order to provoke the clergy to the study of the Scriptures, he earnestly set himself to encourage and regulate the exercises, called *Prophesyings*, which had been used before in most dioceses, and had the countenance of many of the bishops.

It was the opinion of several divines of that time, that those pro-

phesyings were supported by St. Paul, 1 Cor. xiv. *Let the prophets speak two or three, and let the other judge*, &c.

In carrying on those prophesyings, the clergy met on certain days in the week, in different churches, and discussed the meaning of such passages of Scripture as had been previously proposed to their consideration, and as many of the laity attended as pleased. But it was said, "On Sabbath-days, such assemblies cannot be, without great inconvenience to the Church, while the pastors and teachers would be called away from feeding their own flocks of sheep and lambs."*

It seemed, at one time, to be admitted that, if any man among the common people should "be so instructed by the gift of the Holy Ghost," as that he could faithfully interpret the Holy Scriptures, and in the judgment of the other prophets, should be worthy to speak in his turn, such a man should not be esteemed a mere layman, but should be considered as a prophet, and be allowed to speak in the congregation. This licence to the laity was, however, afterwards withdrawn, and the clergy only were permitted to speak.

The archbishop, in his letter to the queen, dated December the 20th, *anno* 1576, describes those meetings for *prophesyings*, and vindicates them. He tells the queen that her speeches concerning the abridging the number of the preachers, and the utter suppression of all learned exercises and conferences among the ministers of the Church, had exceedingly dismayed and discomforted him. "I cannot marvel enough," says he, "how this strange opinion should once enter into your mind, that it should be good for the Church to have few preachers. Alas! Madam, Is the Scripture more plain in any one thing, than that the Gospel of Christ should be plentifully preached; and that plenty of labourers should be sent into the Lord's harvest? Public and continual preaching of God's word, is the ordinary mean and instrument of the salvation of mankind."

"By preaching also due obedience to Christian princes and magistrates is planted in the hearts of subjects. No prince ever had more lively experience hereof than your majesty. If your majesty come to the city of London never so often, what gratulation, what joy, what prayers to God for your long life, and other manifest significations of unfeigned love, joined with hearty obedience! Whereof cometh this, Madam, but of the continual preaching of God's word in that city? On the contrary, What bred the rebellion in the *north?* Was it not papistry and ignorance of God's word, through want of often preaching? And in the time of that rebellion, were not all men that made profession of the Gospel most ready to offer their lives for your defence? In so much that one poor parish in *Yorkshire*, which, by continual preaching, had been better instructed than the rest, (*Halifax*, I mean) was ready to bring three or four thousand men into the field, to serve you against the rebels."

"But, it is thought by some, that many are admitted to preach, and few be able to do it well. Indeed this age judgeth very hardly of the ability of preachers. St. Paul doth commend the preaching of Christ crucified, *Absq. eminentia sermonis*, i. e. *without excellency of speech*. But, in our time, many have so delicate ears, that no preach-

* Strype's History of the Life and Acts of archbishop Grindal.

ing can satisfy them unless it be sauced with much finess and exornation of speech; which the same apostle utterly condemneth, and giveth this reason, *Ne evacuatur crux Christi;* i. e. *Lest the cross of Christ be made of none effect.*"

"Concerning the learned *exercises* and *conferences* amongst the ministers of the Church, I have consulted with divers of my brethren, the bishops, who think the same as I do, viz. That they are profitable to the Church, and therefore expedient to be continued."

"The authors of these *exercises*, are the bishops, where the same are used. The times appointed for the assembly are once a month, or once in twelve or fifteen days, at the discrection of the ordinary. The time of the exercise is two hours. The place, the church of the town appointed for the assembly. The matter treated of—some text of Scripture before appointed to be interpreted. The occasion, the end, the proper sense, and the propriety of the words are shewed,—those that be learned in the tongues, shewing the diversities of interpretations. It is also declared, what virtues and what vices are there touched, and what doctrine of faith or manners the text doth contain. The conclusion is with the prayer for your majesty, and all estates, as is appointed by the Book of Common Prayer, and a psalm."

"These orders following are observed in the said exercises. Two or three of the gravest and best learned pastors are appointed by the bishop, to moderate in every assembly. No man may speak unless he be first allowed by the bishop. If any man utter a wrong sense of the Scripture, he is privately admonished thereof, and better instructed by the moderators. If any man use immodest speech, or irreverent behaviour, or otherwise be suspected in life, he is admonished; and if any wilfully break these orders, he is presented to the bishop, to be by him corrected."

"This gift of expounding the Scriptures was, in St. Paul's time, given to many by special miracle, without study: so was the gift to speak with strange tongues. But now men must attain to knowledge by travail and study, God giving the increase; and in this way men must attain the gift of expounding the Scriptures. And amongst other helps, nothing is so necessary as the above-mentioned *exercises* and *conferences* among the ministers of the Church; which, in effect, are all one with the exercises of students in divinity in the universities, saving, that the first are done in a tongue understood in order to the more edifying of the unlearned hearers."

"However report hath been made to your majesty, concerning these exercises, yet I, and others of your bishops, whose names are noted in the margin hereof, (ten bishops are mentioned,) have found by experience, that these profits following have ensued of them. 1. The ministers of the Church are more skilful and ready in the Scriptures, and apter to teach their flocks. 2. It withdraweth them from idleness, wandering, gaming, &c. 3. Some afore suspected in doctrine, are brought hereby to open confession of the truth. 4. Ignorant ministers are driven to study, if not for conscience, yet for shame, and fear of discipline. 5. The opinion of laymen touching the idleness of the clergy is hereby removed. 6. Nothing, by experience, beateth down popery more than that ministers grow to such a knowledge by these exercises, that where afore were not three able preachers, now are thirty, meet to preach at St. Paul's cross; and forty or fifty besides able to instruct their own cures. Only backward men in religion,

and contemners of learning, do fret against this practice, which, in truth, doth the more commend it."

"Abuses may be reformed, and that which is good may remain. Neither is there any just cause of offence to be taken, if divers men make divers senses of one sentence of Scripture; so that all the senses be good and agreeable to the analogy of faith: for otherwise we must needs condemn all the ancient fathers of the church, who most commonly expound one and the same text of scripture diversly, and yet all for the good of the Church. Therefore doth St. Basil compare the Scriptures to a well, out of which, the more a man draweth, the better and sweeter is the water."

"For my own part, because I am well assured, by arguments taken out of the Holy Scriptures, and by experience, (the most certain seal of knowledge,) that the said exercises for the interpretation of the Scriptures, and for exhortation and comfort drawn out of the same, are both profitable to increase knowledge among the ministers, and tend to the edifying of the hearers. I am forced with all humility, and yet plainly, to profess that I cannot, with safe conscience, and without the offence of the majesty of God, give my assent to the suppressing of the said exercises."

"If it be your majesty's pleasure for this, or any other cause, to remove me out of this place, I will, with all humility, yield thereunto, and render again to your majesty that I received of the same. I consider that it is a fearful thing to fall into the hands of the living God. I consider also, that he who acts against his conscience, (resting upon the laws of God,) edifies to hell. *And what should I win, if I gained* (I will not say a bishoprick,) *the whole world, and lose my own soul?*" Bear with me, I beseech you, madam, if I chuse rather to offend your earthly majesty, than to offend the heavenly Majesty of God."

"Remember, Madam, that you are a mortal creature. Look not only on the purple and princely array wherewith ye are apparelled, but consider withal, what is that which is covered therewith. Is it not flesh and blood? Is it not dust and ashes? Is it not a corruptible body which must return to its earth again, God knows how soon? Must not you also one day appear before the fearful judgment-seat of the crucified Jesus, to receive there according as you have done in the body, whether it be good or evil?"

"Wherefore I do beseech you, Madam, *in visceribus Christi*, when you deal in these religious causes, set the majesty of God before your eyes, laying all earthly majesty aside; determine with yourself to obey his voice, and, with all humility, say unto him, *Non mea, sed tua voluntas fiat*, Not mine, but *thy will be done*. God hath blessed you with great felicity in your reign; beware you do not impute the same to your own deserts or policy; but give God the glory. And as to instruments and means, impute your felicity to the goodness of the cause which ye have set forth, I mean Christ's true religion; and to the sighs and groanings of the godly in their fervent prayers to God for you, which have hitherto, as it were, tied and bound the hands of God, that he could not pour out his plagues upon you and your people, most justly deserved."

"I beseech God our heavenly Father, plentifully to pour his *principal Spirit* upon you, and always to direct your heart in his holy fear. *Amen.*"

In about six months, however, after the archbishop had addressed the faithful letter to the queen, from which we have given the above copious extracts, her majesty issued an order "to the bishops throughout England, for the suppressing the exercise called *Prophesying*," and commanded that if any persons should continue the same, they should be committed to prison. At the same time, she intimated, in her usual style, that she should make some example in reforming the bishops according to their deserts, if they were not attentive to her directions.

"Of this disgrace put upon the archbishop, and of the injury religion seemed to suffer by it, Sir Robert Cotton, a wise man, had these words. "In those days, there was an emulation between the clergy and the laity, and a strife whether of them should shew themselves most affectionate to the Gospel. Ministers haunted the houses of the worthiest men, where *Jesuits* now build their tabernacles; and poor country churches were frequented with the best of the shire. The word of God was precious. Prayer and preaching went hand in hand together, until archbishop Grindal's disgrace, and *Hatton's* hard conceit of *prophesying*, brought the flowing of these good graces to a still water."*

In the month of June following the date of the letter to the queen, the archbishop having resisted the orders of the queen, and the lords of the star chamber, relative to *prophesyings*, the lords of the star chamber confined him to his house, and sequestered him for six months. But this sequestration continued for several years, and was not taken off until the archbishop made such submission as the queen thought it proper to accept. Early in the year 1582, he became quite blind, and resigned his bishoprick.

* Strype's History.

RELIGIOUS INTELLIGENCE.

Substance of the Speech delivered by Dr. Gregory, of the Royal Military Academy, on quitting the Chair, at the Fourth Annual Meeting of the Blackheath Auxiliary Bible Society.

Ladies and Gentlemen,

Immersed as I have long been, and sinking as I sometimes feel myself, under the pressure of numerous duties and avocations, it has not been my lot to visit the abodes of adversity and want so frequently as some of my respected friends near me. Nevertheless, I have *sometimes* seen the power of religion exemplified among those whom the kindness of others had furnished with the Word of God; and the remarkable instance to which I now advert, I would fain describe, though I feel myself utterly incompetent to do it justice.

More than twelve months ago, I went, pursuant to the request of a poor, but benevolent-hearted woman in my neighbourhood, to visit an indigent man deeply afflicted. On entering the cottage I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled by the sight of a pale, emaciated man, a living image of death, fastened upright in his chair, by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having *more than four years* been entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, Are you left alone, my friend, in this deplorable situation? "No, Sir," replied he, in a touchingly feeble tone of mild resignation, (nothing but his lips and his eyes moving while he spake,) "*I am not alone, for God is with me.*" On advancing, I soon discovered the secret of his striking declaration; for his wife had left on his knees, propped with a cushion formed for the purpose, *a Bible lying open at a favourite portion of the Psalms of David!* I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance *certain*, I inquired how the remainder of his wants were supplied. "Why, Sir," said he, "it is true, as you say, seven shillings a week would never support us. But when it is gone, I rely upon the promise I found in this book, *Bread shall be given him, and his water shall be sure*, and I have never been disap-

* To *

pointed *yet;* and so long as God is faithful to his word, *I never shall.*"* I asked him if he ever felt tempted to repine under the pressure of so long continued and heavy a calamity? "*Not for the last three years,*" said he, "blessed be God for it;" the eye of faith sparkling, and giving life to his pallid countenance while he made the declaration; "for I have learned from this book in whom to believe: and though I am aware of my weakness and unworthiness, I am persuaded that he will 'not leave me nor forsake me.' And so it is, that often when my lips are closed with locked jaw, and I cannot speak to the glory of God, he enables me *to sing his praises in my heart.*"†

This, and much more, did I hear during my first visit. And in my subsequent visits, (for I am not ashamed to say, that often, for my own benefit, have I been to the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed like resignation flowing from the blessing of God upon the constant perusal of his Holy Word. He died with "a hope full of immortality," and is now gone to "the rest which remaineth for the people of God." And gladly would I sink into the obscurity of the same cottage; gladly even would I languish in the same chair; could I but enjoy the same uninterrupted communion with God, be always filled with the same "strong consolation," and always behold, with equally vivid perception, sparkling before me, the same celestial crown.

What, I would ask, what but the heartfelt influence of the truths of religion, what but the most decided faith in the promises of the Gospel, could enable a man to sustain such a continuity of affliction, not merely with tranquillity, but with *thankfulness?* And what can convince an individual of the utility, nay, the duty, of distributing Bibles among the indigent, who does not become persuaded by such an example as this? for all this poor man's knowledge, and all his internal comfort, were derived from the Word of God.

But I have been sometimes asked, and, great as is the unanimity which obviously pervades this assembly, there may be one or two persons present who would repeat the question,

Why do you distribute Bibles *alone?*

I answer, because the Bible alone contains all the truths essential to salvation; and because in many countries to which Bibles are sent, the attempt to disseminate any other books with them would be perfectly ridiculous. No person can cherish a higher veneration for the Book of Common Prayer than I do; yet I should think it extremely absurd, to circulate it in Greenland, or in the South Sea Islands. None can more warmly admire than I do, the devotional poetry of Watts and Cowper, and some of that of Charles Wesley; yet I should expect to be laughed at, if I proposed freighting a ship with *hymn-books* for Russia or Hinduston.

"True," it may be replied, "but this argues nothing against the circulation of the books you specify in *England.*" Nor, would I rejoin, does the Bible Society take a single step to *prevent* such circulation. The Bible Society, as its name designates, supplies *Bibles;* that is, in its corporate capacity; but it leaves its individual members to follow their own inclination or their judgment, either in distributing those Bibles alone, or in accompanying them with prayer-books, hymn-books, homilies, or tracts, as they please. This, in my estimation, constitutes its distinguishing excellence; and this gives it its wonderful energy. Had the society been so formed as to give away prayer-books, or hymn-books, with the Bible, it would have been supported by one class of Christians, and would have been productive of limited good, in a limited sphere, confined almost to *a part* of this little island. But, as it is now constituted, it rests upon the united energies of all ranks, classes, and persuasions, and has become the instrument, I had almost said, of unlimited good; assuming for its fulcrum the metropolis of Britain, but reaching to the remotest regions of the earth. The simplicity of its plan renders it invincible under God. To whatever part of the globe its friends can direct it, there it becomes "mighty to the pulling down of strong holds," the eradication of evil, and the communication of lasting, nay, *everlasting* benefits.

It was a sublime thought of the most exquisite of heathen poets, that "the highest link of nature's chain is attached "to the foot of Jupiter's chair." But how does this sink in point of sublimity and grandeur, when compared with the simple declaration of our Lord, "And I, if I be lifted up, will draw all men unto me!" He *has* been lifted up; he *is* drawing all men unto him; and he calls upon those who have experienced this spiritual attraction, to exert their individual and collective instrumentality in bringing others within the sphere of the same holy influence; that when "he

* This was fully realized. The contributions of different persons and societies, not only kept him from want, but furnished him with many little comforts, during the remainder of his life. And at his death, his wife and different friends had money in hand, which went far towards defraying the expenses of a decent funeral.

† Edward Sykes, a memoir of whom is inserted in our Number for November last, was the poor man of whom Dr. Gregory gives so interesting an account: and it is but justice to add, that the family, whose great kindness to Edward Sykes is mentioned in that memoir, was the Doctor's.

comes, whose right it is to reign," he may find that his Word and his Spirit have prepared all hearts for his reception.

I entreat your indulgence while I make one general observation, and will then sit down. Let us, as Christians, elevate ourselves to the fortunes of the Christian church; and sedulously enter upon the duties to which her present exaltation calls us. Age after age she exhibited a spectacle like that of the celebrated bush which fixed the attention of Moses; *ever burning but never consumed.* For centuries she *flourished*, though under the severest persecutions. Then she languished; and during the long night of the dark ages, true religion was as a mere spark tossed about in an ocean of corruption, and, humanly speaking, liable every moment to be buried and extinguished in the next wave. Till lately the attitude of the church has been always that of *defence*; and even within the memory of many of us, she was exposed to the rude attack of a host of assailants who exultingly anticipated her utter overthrow. "I have gone" (said one of her antagonists) "through the Bible, like a man with an axe through a forest, felling the trees in his course, which will *never grow again.*" Vain and presumptuous boaster! Plants which "the right-hand of the Lord hath planted," are not to be cut down with an axe of human tempering. Thou hast perished, but they shall endure, yea, and doubtless will endure, till "time shall be no longer."

In the happy era in which *we* live, the *church* has assumed the posture of *attack.* Every where our holy religion is gaining fresh triumphs: every where she is making new incursions into the regions where Satan reigned, and bringing off his votaries subdued and rendered willing to prostrate themselves at the foot of the cross. In such a crisis let us gird on *our* armour for the onset, and go forth with "the sword of the Spirit," to join that noble phalanx which may justly be characterised as "fair as the moon, bright as the sun, and," to the enemy of souls, "*terrible as an army with banners.*"

In such a cause, and at such a season, every motive for national gratitude and exultation, transforms itself into an incentive to individual exertion. Where was the Gospel planted by Paul and Simon Zelotes within thirty years of the crucifixion of our Lord? Among other places, in Britain. Who was the first Christian king? *Lucius*, a Briton; called, and justly called, *Leuer Maur, the Great Brightness*; who soon after the middle of the second century, sent an ambassador to Eleutherius, a Christian bishop, to solicit missionaries to instruct his people. Who was the first Christian emperor of Rome, that publicly took the disciples of Christ under his protection?* *Constantine the Great*, a native of *England.* Where did the Reformation take early and deep root; where do now flourish the purest of the reformed churches; and where does the most complete toleration exist? In Britain. Where does the poor man cast his mite, the opulent his gold, the ladies their fascinations and their benevolence, nobles their honour and their influence, princes their august patronage and their contributions, into the exchequer of heaven? In *Britain.* And why is all this, but that Britain, signalized as she has long been throughout the earth, should become still more so, by carrying the Word of Life to all nations? Regions to which we were beholden centuries ago, are now "sitting in darkness and the shadow of death." They see the pure light of religion, as well as of liberty, glittering afar from the white cliffs of Albion, and they cry to us, "Give us of your oil, for our lamps are gone out!" We dare not withhold the boon. Dare not withhold it!—Should I not rather say, we are anxious to impart it? Anxious to rouse them by the animating shout—"Arise! Shine! for thy light is come: and the glory of the Lord is risen upon thee!"

GUARDIAN SOCIETY,

For the Protection of Public Morals, and removing Prostitutes from the Streets.

The first public meeting of this Society was held on Wednesday, 13th of December, at the City of London Tavern, Bishopsgate Street, attended by a very numerous and highly respectable assemblage of both sexes.

The Dukes of Kent and Sussex having been unavoidably prevented attending,

Dr. Collyer introduced the business by apologizing for their absence; and observed, that if any thing could diminish the regret felt at this disappointment, it would be the very lively interest which both those Illustrious Personages were pleased to take in the object of this Society, which would sufficiently appear, from a letter received from each, both which he read; and then concluded by moving, That T. Bell, Esq. Sheriff for the City, and Vice-President of the Society, be requested to take the Chair.

The Sheriff, readily acceding to the request, addressed the company in a manner the most animated and encouraging; and spoke of himself as concurring most heartily with the object of the meeting, and disposed to forward its interests with

* The first Christian emperor of Rome was Philip, A. D. 244. (Vide Euseb. Hist. Eccles. Lib. vi. cap. 31.) He became a member of a Christian church according to the usual manner of those times, by "first rendering an account of his faith," and "having been faulty

the warmest zeal. He observed, that he had the honour of being a member of that select Committee, appointed by the Corporation, for the express purpose of clearing the streets of the metropolis of that abominable evil, so awfully prevalent and destructive; but he regretted the want of suitable places for the reception of the females. It was well known, that Houses of Correction had become houses of wickedness, and that women had been dismissed from temporary confinement in them worse than when they entered; but when proper asylums, like those proposed by this valuable Society, were provided, where the poor girls might be employed and instructed, and not dismissed without satisfactory marks of reformation, then the most beneficial results might be expected to ensue.

The Rev. H. G. Watkins then read the Report, detailing the proceedings of the Society from its commencement, stating many interesting cases, in which the efforts of the Society had been successful; and presenting the most flattering prospects. The whole Report formed such an appeal to the understanding and best feelings of man, as deeply interested the hearts of all who heard it.

The Rev. Joshua Mann then moved that the Report be adopted and printed, under the direction of the Committee; expressing his anxious wish that that Report, replete with good sense, seasonable warning, and salutary instruction, might obtain a reading in every family, and be recommended especially to the perusal of servants, and young people in general.

The Rev. John Clayton, jun. in a truly eloquent speech, seconded the motion. He observed, that, perhaps, it were particularly incumbent on him to come forward, and plainly state his sentiments on the object of this Society, as he had, for a considerable time, sided with those gentlemen in opinion, who unanimously thought that all institutions of this nature rather tended to aggravate than diminish the evil. That while it was the part of integrity to hold, with a firm and unyielding grasp, whatever an individual knew to be true and right, it was equally so, with the most perfect frankness, to acknowledge wherein sover he conceived his judgment had erred, or his statements had been incorrect. And further observed, that, after most mature deliberation, he was perfectly convinced that, under proper management, this Society would prove one of the most important remedial means, if not of wholly eradicating the evil lamented, yet of most materially lessening it. After speaking of the Institution as founded in the principles of religion, true patriotism, personal comfort, and public utility, he very handsomely addressed the Chairman, congratulating him on the readiness with which he had embraced the opportunity of patronizing a public good; intimating, that such engagements of benevolence and humanity did more effectually endear gentlemen of the higher ranks of life, to all the sober classes of the community, than any other; and that the present engagement served to decorate that gentleman with a brighter chain than that with which he was then adorned, and covered his whole person with a glory that excelleth.

Dr. Collyer then rose to move the Thanks of the Meeting to their Royal Highnesses the Dukes of Kent and Sussex, for their prompt compliance with the wishes of the Provisional Committee, in accepting the office of Joint Patrons of the Society. He reminded the Society of the early patronage which the Duke of Kent had afforded the Society: that when there was only one individual in whose breast this project rested, that one mentioned it to the Duke, and the Duke desired him to go forward with his name in the front; he entered feelingly into the distinguishing excellencies of the Society, as comprehending more than by any other Society had ever been proposed to the Public; and concluded by saying, that the motto to the Arms of the Duke of Sussex, which accompanied the letter he had received from him, was peculiarly appropriate, and a motto which the Committee would do well to adopt as the motto of this Society, viz. "If God be for us, who then can be against us?"

T. N. Freshfield, Esq. in a neat and very appropriate speech, seconded the Motion.

The Rev. Rowland Hill then brought forward a Motion of Thanks to the Lord Mayor, Aldermen, and Common Council, &c. &c. and observed, with a pleasantry peculiar to himself, that the gentleman who spoke last had dropt a hint, as though some people might suppose that this was a scheme set on foot by a set of mere enthusiasts;—"Hail, (said he,) hail for ever that day, which hails the Lord Mayor, Aldermen, and Common Council, as a set of enthusiasts. To be enthusiasts in the abolition of such a stalking evil, certainly was not to their disgrace." He observed, that his mind had been often pressed with difficulty in reference to the success of the object, from the lax state of the laws respecting the evil deplored; but while so many magistrates of the city, and so many highly respectable characters, and so large an assembly as was there convened, seemed eager to join the enthusiastical Phalanx, there was great probability we should soon obtain the aid of the legislative body in strengthening and enforcing the laws, and then the suppression of this abominable evil would be more easily effected. He concluded by saying, it was his intention to put himself down a Life Governor to this Society;—that that was but for old men:—he would have all old men, who could not expect to live long, to be

Life Governors; and all young men, Annual Subscribers.

The Lord Mayor now made his appearance, and T. Bell, Esq. resigned the Chair.

The Rev. C. Hyatt, in seconding the Motion, related, in a most impressive manner, three interesting facts which had come under his own observation, calculated to prove the beneficial effects of the Society's operations; facts which touched all those tender chords of the soul, to which the heart of the Christian never fails to vibrate.

The Lord Mayor then rose, expressing his pleasure at witnessing so large a Meeting, and his regret that he had not been able to attend at an earlier hour; observing, that an Institution like this, not only ought to command the attention of the Chief Magistrate, but every magistrate; that it was their bounden duty to lend their united influence to a Society, which had for its object the suppression of immorality, and prevention of crimes; this Society was of that description; the more effectually to accomplish the object of the Society, he would see to it that officers were appointed, to watch the streets by day as well as by night. He concluded by recommending a general application to the legislature for their countenance and support.

Our limits will not suffer us to report further upon the several excellent speeches afterwards delivered, by the Rev. D. Wilson, John Pugh, Esq. Rev. D. Ruell, Rev. G. Clayton, and Dr. Collyer.

The Collection made on the occasion amounted to nearly £200.

FRANCE.

Letter from a Protestant Minister in the South of France, to the Rev. G. C. Smith, of Penzance.

November 7, 1815.*

Sir, and dear Brother in Jesus Christ our Lord,

I Embrace with pleasure an opportunity that offers of writing to you by an English captain, who has kindly offered to be the bearer of my letter. Feeling persuaded that you would be glad to hear how we go on; and knowing how greatly you sympathize with us in our grievous persecutions and aggravated calamities, I hasten to communicate what news I can collect from the fugitives, whom dire necessity compels to seek for refuge from their blood-thirsty neighbours. I long to hear what effect the intelligence of our miseries has produced on our Protestant brethren in your country. Your various communications have raised our expectations respecting them; and you must be conscious that thousands are now looking with an imploring eye to a nation, so renowned for the exercise of Christian charities and Christian graces. I am sorry to say, that the unhappy situation of Nismes is scarcely to be paralleled in the present tranquil state of Europe. For many weeks, the horrid system of pillage, expatriation, and murder, has been pursued with unabated ardour. Some trifling efforts for protection have been shewn by some in authority, but none of consequence until lately. The eyes of Englishmen will soon be open to see, notwithstanding the base calumnies of our enemies, that the object of our indefatigable enemies has not been political, but the Protestant faith, and the Protestant worship. To annihilate the former, and destroy the latter, has been their aim by night and by day. The night of the 16th of October last seemed destined by the infernal demon that suggested the massacre of St. Bartholomew's day, as the period when a termination should be given to the proceedings in Nismes, by the extermination of every Protestant family of the reformed faith. Troops of assassins had actually formed the bloody project of putting to death all the abhorred remnant that continued in that unfortunate city. The shadows of the evening had scarcely closed, when they commenced their awful work. Terror and dismay were their harbingers, death and destruction were their companions. Brethren in iniquity, of them it may be truly said, "Instruments of cruelty are in their habitations. O my soul, come not into their secret: unto their assembly, mine honour, be not thou united.

Incapable of repelling the violence of the torrent that bore down upon them, many fell sacrifices to the brutal ferocity, and infuriate bigotry of their persecutors. When the general was informed of this affair, he hastened to the scene, with such aid as could be collected. At eleven o'clock in the night the drums beat to arms. The National Guard and troops of the line immediately assembled. The

* We are happy to observe that, since the date of this letter, steps, apparently effectual, have been taken by the French government, to protect the Protestants in the enjoyment of that religious toleration, which is guaranteed to them in the constitution of France. This being the case, we should not have inserted the above letter, were it not that its contents add another proof to the number of others faithfully recorded, that in any country where Popery prevails, Protestants, unless *powerfully* protected by the civil government, are in danger of becoming victims to the unrelenting fury of the adherents to a church, which sanctions persecution, as a sacred duty.

Protestants of all denominations in this free and happy country, in which toleration is carried to its utmost limit, express, in terms of the deepest sympathy, their compassion for their persecuted brethren in France; and they hope, that Louis XVIII. who is indebted for his throne to *Protestant* valour and perseverance, will exert his royal authority, for the purpose of protecting his *Protestant* subjects from outrages which are a *disgrace* to any nation.

confusion was great indeed: soldiers dashing forward at the command of their officers; the desperation of the mad, blood-stained persecutors; and the shrieks and cries of their petrified victims, who expected nothing but instant death, because they were Protestants, combined to render the 16th ult. memorable to the reformed of France in general. Happily, by the Lord's good providence, the murderers were arrested, and the leader, with a number of his accomplices, secured. These were immediately sent off by escorts to Montpellier; because it was not judged safe to imprison or try them at Nismes, lest the people should rescue them from that punishment which they have so justly merited. Does not this imply a congenial spirit on the part of the inhabitants generally, against the Protestants? Too long have their persecutors been suffered to proceed with impunity: but may we not now hope that, by the justice of the king, these wretches, who have slaughtered so many innocent victims, laid waste and burnt so many houses in the town, and such a number of chateaus and estates, the property of our respectable Protestants in the neighbourhood; may we not, I say, now hope that they will at length meet the reward of their crimes; and that, by their punishment, others will be deterred from pursuing us with fire and massacre, because we humbly venture, without molesting them, to worship God Almighty according to the dictates of our own consciences? You, my honoured brother, will be grieved, but not surprised, to learn, that the Protestants still live in constant dread. All those who possess property have quitted Nismes, and sought an asylum at Montpellier, Lyons, Bourdeaux, or Paris; and to those more tranquil places the merchants and tradesmen are daily taking flight. The manufactories and other works, the great monuments of Protestant industry, are all abandoned: our wretched mechanics are either murdered, or perishing in the forest, or wandering in distant towns, bereaved of their dearest connections, forced from their means of support, and seeking daily bread. "Remember, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows."

Out of five ministers, four have been forced to flee; and no Protestants dare assemble for divine worship, through fear of their persecutors. Nismes is assuredly the most unhappy town in France; for every where else matters are pretty tranquil, particularly at Bourdeaux, where an excellent spirit of union reigns among the inhabitants of every religious denomination. Would to God, that Frenchmen did but consider their duty and their interest; for they would then be convinced, that they could only enjoy real tranquillity, by loving that King whom heaven has bestowed upon them, respecting his laws, and exercising mutual forbearance towards each other. May the Lord inspire them with these sentiments, and establish among us that peace, of which we have been deprived, since the commencement of our unhappy revolution, when religion was abandoned, God dishonoured, and infidelity, triumphant! O that France may be a beacon to guard other nations from that rock on which she has made so dreadful a shipwreck, by foolishly proclaiming in her streets, "*There is no God.*"

We continue to receive the best intelligence from Paris, of the progress of the schools founded on your British system. Several establishments are already formed in that capital, where there are 40,000 poor children perishing for lack of knowledge. Many foreigners of distinction have visited Mr. Martin's model-schools, and they all retired with admiration at the facility, frugality, and excellency of a system, which must, in its various ramifications, soon cover the globe with the first principles of education. The sanction of our leading characters is already hastening to the support of this heavenly plan, and the general voice of France seems to be, "Give us your system of education." Daily experience convinces multitudes, that a plan of instruction, which takes the Scriptures for its basis, is the only thing that can restore the tone of morals in this kingdom, and establish religious principles among a population, alas! far gone from God and godliness! Our lower classes are, indeed, plunged in the grossest ignorance and immorality, and nothing short of a miracle of grace and mercy from heaven can restore them. Mr. M. in Paris, continues to be favoured by a correspondence with several worthy friends to morality in England, and to receive the most handsome attentions from Mr. J. T. secretary to your truly excellent British and Foreign School Society. It is a general opinion with us, that if your respectable countrymen, who travel, could be induced to visit the new schools in Paris, they might very much strengthen the hands of our young friends, and render the establishments interesting to Frenchmen, by their example. The journey of Mr. M. to England, has unquestionably been of infinite service to him. He is returned, not only delighted with the hospitable and liberal welcome he received, but more than ever impressed with the importance and responsibility of his situation as a minister of the Holy God, and filled with a zeal to promote the happiness of the offspring of his beloved countrymen; which none but a spirit from heaven could impart.

Letter from Bishop ASBURY to the British Conference.

Wilmington, Delaware, April 18, 1815.

Dearly beloved in the Lord,

Fathers and brethren in the kingdom of our Lord Jesus Christ, we wish grace, mercy, and peace to be more abundantly multiplied unto you through the merits, intercession, and righteousness of the Son of God. We rejoice to hear of your prosperity in the divine life, and in the increase of members to your Society: and we are humbled on account of the decrease of members here. But though we deeply deplore this decrease, we are looking forward to the time when the Lord of glory will make bare the right hand of his power, and give us or our sons in the gospel, to see more glorious days of the out-pouring of his Spirit than we have ever witnessed.

We have received your last letter, in which you expressed your readiness to receive us; could we visit you, according to our former wishes and intimations: and we hope, that, in obedience to the will of God, if fully manifested to us, we shall be ready, not only to change countries, but worlds. But your aged friend having been more or less asthmatic for about sixty years, feeble in his limbs, but abundantly weaker in his lungs, is in a great measure unfitted for public service, and even for social intercourse. And oh! were he to visit his native land, not all the health, strength, and vigour of his youthful days, could satisfy the wishes of his soul in addresing congregations, nor in his personal interviews, enable him to answer satisfactoraily and to his wishes the questions that might be proposed to him by his religious friends.

For a few years past, we have had serious times in the church and in the land. Many who were labourers in the Lord's harvest have been taken away from the evil to come, and aged, middle-aged, and young preachers, both among our travelling and local brethren, have been of the number; and a more than ordinary number of our people have died peaceably, and many of them triumphantly. Among us, to die, if not universally, is yet generally, to die in Christ; and this hath greatly comforted us in all our tribulation, that so many precious souls, the fruit of forty-seven years labour, are in glory. In the land affliction is still felt, and there is a more than ordinary mortality among our citizens.

Oh! my brethren, to spread the printed and preached gospel, and to feed the rising generation with the sincere milk of the word! And oh! that Europe, Africa, Asia, and the few millions of the scattered tribes of Abraham, may hail and kiss the Son of David, and the Son of God! Amen!

We hope you continue in the apostle's doctrine and fellowship, and in breaking of bread, and in prayer, and in plainness of dress, plainness of speech, and simplicity of manners, even such as marked the primitive Methodists, and the Apostles and martyrs of the Lord Jesus Christ. Let us be cautious not to feed the pride of the understanding of the people, by fine words or elegant compositions.

We have the fullest confidence, that if we had asked our brethren at the nine Annual Conferences, Shall we present your Christian salutations to your Breteren in the British Conference? that in a moment each of them would have lifted up his right hand in token of hearty consent. Bishop M'Kendrick feels a great interest in your spiritual prosperity and usefulness.

We wish you great success in the Lord; and we shall consider ourselves as highly honoured by receiving an official letter from your every Conference, and take a pleasure in communicating its contents to our Annual Conferences. If we cannot visit the United Kingdom, we are not without some feeble hope of visiting the United Provinces.

And now, dear brethren, we commit you to God, and to the word of his grace; and we are your's, in the bonds of the Gospel of Jesus Christ,

FRANCIS ASBURY.

Mr. D. HITT, (general book-steward of the Methodist Connection, in America,) in a letter to Mr. BENSON, dated, "*New York, October* 19, 1815," observes, "I have received letters from two of my brothers, who live in the state of Ohio, stating that they had lately been at two camp meetings, where both the bishops were; and that, although Mr. Asbury continued very feeble, 'he preached a comprehensive, but short sermon.' Our camp-meetings continue successful. Two or three, I had the opportunity of attending, were greatly favoured with a manifestation of the Divine presence: there were many made subjects of converting grace. Letters from different presiding elders state, that they believe as many as 200 have been converted at one of these meetings. It certainly is a great favour of Providence, that Mr. Asbury is spared among us; and that, in his present state of great debility, he is still able to perform such

long and fatiguing journeys, and yet to almost all the annual conferences. I have just received a letter from him, dated at Lexington, in the Sate of Kentucky, (about 1000 miles from New York,) Sept. 28, in which he observes, 'My health is greatly restored.' In another place, after speaking of the badness of the roads, he says, 'This may comfort us, that there is a great work in Steubenville, (a small village in the State of Ohio,) so that two hundred are added. Little camp-meetings have been held for three days, in which one hundred appear to have been brought to God. Other camp-meetings in the district have been greatly blessed. I think not fewer than one thousand souls are under special operations of grace.' I find he contemplates paying a visit to Natchez, on the Mississippi, a journey of some hundreds of miles through an uninhabited country."

Departure of Missionaries for QUEBEC, NEWFOUNDLAND, NEW PROVIDENCE, WEST INDIES, CAPE of GOOD HOPE, *and* CEYLON.

Being persuaded it will be gratifying to our numerous readers, and particularly to the friends of those Missionaries, who have recently embarked for foreign stations, to receive some account of their leaving their native land, we give the following statement.

Mr. De Putron, a French Missionary, sailed for Quebec, in the Royal Oak, September 18th, 1815, from Woolwich. The object of his mission, is to preach to the French emigrants and settlers, among whom the Lord has begun a good work of grace; in consequence of which they are desirous of having the gospel administered to them in their own language.

Messrs. Thomas and James Hickson, embarked from Poole, on or about the 2nd of October, for Newfoundland. These young men being brothers, were anxiously desirous of going together to publish the everlasting gospel in distant lands.

Messrs. Moore and Head, left Gravesend for their station in New Providence, November 5. In a letter received from them, bearing date the 15th, from Ramsgate, they expressed their gratitude to God for his preserving care during a heavy storm; and particularly requested the prayers of the people of God, for their preservation, and the prosperity of their Mission.

Mr. and Mrs. Hillier, and Messrs. Beacock and Shrewsbury, sailed from Gravesend, October 26, for their different stations in the West Indies. In a letter from the Downs, they say, "You will be gratified to hear of the kindness of our Captain. The first time we dined together, he desired us to ask a blessing, &c. After dinner, he said, he should have no objection to any thing we thought proper to do. He would always attend, when in his power, our morning and evening devotions, and hoped we would, on sabbath days, read prayers and preach. The gratitude we feel for this favour is inexpressible. The passengers appear to be very agreeable. Glory, glory be to God, who has the hearts of all men in his hands. We have a prospect of being comfortable and useful on the great waters."

Mr. and Mrs. Woolley sailed for the West Indies, on board the ship George Hebbert, from London, November 30th. Mr. W. had been employed in the West Indies as a Missionary, upwards of seven years. After travelling one year in an English circuit, his mind was so much impressed with the importance of Missionary labours, that he cheerfully proposed to resume them, "that he might again publish the word of salvation to the enslaved Africans."

Mr. and Mrs. Shaw sailed for the Cape of Good Hope, and Messrs. Carver, Callaway, Broadbent, and Jackson, for Ceylon, in the ship Eclipse, from Gravesend, December 22. Mr. and Mrs. M'Kenney are to accompany them from the Cape. The missionary zeal, which appeared to influence the minds of these young men, and the cheerfulness with which they left their native land, to preach the gospel to the heathen in a distant part of the globe, were highly gratifying to those members of the Committee who accompanied them on board their ship, and had the solemn pleasure of commending them to God and the word of his grace.*

The above mentioned Missionaries, previously to their being ordained, were strictly examined, with respect to their Christian experience, knowledge of divinity, and call to *labour in the word and doctrine*. Having, in answer to the many questions proposed to them, afforded the Committee sufficient reason to conclude that the Great Head of the Church had called them to the work of the ministry, they were afterwards, by Ordination, publickly and solemnly set apart, in Spitalfields Chapel, for their important work. On that solemn occasion, several of the brethren stationed in London, engaged in prayer, and Mr. Benson, at their request, addressed the Missionaries in a short exhortation, with a view to impress

* Mr. and Mrs. Horner are expected to sail for Bombay in the spring, Mr. Brown for St. Domingo, and two Missionaries for Nova Scotia.

on their minds a sense of the unspeakable importance of thoroughly understanding themselves, and declaring to the objects of their Missionary labours, all the great doctrines of the Gospel; of their experiencing the graces, enjoying the privileges, and practising the duties of Christianity: and of endeavouring to bring their hearers to do so likewise: always depending for success on Him, who says to all whom he really sends forth to preach his word, *Lo I am with you always, even unto the end of the world.* Some weeks after this, when the time was come that these five missionaries were to embark, the Committee, anxious to do all in their power to further their piety and usefulness, agreed upon an Address, to be read to them, previously to their departure. December 18, being the time appointed for delivering this Address, a meeting for the purpose was held at Queen-street Chapel, where a numerous congregation attended. Mr. J. Buckley introduced the service by prayer, and stated the object of the meeting; Mr. J. Entwisle read the Address; and Messrs. Edmondson and Bunting concluded with prayer. The whole service was conducted in a spirit and manner suited to the occasion; and all present seemed to be interested in the welfare and success of those men, who were about to leave their native country, in order to carry the glorious tidings of salvation to heathen lands.

The Committee's Address, which is well suited to promote the great end for which it was written, may now be had of Mr. Blanshard, at the Conference Book-room, 14, City-Road. Price 4d.

Letter from Mr. B. SHAW, Missionary for Ceylon, to Mr. BUCKLEY.

Near Ramsgate, Dec. 24, 1815.

DEAR BROTHER,

THE pilot and another gentleman having to go on shore this evening, I seize the opportunity of sending you a few lines, according to your request. Your departure from us at Gravesend, was a renewal of what we experienced on leaving our parents and acquaintances in Yorkshire. My dear wife and myself took a last look after you, when the chaise was leaving the door of the inn; and after having remained awhile in the chamber, to dry up our tears, we repaired to the house of Mr. Nash, where we were kindly entertained by his hospitable family. It having been published for me to preach in the evening, I went to the chapel about 7 o'clock, and delivered a sermon. Perhaps it may be the last that I shall preach on the shores of OLD ENGLAND. One of the brethren gave an exhortation, and another concluded with prayer. On the 21st, we went on board again at five in the afternoon; after which, the anchor was weighed, and we sailed about two miles from Gravesend, where we lay till three the next morning.

Almost every passenger on board seems to have cares pressing upon him; though he has long been preparing for the voyage, and expecting to be called upon to embark, yet hurry and confusion mark his steps at the last. From these circumstances may I learn an important lesson. Have I not a voyage to take into a world of spirits? into a country from whence no traveller ever returned? Is it not proper to ask, What provision have I made for my journey? what preparation for the place to which I am going? Is my *raiment* suited to the company of those "who are arrayed in white robes?" Have I put on the "wedding-garment?" Have I that holiness in possession, (or am I seeking after it,) "without which no man can see God?" Whom have I engaged as my pilot, to conduct me to the land afar off? Am I studying daily, the best manner of settling my accounts for eternity? O that I may have nothing to do when Death shall call, but to set my foot on board, and sail for the haven of rest: to that haven, where "there is fulness of joy, and pleasures for evermore!"

We remained at anchor about two miles from Gravesend till yesterday afternoon, when we sailed about ten miles, where we waited for the tide till nine this morning. This being the Sabbath, we intended (had all things been convenient,) at least to read the Prayers and Lessons for the Day, in our dining-cabin. But this was quite impracticable; for with weighing the anchor, hoisting the sails, and binding down the guns to their proper places, all was hurry and bustle, from nine in the morning till two in the afternoon. To-day the wind has been favourable; and though our ship has not much more than half her sails in readiness for unfurling, yet she sails so very quick, that I believe we have passed by every vessel that we came near. We have just cast anchor, and are to sail in the morning, if the wind be fair. Our cabins are very comfortable, and we are all well. We are grateful to you, Sir, and to all the members of the Missionary Committee, for the attention which has been paid us; for the advice which has been given us; and for the liberal manner in which our wants have been supplied. We consider ourselves as the servants of God, and of the Methodist Society in England. We are your *servants*, to preach

your doctrines; to enforce your discipline; and, we trust, to carry the glad tidings of salvation to the ends of the earth. To carry the savour of divine truth

"Far as winds can waft, and oceans roll."

While sailing on the trackless deep, we shall recollect that our *Fathers*, our spiritual Fathers, are in England, and that they are *Methodist Preachers*. And though, ere long, we shall be far separated from you, where seas and mountains will intervene, yet we trust that while winds and storms are raging over us, we shall have an interest in your prayers. I believe none of the London Preachers neglect to pray for us; and I hope there are many thousands who daily bear us up in the arms of faith and prayer. You will not forget, when called to Missionary Meetings, to press this duty upon all who love the Lord Jesus Christ.

When I began to write, I intended to fill this sheet; but I have time to write no more; the pilot, I believe, is just going. All the Missionaries, and my wife, are in good spirits, and join me in sending their love to you, &c.

I am your's, most affectionately,

B. SHAW.

Extract of a Letter from Mr. HARVARD, Missionary at Ceylon, to Mr. BRADNACK.

Columbo, Island of Ceylon, March 26, 1815.

My ever dear Mr. Bradnack,

HAVING written to you from Point de Galle, I embrace this opportunity of giving you farther particulars of our situation. I see that I have infinite cause to rejoice in God my Saviour, and to devote myself unreservedly, to promote his glory, in the conversion of the Heathen.

I have taken a house in what is called the *Pettah*, from the Cingalese word "PETA," or outside, because it forms the suburbs of the Fort. It is in a very central situation, for both the Fort and the suburbs; we expect to take possession of it next week, and on Sunday next to open it for public worhip. There is a great field for labour in this station, notwithstanding there are two colonial chaplains, two Dutch preachers, a Baptist missionary, four or five Portuguese and Cingalese preachers, and several school and catechist masters. I find that, while a man conducts himself with propriety, and displays a becoming spirit, every gentleman in office will be ready to shew him kindness, and render the forms of office as little inconvenient to him as possible. This latter kindness I have been favoured with in the Custom-house, Police-office, &c. &c.; and I trust that God will reward those gentlemen to whose obliging attention I am so much indebted. I have no doubt, that if a hundred men were to come to India, properly recommended to the ruling men, to prevent suspicion of imposture, and were they to display a Christian loyalty, and a prudent missionary zeal, the whole of them would quickly be lost among the mass of the Heathen; and the rulers would, in effect, say, "Send us more such men, to promote the moral and civil improvement of the inhabitants of India." Brother Clough's labours, during his nine months residence at Galle, have been crowned with great success: indeed, each of us has the most pleasing prospects of usefulness.

On Friday evening the Governor returned to Columbo from Candia, where he had been to appoint the necessary officers over our new acquired territories, and to receive the submission of the head men, &c. of the country. The poor people gave up their cruel tyrannical king to our troops; and I understand that they are very happy in being under the British government. On Friday evening, I had the happiness of seeing the Candian flag hanging beneath the British standard.

To-night I am to preach in the Baptist Mission chapel, and to-morrow in the Dutch church, to children and young people. I am your's, &c.

W. M. HARVARD.

Extract of a Letter from Mr. LYNCH, to the Secretary of the Missionary Committee.

Jaffnapatam, August 17, 1815.

Rev. Fathers and Brethren,

I have lately had a letter from brothers Erskine and Squance; brother Squance's health is still delicate, but has not become worse for several months past. They are both very happy in God; and I believe, that, through the divine blessing, they are made useful. Our brethren, at Columbo, brothers Harvard and Clough, are both well, and meet with every encouragement from the gentlemen of the place. They are building a dwelling house, and a chapel, for the erection of which, they have obtained subscriptions to the amount of 4000 rix-dollars. I have also made a purchase of a place, in one of the most airy and healthy situations, and in a central place. The purchase-money is 505 rix-dollars, or £40 sterling. On the ground, there are tiles and bricks, nearly sufficient to build a dwelling house and a chapel on, and a good deal of timber, which will do very well to work again; there is also a large garden. I hope to be

able, for about 2000 dollars, to build a comfortable dwelling house and a chapel: so that the whole will not cost more than £250 sterling. Were I to rent a place to live and preach in, it would cost at least 20, or £25 per annum. Besides, in this place, we cannot expect to be useful, unless we have a place dedicated solely to the worship of God. The place which I mentioned in a former letter is not now to be disposed of. I believe that I could raise from 600 to 1000 dollars, amongst the gentlemen, and the natives of this place, to assist in building a chapel; but after having consulted all the brethren, on the expediency of attempting a subscription, they and I are of opinion, that such a measure, at present, is not eligible.

I thank God, that my health is very good; and I trust, that I am, more than ever, devoted to God, and interested in the welfare of immortal souls.

I have lately visited the country, and preached to a large congregation of heathens, and left a New Testament, and Dialogues, by Swartz, the missionary, between a Christian and a heathen. I have also preached to the prisoners, in the jail, all heathens, two of whom, I believe, are convinced of the truth of Christianity, and seriously desirous to flee from "the wrath to come." They most earnestly request to be baptized; but I judge it best, at present, not to comply with that wish. They have read the New Testament, and the Dialogues, very attentively. On last Sunday, one of them asked, if we and the Roman Catholics were agreed in matters of religion. I answered, that we were not; that the Roman Catholics worshipped images, and prayed to saints and angels, and generally kept the Scriptures from the people; and that their religion was a mixture of Heathenism and Christianity; but that we neither made images, nor prayed to them or saints; and that we wished our people to read the Scriptures; and I added, that we were Christians, without any heathenism.

I have more than 60 boys, most of whom are heathens, learning English; and several of them, who have not renounced heathenism, read the New Testament, both in English and Malabar, with the Christian boys.

The Rev. Mr. Glenie, who is a man of sense and candour, and a good preacher, evidences a warm interest in the improvement of the natives. He has opened a Sunday School, and has obtained a subscription of 80 dollars per month, for its support.

I doubt not, that you and all our fathers and brethren in Europe, continue to pray for us.—We feel our critical situation, and are sensible of our danger, and of our responsibility to God and his cause.

I am your's, &c.

JAMES LYNCH.

OBITUARY.

FURTHER ACCOUNT OF MRS. FLETCHER'S DEATH.

(As in our last Number we did little more than notice the death of Mrs. FLETCHER, we gladly insert the following Letter, written by Miss TOOTH, to the Rev. JOSEPH BENSON.)

DEAR SIR,

I KNOW your time is so valuable, and your labours of love so numerous, that it would be highly improper to address you upon any subject of a trifling nature; but such, I feel persuaded, you will not account the relation of a few circumstances relative to the last days of your old friend, and my spiritual mother, Mrs. FLETCHER, the widow of that greatly beloved and truly apostolic man, the Rev. JOHN WILLIAM FLETCHER, late Vicar of Madeley, Shropshire. It is not my intention to detain you, by reciting particulars respecting her birth, parentage, &c. &c. all which will meet the public eye, when her life, which she has left written by her own hand, is published. On the present occasion, it may suffice to say, she was born September 1st, (Old Style,) 1739, at Laytonstone, in Essex. Till the time of her union with Mr. Fletcher, she was known, and loved, by the name of Miss Bosanquet: they were married in the parish church of Batley, in Yorkshire, November 12, 1781. On the 2d of January following, they came to Madeley, and were blessed, and made a blessing together, for the short space of three years, nine months, and two days; then, on the 14th of August, 1785, Death made a breach upon her earthly happiness, by rending away him who was so highly esteemed, and dearly beloved by her.

Before Mr. Fletcher brought her to Madeley, he said, he was going to marry a wife; not so much a wife for himself, as a mother for his people. A person to whom he spake thus, gave me this information since her decease, and observed, in how extensive a manner she had verified Mr. Fletcher's words. A mother indeed she was to his people, for more than thirty years: she comforted the afflicted, relieved the dis-

tressed, and was always ready to every good word and work. To me she was more than a mother. I have felt for her all that a child can feel for a parent; and her death has occasioned me the most painful conflict I have ever endured. I miss her day by day, and cannot but deeply mourn the loss of such a counsellor and friend; though, through divine grace, I do not murmur at the dispensation. For twenty years, I had the unspeakable advantage of her friendship, her maternal love, and prayers; for more than the last fifteen of which, I was so highly privileged as to abide under her roof, and be scarcely separated from her for one day during the whole time. Her affection to me was so great, that she often said, to lose me would be the heaviest earthly affliction that could befal her; but she believed the Lord would never call her to drink that bitter cup. In this, and many other things of a similar nature, our gracious Lord was pleased to give her the desire of her heart. She was most wonderfully supported under bodily affliction, and was enabled to glorify the Lord through every trial that occurred. She often said, "How good is my God! He said to me, When thou passest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." Indeed, it was to her a great delight to praise the Lord for fulfilling his promises. Many times she said, "Not one of all the good things the Lord my God has promised me, has failed of its accomplishment." Two winters ago she was given over, it being judged impossible that she could live more than a few days; but at that time the Lord had mercy upon us, and restored her beyond our expectation. At the beginning of this winter, I was ready to hope the bitter cup of separation would have been delayed for a longer season: she had good nights; and, upon the whole, was tolerably well till the middle of November; but after her nights began to be disturbed, with cough and oppression, her strength rapidly declined. Of this decline in her bodily powers she was very sensible, and often said to me, "My dear child, do not flatter yourself that I shall be long with you; for I feel I am going." She long expected to be suddenly taken to share in the felicity of the glorified throng; dying was a subject which she frequently conversed about; it was a topic very familiar to her: and when speaking of it, she said, "If it were the will of God, I should be thankful not to have a lingering illness on a sick bed;" and in this our good Lord heard the desire of his handmaid, for she was not confined to her bed a single day.

During the last three weeks of her life, she had a heaviness upon her, through great weakness and want of rest in the night, that caused her sometimes to drop asleep in her chair; of this she would complain, in a most sweet spirit, saying, "I am doing nothing; neither working, nor reading, praying, nor praising; but sleeping." And indeed for her to be doing nothing, was very extraordinary. She was so remarkable a person for using every moment in some profitable employ, sick or well, that it was a rare thing to see her unemployed. She used her needle in working for the poor in the last fortnight of her life. On the 6th of December, when waking out of a short doze, she said, "I am drawing near to glory!" And soon after,

"There is my house and portion fair;
My treasure and my heart are there,
And my abiding home."

And in the same afternoon she said, "He lifts his hand, and shews that I am graven there!" Many more sweet words, that fell from her gracious lips, flow into my mind, and they will ever be treasured up in my heart; but I forbear to repeat them, fearing to swell this beyond the limits of a letter.

The day before she died, she walked out of her chamber into the next room, with only the help of my arm; but at night she was too weak to return in that way; I therefore wheeled her in a chair to the bed-side, into which, when she was got, she said, "It has been hard work to get in, but it is the last time I shall have it to do; I am brought in to die; this oppression upon my breath cannot last long." After calling me her dear child, tender nurse, and using many more expressions of a like nature, and asking the Lord to shower down ten thousand blessings upon me, she entreated me to get to-bed, and that in so earnest a manner, that after I had delayed as long as I could, and again and again begged she would let me watch with her that one night, but all in vain; at last, without undressing, I lay down; and she repeated the inquiry, "My love, are you in bed?" I answered, "Yes." She then said, "That's right: now if I can rest I will; but let our hearts be united in prayer; and the Lord bless both thee and me." I lay listening to the noise her breath made about an hour, when, about one o'clock, all was silent. I then thought, has she dropped asleep? and it immediately came to my mind, "asleep in Jesus." I then went to her, and found her dear head dropped off the pillow; and she looked as if in a sweet sleep; with not the least appearance of struggle or dying whatever. I took her in my arms, but no life was left; the immortal spirit was conveyed to the bosom of her

d. It is impossible to say how much my spirit was affected; I kneeled down, and ed to Him with whom she had so often told me the residue of the Spirit was; and vas enabled strongly to plead that a portion of her spirit might rest on me. After out half an hour's strong crying to Him who only could help, I went to those in the use and called them up, that every needful attention might be paid to her dear mains.

It was about one o'clock on Saturday morning, December 9, 1815, that her happy irit exchanged a suffering life for endless joy. The two last days of her life were culiarly days of praise; in the course of which, she enumerated a variety of cir-mstances that had occurred to her satisfaction; and it was evident that her peace-l soul, like good old Simeon's, was calmly waiting the moment of its dismission.

A short time ago, she was saying, she looked upon it as no small privilege and vour, that she had entertained the Methodist Preachers in her house for more than ty years. She had been a member of the Methodist Society for above sixty years. ie was either twelve or fourteen, when she received her first ticket from Mr. Wes-y; and her love to the Methodist doctrine and discipline never afterwards abated. iave heard her, when speaking of the Patriarch Abraham, say, "Wherever Abra-m had a house, God had an altar;" and with great propriety, the same might be id of her; for each place she lived in, whether Essex, Yorkshire, or Shropshire, all r habitations had some part of them fitted up for the preaching of the gospel; that herever she lived, souls might be gathered under the wings of the Almighty. When r. Flecther brought her to Madeley, he told her, he feared she would never raise a ass in Madeley; but, blessed be God, for these many years past, she never had less an sixty or seventy in her different classes; and sometimes they have been upwards an hundred; and many are the classes in other places that have been formed by ose that were first joined in hers. How great a number, under God, owe their own uls to her, remains to be made known another day; but certain it is, her usefulness as far beyond my calculation. During the week she lay unburied in the house, ousands came to give a last look at her, who will long live in their affections; and any, while looking on her remains, with tears streaming down their faces, mentioned ords spoken by her, and seemed at that time to feel the force of what had before r a long season lain dormant. She was interred in the same vault with Mr. Fletcher, the 16th of December, the service was performed by the Rev. Mr. Eyton, of Wel-ington, who preached a funeral sermon while her remains were in the church. Such concourse of affectionate people, that truly mourned the loss they had sustained, had ver before been seen perhaps on a like occasion at Madeley. I must now conclude; r if I mentioned all I could wish to mention, it would be too much to be inserted your excellent Magazine.

I am yours, &c.

Madeley Vicarage, Jan. 4, 1816. MARY TOOTH.

POETRY.

RAPHRASE on the 137th PSALM,

By Samuel Woolmer.

R before did Babylon afford,
e, so worthy the divine record.
In vain she boasts
Of mighty hosts,
Of cumb'rous walls,
Of chrystal falls,
Of fragrant flowers,
Of spicy bowers,
Of massy gates,
And heroes feats:
vain pomp, 'tis all an empty show;
r'd with Israel's eloquence of woe.

el, bereav'd of Zion's blest abode,
oud of glory, and the ark of God
Falls to the ground,
In grief profound,
With broken heart,
And inward smart,
In deep distress,
Without redress,
Weeps sore away,
The captive day;
The bending willow hears the sad complaint,
And friendly takes the harp to ease the fainting saint.

In vain the sneering taunt of envious foes
Awake the silent harp, or break its sweet repose.
No sacred lay
Shall greet the day,
Nor Zion's song
Flow from the tongue;

Nor charming string
With music ring,
To please the ear,
With strangers near.
The hallow'd music might provoke their spleen,
And cause their impious tongues, Jehovah to blaspheme.

Jerusalem! blest Zion's sacred spot
May be deserted, but cannot be forgot.
Zion, sweet name,
Remains the same,
To think on this
Is present bliss,
None can destroy
Our only joy,
Israel in chains
Still firm remains.
Let his right hand and tongue forget their sweet employ,
If Zion still, be not his chiefest joy.

Let the proud sons of Edom vaunt and boast,
And join their banners with the impious host,
Our haughty foes
Shall feel heav'n's woes;
God's mighty hand
Will scourge their land.
He will repay
Some future day.
His sov'reign will,
He must fulfil.
Babylon, proud Babylon! shall surely fall!
And infants' blood shall stain their massy wall.

Brompton, Kent, Oct. 10, 1815.

Inscription on the Grave stone of Miss S. H. Manley, at Liverpool.

SACRED to the Memory of SARAH HANKS MANLEY, daughter of John and Elizabeth Manley, of Chatham, in the County of Kent. She departed this life, with a hope full of immortality, on the 28th day of April, 1815, in the 21st year of her age.

Adieu, sweet maid! In youth's bloom
To death deliver'd, but resum'd by HIM,
Who tasted death for thee. Here rest while we,
Less favour'd, thro' the darksome vale of life
Enlighten'd by HIS beams with whom thou dwell'st,
Toil on in tears without thee. Yet not long
Shall death divide us; for by HIS dear might,
Who conquer'd death for us, we too shall rise,
And claim united our eternal home!

H. and M. A. MOORE.

Lines on the Death of Miss Manley,
BY MISS REYNOLDS.

Minstrel divine! whose sweet complaint,
Once fill'd the groves with sacred woe,
And in melodious numbers, pensive, slow
Didst thy deep sorrow so divinely paint,
That rocky hearts and stony eyes
Burst forth in sudden sympathies;
And all around thee join'd the tuneful stra
When on Gilboa's mount, thy Jonathan
slain.

O might I tune thy soft harmonious lyre
And catch the echoes of thy melting son
Could equal love and grief the power inspo
To reach thy lofty strain, and the sad ne
prolong;
Then would I teach the earth to mourn,
And with a note like thine, bend o'er
Sarah's urn.

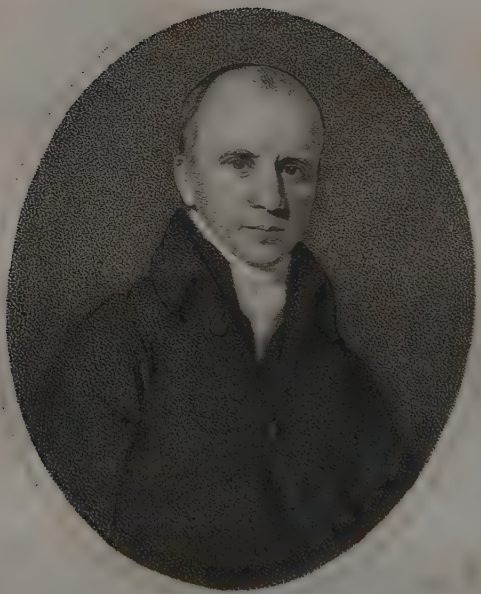
My Sarah's urn! how dismal is the sou
And is her happy spirit fled?
Could nought the lovely structure save?
Hark! how the mournful tidings echo rou
See, see in every eye the starting tear!
I must the awful truth believe.
Ah! melancholy truth! the sad bereave
My bleeding, bursting heart—thy joys
dead,
They lie entomb'd in Sarah's grave.

But do I mourn the lot severe,
Of one who left this mortal stage,
With grief? Ah no! her treasure was
here,
Nor could this earth her heav'n-born
engage:
In youth's gay morn, she caught a sig
Of Jesu's soul-transporting charms,
And sicken'd at all earthly joys:
Then she threw off the world, as, in his
drous flight,
Elijah cast his robe; nor could the glitt
toys
Which mortals call so fair, again allure
eyes.

No; lost in Jesus crucified,
To all things else she died;
He was her theme, her joy, her hope, her
From him, the eternal spring, she drew
Immortal life! He gave th' expected ca
Sweeter than angels' song, the voice
knew,
And borne on Seraphs' wings, swift as
wind,
She soar'd to heav'n, nor cast a look be

Then change, my harp, this selfish stra
Henceforth let praise thy strings emplo
Canst thou in melancholy notes compla
That her's is tun'd to endless joy?
And cease, my eyes, this flowing stream
My heart give all thy flutt'rings o'er,
See thro' thy sorrow, hope's bright bea
My Sarah weeps no more!

Printed at the Conference-Office, 14, City-Road, London: T. CORDEUX, Agent.



Rev. John Phillips.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR MARCH, 1816.

BIOGRAPHY.

MEMOIR OF MR. MATTHEW MAYER.

(Continued from page 11.)

THE cause of Methodism is greatly indebted to Mr. Mayer, for the zeal he displayed in opening new places for preaching, and in forming societies where none had before existed. Many of these services are forgotten, but some are recorded in the opposition that was made to the Preacher and to his Gospel.

In the winter of 1763, Mr. Mayer paid a visit to Mr. Taylor's family of Banmoor, who were distant relations. At that time Mrs. Taylor was in a poor state of health, and in great trouble of soul. The conversations of the deceased were much blessed to her mind; and before he left the house, it pleased God to give her a clear sense of his pardoning mercy and gracious favour. The preacher repeated his visits, till he had formed a society of 14 or 15 members. Most of these stood steadfast in the faith, and were taken to their reward before their spiritual father. Mrs. Taylor, the first fruits at this station, lived to be upwards of 80 years of age, and a little before her death, she called all her children around her, and separately charged them to meet her at the right hand of God; and encouraged them by saying, "I have now known the Lord more than 42 years; he has never left me, nor forsaken me; I have spent many happy days in his service on earth, and now I am going to be happy with him for ever in heaven."

This place, Banmoor, is a solitary farm, remote from any village or public road, two miles from Chapel-in-le-Frith, but important in these early days, having been the mother church of several large and flourishing societies in the neighbouring towns and villages. Of this number are Eyam, Stony-Middleton, Cas-

tleton, Grindleford-Bridge, and several other places, where at that time no Methodist Preacher had yet been. The usual custom of the deceased was to ride up to Banmoor, on the Saturday evening, and preach there the following morning, and then, with as many friends as he could collect, to proceed to the neighbouring towns and villages in the evening.

In 1765, after preaching at Banmoor at noon, and at Bradwell at night, some friends who had heard him at both places, invited him to go to preach at Eyam. No Methodist Preacher had yet ventured to go to this place; the common people were chiefly employed in the lead mines, and were a most savage race. Our preacher, however, did not hesitate, but fixed an early day: preached as usual at Banmoor at noon, and taking with him all the force he could muster, proceeded to Eyam. They found a multitude of people come together from different motives. The preacher took his stand in West-street, by the side of a barn. There was one man, a ring-leader of the mob, who had *sworn* to his companions that he would pull the preacher down. His appearance soon caught the preacher's eye, who fixing *his* steadfastly upon him, addressed the people, telling them his design in coming, and entreating a patient hearing. This man was so struck, that he stood immovable during the whole sermon, and he afterwards confessed he had not power to stir hand or foot. The preacher gave out, at the close of the meeting, that he would come again that day fortnight. The few that had some concern for their souls met frequently during this interval, to pray together, and to strengthen each others hands in their new pursuits. The mob, in the mean time, endeavoured to harden each other, and to increase their forces; so that when the preacher came again with his friends at the time appointed, the mob was far more numerous than before, and seemed determined on mischief. The preacher, on this occasion, chose the inside of the barn, which was presently filled with those who wished to hear; so that the mob was not able to enter, and could only disturb by their noise on the outside. Their attempts, however, were vain; for the power of the Lord was present "to wound and to heal, to kill and to make alive."

After preaching, such persons as were desirous of meeting together, to seek the Lord for the salvation of their souls, were desired to retire into an house adjoining, when 23 persons, most of whom had been awakened under these two sermons, were formed into a small society: and of these, 18 professed to have found peace with God; so wonderfully had God wrought upon the hearts of this people in these two weeks. The following Sunday, Mr. John Allen attempted to preach there, but it being the time of the wakes, the mob, which was very outrageous, broke the windows of the house: and the preacher narrowly

escaped being lamed by the stones that were thrown in. Mr. Allen and his friends applied to a magistrate, but could get no redress. Our preacher returned again at the appointed fortnight's end, accompanied by his former friends. The house was filled with those who came to hear: the mob surrounded the house, made several attempts to get inside, but could not; nor were they able to interrupt the preacher by their noise without. Encouraged, however, by the impunity of their last Sabbath's attack, when preaching was over, they seemed like lions or tigers let loose. As the congregation dispersed, they were pelted with dirt and mud along the streets. A sufficient guard was left behind to watch for the preacher, whose lodgings were in another part of the town. After waiting a considerable time, expecting them to disperse, the preacher, and two young men, who had staid to accompany him, ventured among them, and boldly told them, what would be the consequences to themselves if they dared to assault them. No sooner had the preacher and his friends turned their backs, than the mob followed, pelting them with mud, filth, stones, and brick-bats; but happily they escaped unhurt. Next morning it was resolved, if possible, to punish some of the ring-leaders: but the difficulty was to find a magistrate who would do his duty. At length they concluded to go to a magistrate at Stoke, who was an old clergyman, and rarely acted in his magisterial capacity. When requested to grant summonses for several of the principal disturbers, he hesitated, and desired a private interview with Mr. Mayer. They retired together, and entered into a long conversation, which afforded the preacher a favourable opportunity of explaining his sentiments, the doctrines he preached, and his reasons for coming among these people. The result of the conversation appears to have been satisfactory to him; for the magistrate concluded it by saying, "Mr. Mayer, I have no doubt you are called to preach, but I advise you to get ordained, and go into the church." The preacher thanked him for his advice, but replied, "My call is to preach the gospel, without money or price, to the poor." He then granted the summonses: the offenders were brought before him, and finding it impossible to evade the punishment of the law, they expressed great contrition, and promised they would no more disturb either preacher or congregation: having been bound in recognizances for their good behaviour in future, they were discharged. Thus ended the opposition of the mob; but Satan threatened with another scheme, which succeeded far better. The landlord of the house where preaching had been, discharged his tenant on that account: and the clergyman of the parish went round among the people, and prevailed upon as many as he could, to sign an agreement, not to hear the Methodists any more. Preaching was therefore

suspended here for many years; and the deceased went from hence to Grindleford-Bridge, about two miles distant; where he was received by his very respectable friend Mr. Moore, under whose protection preaching was continued, and the friends from Eyam and Stony-Middleton regularly attended at this place, till they regained the privilege in their own towns.

After preaching at Bradwell one Sunday evening, several persons from Castletown solicited him to preach there on the following morning. He agreed: and went at the time appointed, in company with his old and much respected friend Mr. Benjamin Barber. These persons had provided a large house, and great numbers were assembled to hear the word. In a little while there came up a number of men, shouting, and beating a drum, &c. &c. They thought to disturb the people with their noise, but could not get into the house, which was completely filled with hearers. Finding they could not stop the preacher, they contrived to close the doors, and blew in assafœtida through the key hole: this incommoded the people more than it did the preacher, who still went on with his discourse. After preaching, the people were permitted to disperse quietly, and the preacher and his friends to retire to the house of Mrs. Slack, to take some refreshment. Here the mob re-assembled, and forced their way into the house, making great noises, beating a drum, &c. Mrs. Slack was advised to go to them, and request them to withdraw, and to tell them if they did not, she would burst their drum. They disregarded her; and she boldly struck a large knife into the drum head, which put an end to their music, and caused them to withdraw out of the house. They were still bent on mischief, and contrived to get upon the house, and to throw a cow's entrails down the chimney of the parlour, where the party were sitting. After waiting a considerable time, the preacher and his friends ventured out among them, and walked through the midst of them; but no sooner were they got fairly out on the road, than the mob commenced a furious attack, pelting them with dirt, dung, stones, or any thing they could pick up, so that they were soon covered over with filth; and finding their lives in imminent danger, they turned round upon them, and the preacher having faced them, pointed out what would be the certain consequence of thus assaulting them on the high road. They cried out, "We have done the preacher pretty well, let us now at Benjamin." Instantly he was covered with a shower of stones, one of which gave him a severe wound in his back, and caused the blood to flow copiously. Seeing this, some began to be alarmed, lest he might be mortally wounded, and they might be found guilty of murder; they therefore desisted, and suffered the preacher and his friend to escape without further injury. The following awful occurrence

struck terror into this mob, being interpreted a judgment from heaven upon them. The ring-leaders on this occasion were three of the servants of B. ———, Esq. and the person who beat the drum was his groom. This man broke in his master's young horses, and two days afterwards, having to train one of them to the use of fire arms, he put a loaded pistol into his pocket, which by some unknown accident went off in the stable, and killed him on the spot.*

While our preacher was thus diligently planting the tree of life in the mountains of Derbyshire; he was alternately employed in other districts upon the same work; preaching in new places, and forming new societies. He had relations in the neighbourhood of Middleton, near Oldham, some of whom had embraced the truth; thither he went to preach; and he formed the first society of Methodists there. From thence he went to Bousall, a village near Rochdale, where he also formed a small society. To this place some persons came to him, to request him to go to Rochdale, where the people had hitherto rejected every attempt that had been made by the Methodists to establish preaching. He accepted the invitation, and on the Sunday afternoon, after service was ended at the church, he stood up and preached in the street near the market cross, without any opposition. This encouraged the people; he repeated his visits; several persons were awakened to a concern for their salvation; and a society was soon formed, who rented the old Assembly Room for a preaching house, and obtained a regular supply of preachers from Manchester.

Most of the places above enumerated, are now heads of circuits, in which there are large societies, of which the deceased might justly be termed the founder. But he did not neglect smaller towns and villages nearer home; in these, which he generally visited on the week nights, he formed small societies.

In the year 1765, being on a visit for a few days at Congleton, a person who was there from Sheffield, strongly pressed the deceased to come over and see them. Being unacquainted with any one there, he declined at first, but afterwards consented to go over, and fixed a time. He preached at Banmoor on the Sunday, and arrived at Sheffield to preach on the Monday evening. Preaching having been given out for a stranger, the congregation was large. He was received under the hospitable roof of Mrs. Holy, for several days: an intimate friendship from this time commenced with this respectable family, to the younger

* These anecdotes are selected to shew the spirit of the people at this time, and the determined opposition that was made to the introduction of Methodism, and to its first preachers. The young ministers of the present day may, from these relations, gather lessons of thankfulness, that the lot has fallen to them in more pleasant places.

branches of which our preacher was made very useful; and he visited them regularly twice in the year, for many years afterwards. He preached Mrs. Holy's funeral sermon many years after this, on which solemn occasion several persons were deeply awakened.

In the year 1768, the brother of the deceased wished him to take his son to Kingswood school: they rode on horse back, and he preached in the different places, many of which he had before visited, through Staffordshire, Worcestershire, and Gloucestershire. He preached frequently during this visit, at Bristol; and it was at this time that he became acquainted with Mr. Benson, who was then Classical Master in Mr. Wesley's school at Kingswood. And at that period a mutual esteem commenced between them, which continued ever after unabated, or rather was greatly increased in future years. It was in consequence of this long and intimate acquaintance between the parties, that Mr. Benson was selected as the most proper person to preach the funeral sermon of the deceased; and, warmed by the feelings of friendship and christian love, he undertook a journey of 400 miles in the depth of winter to pay this last tribute of respect to his departed friend. In 1769, the deceased repeated this visit, calling upon the different societies in his way; and again having the honour, as himself expresses it, of preaching in Mr. Wesley's pulpit near the great tree at Kingswood. These visits were made exceedingly useful. Filled with zeal for the cause of his Master, and actuated by the purest motives, as a strenuous friend of Methodism, he spake, on all occasions, what he thought was necessary for the edification of the congregations, and the good of the societies.

In May, 1770, Mr. Mayer took a short tour into Yorkshire. He preached at Rochdale on the Sunday; at Mill End on the Monday; at Todmorden on the Tuesday; at Halifax on the Wednesday; at Birstall on the Thursday; at Miss Bosanquet's on the Friday; at Leeds on Saturday evening, and on the Sunday in the morning and evening; and at a neighbouring village at noon. On the Friday he was much wet, and not having taken the precaution to change his clothes, he caught a severe cold, which produced a good deal of fever, that was greatly increased by the labours of the Sabbath. He had written that he would be at Sheffield on the Monday evening, and he was determined, if possible, not to disappoint the people there. In this very unfit state, he rode on horse back 30 miles in much pain, and when he arrived at Sheffield was scarcely able to dismount. He was so lame that he could not walk to the chapel, but rode thither; and with difficulty ascended the pulpit While engaged in his Master's work, he seems to have forgotten his pain; for he remarks on this occasion, "I began to preach in great pain, but

blessed be God, his presence gave ease in pain, and it was a blessed season to myself, and to many precious souls." Next morning, however, he was laid fast in bed of a bad rheumatic fever, which confined him three weeks in Mr. Holy's family, whose kindness and attention upon this occasion, the deceased always remembered with feelings of gratitude and respect.

The sphere of his labours gradually contracted as the occasion for them at a distance decreased. He lived to see a happy change, so that there was no longer any necessity to preach in private houses, in barns, or in the open streets, since in most of those places which he had formerly visited, chapels were erected, and societies formed. For the last thirty years, he took a local preacher's place in the Stockport circuit; reserving to himself the privilege of visiting his old friends in other places occasionally. In many of the surrounding circuits he had a stated appointment, as at Sheffield, Macclesfield, Bolton, Rochdale, Oldham, &c. He supplied Oldham-street chapel in Manchester, one Sunday evening in every month, till within a few years of his death. And perhaps no higher testimony can be given to his character, than to state the well known fact, that after preaching there for more than forty years, no preacher had larger congregations than attended when it was his turn to be there.

He continued to embrace every opportunity of visiting new places, where the gospel was not preached, or where the Methodists had no interest. In the year 1784, being at Chester, at Mr. Sellers's, he met with Mr. Burgess, from Worsley Mills. The former persuaded the latter to invite Mr. Mayer to come and preach there; and a time was fixed. The deceased preached at Davyhulme at noon, and at night at Worsley, in Mr. Burgess's house. This was the first Methodist sermon that had been preached in the village. Several of the Duke of Bridgewater's stewards and servants attended, and some were awakened to a serious concern for their salvation. The deceased repeated his visits, formed a little society, and nursed it with great care, till its members demanded a regular supply of preachers, when he applied to the assistant at Manchester, and the place was taken into the Manchester circuit. By going to this place he brought on a second attack of rheumatic fever, which confined him several months.

On Christmas Day, 1785, he went to Middleton to preach a funeral sermon, and returned to Manchester to supply at Oldham-street in the evening. He took a very severe cold in this journey, but having promised to go to Worsley, on New Year's Day, he was determined not to disappoint the people. He preached in the warehouse, which was crowded full of people. By this exertion he was much heated, and his cold so increased,

that the next day he was scarcely able to get home, when he immediately took to his bed: from this affliction he did not recover for upwards of three months. This was a very awful visitation: for his disorder, after taking away entirely the use of his limbs, suddenly removed to his brain, and deprived him of reason. He became so very violent as to require several persons to hold him in bed. He appeared to those around him to be very much agitated and distressed; but he suddenly became quite calm, in consequence of the following singular coincidence, which he afterwards related, having had the most perfect recollection of all that passed. He thought, in his distress, that Mr. Wesley came and stood by his bed-side. He said to him, "Mr. Wesley, are you come to help me?" He replied, "No; but I will send one of my young men;" and instantly went away. The patient lay quite calm, and in the course of the day, Mr. Joseph Bradford having been at Manchester, and hearing of his friend's illness, called to see him. As soon as he entered the room, Mr. Mayer rose up in bed, (though he had noticed no other person about him,) and addressing him by name, earnestly asked, "Mr. Bradford, are you come to help me?" He replied, "Yes I am; and I will stay with you till you are better." He did so; attending him night and day for more than a fortnight. To the care of so experienced an attendant, under the blessing of the Almighty, may be attributed his recovery from this illness. The coming of Mr. Bradford at so critical a time, and under such peculiar circumstances, was viewed by himself, and by his friends, as a very kind interposition of Providence in his behalf; for no other person could have been so acceptable as the man who had so often visited the house with his venerable father in the gospel, and who was on that account so intimately acquainted with, and so highly respected by, the family.

Mr. Mayer had the rheumatic fever twice after this, both attacks of which were brought on in a similar way, by his too great exertions in travelling and preaching. These latter attacks were less violent, as his constitution became less able to support them. There is no doubt, however, these accelerated, if they did not bring on the complaint which, in the end, proved fatal. After he had recovered from the last of these, he remarks thus of himself, in a letter to an intimate friend; "These rheumatic attacks have greatly impaired my constitution, and, together with my former labours, have left a weakness at my breast, which disables me from preaching much; but still I am willing to labour as much as I can in the vineyard of the Lord; his cause still lies near my heart; and I still desire to spend, and be spent in his service."

In the month of May, 1783, Mr. Henry Mayer, of Chamber

Hall, and his wife, were for the first time prevailed upon to come, and hear their cousin Matthew preach at the chapel in Stockport. This couple were very strict church people, and very conscientious in their attendance there. Mrs. Mayer came on this occasion, "sincerely praying that God would not be angry with her for omitting to go to church that day: and that if there was such a thing as experiencing the powers of the world to come, as she had heard these Methodists talk, that God would be pleased to shew it to her that day." She was groping in the dark, but God at this time opened her eyes. The preacher took for his text, "The Lord knoweth the way of the righteous." The Spirit applied the words to her heart; and she answered, "And the way of the wicked too, and I am in that way." It pleased God, that both the husband and wife were deeply awakened under this sermon; and they both went home crying out for mercy. Mrs. Mayer especially was in great distress; she said, "What have I been doing? my husband would have heard this people before, but I would not let him:" and she concluded that God had sworn in his wrath, that she should never enter his rest. "But I am resolved (said she) what to do; I will pray while I have breath." The deceased visited these sincere seekers, to direct and encourage them; and it pleased God in a few days to make both of them happy partakers of his pardoning mercy and love. They immediately invited the deceased to come and preach in their house, that their neighbours and friends might have the opportunity of hearing; and he regularly went thither to preach once a fortnight during the Winter and Spring following. A class of 15 or 16 members, chiefly of his converts, was raised, and afterwards this place was regularly supplied by the preachers from Stockport. The deceased lived to preach funeral sermons for Mr. and Mrs. Mayer, both of whom stood steadfast in the faith, and finished their earthly course with joy. The experience and death of the latter was remarkable. She had been for many years afflicted with a bad asthma, that confined her at home from the means of grace. She was a striking instance of patience and resignation; and a zealous exhorter and reprover of the gainsayers. She had, on all occasions, somewhat to speak for her Master's glory, and none of her servants or acquaintance escaped the earnest exhortations of her lips. The day before her death, Mr. Matthew Mayer went over to visit her; as soon as he entered the room, she exclaimed, "My father, my father! he who told me all that ever I did! I am not worthy that thou shouldst come under my roof! I know that my Beloved is mine, and I am his. He has given me a constant peace—the abiding witness of his Spirit—he has sanctified my soul, and made me meet for himself; and now I am going to be

with him for ever." In this holy rapture she continued till the next day, when she entered her eternal rest.

The deceased was very frequently called to the solemn office of preaching Funeral Sermons, for those who had received particular blessings under his ministry. A remarkable invitation of this kind will be found in the following letter, which was sealed up at the time it was written, and never opened, nor the consents divulged to any one, till the writer was a corpse. Miss Stephenson was an intimate friend and correspondent of the deceased for many years; and she was a woman of superior understanding and deep experience in the things of God; as her letters testify. The following is a copy of the letter alluded to: it bears date January 30, 1771. The writer died on the 1st of August, 1778. It was found among her private papers, and according to the direction in its envelope, was forwarded to Mr. Mayer on the 10th of August, 1778. He received the summons with great surprize, but of course obeyed it, and preached her funeral sermon at Sheffield in a few days after the receipt of it.

(COPY.)

"*Sheffield, Jan.* 30, 1771.

"My first letter to dear Mr. Mayer, after he asked me to write to him, will be the last he will ever receive from me, should this reach him; for then the hand which now writes will be unable to hold a pen, the heart which now beats will be unable to dictate. The request I made you yesterday was not the effect of whim and mere caprice, but so far as I can judge, of solid reasoning. The situation God has placed me in, makes me known to many, and, however undeserving, esteemed by some. I considered the only use I could be of to my dear fellow-creatures, when my body was mouldering in the dust, was to draw them together to hear of him who is my life, my all. As I know not the time when my Lord will call, I know not the preachers that may then be fixed here. By drawing you into a promise, (it may be years before,) they cannot be offended by its being claimed, as this is intended to do, whenever the joyful period shall arrive. By this means, so far as in me lies, I secure one who can preach Christ, who does preach Christ, and who, I trust, will daily grow in the knowledge of Christ. O may your eye be kept single, then will you be made a blessed instrument in his hands of bringing many more to the knowledge of Him. May he seal his word on every heart, and if you are permitted to fulfil my request, may all who hear you, take him for their all on earth, and their all in heaven. Our fellowship below in Jesus has been sweet: may we meet before his throne, with rapture each other to greet. When you receive this, I shall be no more.

"A. M. STEPHENSON."

(To be continued.)

DIVINITY.

To the Editor of the Methodist Magazine.

THE following short Essay is presented for your inspection; should you judge that it possesses sufficient merit to entitle it to a place in your valuable Miscellany, its insertion will oblige,

Kettering, Rev. Sir, your's, respectfully,
April, 1815. D. WALTON.

ESSAY ON SUBMISSION TO THE DIVINE WILL.

"Thy Will be done."

The language of inspiration on the subject of the Divine supremacy, is uniformly grand and elevated. In the book of Daniel we find recorded a most sublime passage, although proceeding from the mouth of a heathen monarch, in which the will of God is represented as uncontrolable by any creature. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth, none can stay his hand, or say unto him, 'What doest thou?'" That God overrules and orders all things, cannot admit of a doubt with those who derive their knowledge of him from the revelation which he has been pleased to make of himself. Even the light of nature appears to have taught some of the heathens this great and important truth, since they believed, "*Deorum moderamine cuncta geri*," that all things are carried on by divine direction. We might, however, have had this correct and exalted view of the supreme dominion which God possesses over every creature, without deriving comfort and support from the consideration. The erroneous and degrading notions which the heathens entertained concerning the nature of God, prevented their making that consolatory use of their belief in his supremacy which the Christian is allowed to make. The amiable display of his perfections, which is set before us in the gospel, silences every fear which might arise from the views which it gives us of his dignity. We contemplate him, not only as supreme, but as supremely good; and the exertions of his power, not only as irresistible, but as infinitely benevolent. Among the Divine attributes, those of wisdom and love, in an especial manner, lay the foundation of an entire submission to the Divine will. As God is infinite in wisdom, nothing which relates to the happiness of his intelligent creatures can escape his notice. Future contingencies, which must be entirely hid from us, and on which, perhaps, our welfare much depends, all come within the comprehensive grasp of his infinite knowledge, to which the present, past, and future are one. The conformation

of even the minutest parts of our bodies; the unknown constitution of our spirits; the inexplicable union of soul and body, and their mutual dependance upon each other; things which, in the language of the Psalmist, are "too wonderful" for us to understand, all lie open to his inspection. His goodness, likewise, is equally unlimited with his wisdom, and we may therefore assure ourselves that nothing which concerns our happiness is viewed by him with indifference. His love to his children influences his dealings with them, and incites him to bestow only what will be beneficial for them, although to the eye of sense his blessings may sometimes assume the appearance of curses. If to these views of the Divine Being, derived from the revelation which he has been pleased to give us, there be added a deep sense of our inability to direct ourselves; such a conviction of our ignorance as leads us to mistrust our own judgment; and a fear, lest, if left to ourselves, we should choose what is hurtful instead of what is good for us; we shall possess all the prerequisites of an entire submission of soul to God.

The submission of the Christian is totally different from the insensibility of the philosopher. The maxims of the latter may possibly sink the soul into an unfeeling and careless unconcern as to whatever events may occur: but can never give that calm serenity of mind which results from the correct views of God and of ourselves obtained from the gospel. This state of mind in the Christian rises, perhaps, somewhat higher than what is expressed by the word *submission*; it seems to be more properly pointed out by the term *acquiescence*. He who is the subject of this grace, views none of the disposals of Divine Providence with indifference, much less with discontent; but receives them with joyful satisfaction, and rests with pleasure in the assurance that they are not only good, but absolutely best. Human nature may exquisitely feel; the views of sense, if followed, might lead him to think hardly of the dealings of God with him; yet still he acquiesces, he rests with satisfaction on the Divine determination, because his views, enlightened by revelation, are in unison with that often-repeated, and truly excellent maxim, "God is too wise to err, too good to be unkind." Exposed as we are to suffering as the consequence of sin; certain to find that each day brings with it a sufficiency of trouble; and liable as we every moment are to fall into great and unforeseen dangers, how needful is it that we possess such a disposition of mind as will enable us to meet all events without any material diminution of our happiness! God, perhaps, "takes away the desire of our eyes at a stroke." A beloved child, an honoured parent, a partner endeared by the most tender ties, or a friend who seemed as a part of ourselves, is removed from our embrace. We follow the object of our affections to the grave. We take the last farewel, and

have no hope of another interview "till the heavens be no more." Here the most tender sensibilities of nature are excited, and the man who does not feel in such circumstances is not at all an object of envy. The Saviour, whose human nature was free from every sinful frailty, and immaculately pure, yet wept at the grave of him whom he loved; shewing us that the tender emotions of grief, excited by the loss of those who were deservedly dear to us, are not inconsistent with the highest degrees of holiness. Probably those whose minds have been rendered susceptible of Divine grace, feel more sensibly than others the pangs of bereavement; but, at the same time, their cup of suffering is so mingled with consolation, that, though sorrowful, they are able always to rejoice.

The Christian will also find a constant need of acquiescence in the Divine will, from the continual fluctuation of all things in the present world. How often, while borne on this sea of restless uncertainty, whose waves are wild and ungovernable as those which overwhelm the shipwrecked mariner; how often must his most blooming hopes sink in disappointment! When, in the endeavour to fill up usefully the station allotted him by Providence, his plans have been formed, and his expectations of success raised, to see those plans frustrated, and the blossoms of hope blasted, must certainly be a trial. Perhaps the designs he has formed are for the benefit of the church. The desire of seeing the prosperity of Zion, which always lies near his heart, has incited him to endeavour to promote her interests. But just at the time when he expected to see his benevolent efforts crowned, he meets with disappointment instead of success. What then can compose his mind, but a cordial acquiescence in the Divine will. "Thy will be done;"—"Thou canst accomplish thy designs either with or without means, and thy Zion shall experience prosperity whether such an unworthy instrument as I be engaged in promoting it or not." Our views of the designs of God are often, in such cases, obscured by clouds and darkness too thick for mortal eye to penetrate; yet we are required, whatever appearances his dealings may assume, to console ourselves with the assurance that "Righteousness and judgment are the basis of his throne." But there are yet other circumstances not at all uncommon in the Christian life, in which the grace of resignation shines with resplendent lustre. I refer to those in which future sufferings are anticipated. We cannot but admire that part of our Saviour's character, in which was displayed his resignation to the will of the Father, even in the prospect of unexampled sufferings. The gathering clouds portended an awful storm, at which his human nature shuddered; and the view of his approaching sufferings, without the consoling presence of his heavenly Father, brought upon his mind a darkness more awful than that

occasioned by the absence of the natural sun. Yet still he was acquiescent. "Not as I will, but as thou wilt." His illustrious example is followed by the Christian. It is not indeed possible for him to be placed in similar circumstances with the Saviour; yet the prospect which opens before him often presents such scenes of suffering, and such threatening dangers, as are inevitable. With such anticipations, how needful to his present peace, is an entire acquiescence in the disposals of Divine wisdom and goodness! "Thy will be done," can then alone silence every distressing apprehension, and restore a calm composure to the mind. In short, whether we suffer personally or relatively; whether individual or national troubles afflict; whether we are destitute of temporal or spiritual comforts;—in every distress, resignation is the source of peace. It is a disposition of soul which brings glory to the supreme Disposer of events; ensures happiness in the most adverse circumstances; and, a principal ingredient of holiness, is a will swallowed up in the will of God: it is the way to eternal felicity.

To the Editor of the Methodist Magazine.

DEAR SIR,

I HOPE you will find a place in your Magazine, as soon as you conveniently can, for the insertion of the following observations, as I am sure that you, as well as my brethren in general, have frequently felt much, in reference to the improprieties complained of. I am, with great esteem, your's, &c.

Cardiff, March 24, 1814. J. HUGHES.

IMPROPRIETIES IN PUBLIC WORSHIP.

Nothing can be more painful to a preacher, who wishes to see every indication of seriousness in his hearers, than to witness in any of them certain appearances which lead to a suspicion, that they are destitute of that sobriety of thought, and that spirit of devotion, which ought to possess every mind in our religious assemblies. I believe, that in general, the Methodist congregations are as little reprehensible as any others, with respect to the improprieties noticed in the following remarks; but we occasionally observe things that pain us; and it is desirable, that the hearers should endeavour, in the first place, to consider, that God is in a peculiar manner present where we are assembled in his name; and, in the next place, that some respect is due to him who ministers in holy things, were it only on account of the painful sensations he must be subject to, on perceiving any thing indecorus upon those solemn occasions.

1. An evident want of attention to the great business we are engaged in, whether it arises from listlessness or contempt, be-

trays both want of sense and want of Christian devotion. But as many of our chapels are made very attracting, several come to hear us, it is to be feared, merely to spend the time, and especially on the Lord's-day. Hence, we cannot help perceiving an idle stare in some countenances, drowsiness, if in the afternoon, and, perhaps, in some instances, loud yawning. But I shall not proceed to notice various instances of levity and want of reverence, which shew how little the mind is fixed on divine things. When the preacher is in the most solemn part of his discourse, and he has the close attention of the best part of his hearers, there are others who plainly declare by their manner, that they came not to be instructed or impressed, to be made either wiser or better. Those who pray, and read their Bibles at home, are not of the above description; for they come to hear what God has to say to them by the mouth of his servants. They hear, they understand, they receive profit, and therefore come again with gladness to God's house.

2. I have to notice the censorious temper of some hearers. There are certain persons of this class, who reject the best discourse, if there happen to be any word or phrase, which betrays a want of grammatical accuracy; while others are great critics, with respect to the preacher's voice, accent, or manner. There are also others, who have a favourite preacher continually in their eye, or a mode of preaching, which is suitable to their own views; and, in their estimation, whatever is not agreeable to this model, is worth little.

3. The evident want of seriousness at the conclusion of the service, shews how little of the spirit of true devotion some persons have acquired in the place of worship. They derive but little improvement from the sermon; they do not mark, learn, and inwardly digest the truths of God: they are forgetful hearers, and not doers of the word. The manner in which some persons drop on their knees, or look into their hats, upon coming into a place of worship, evidences a great want of the spirit of true devotion. Staying about the doors, the passing needless compliments, and making mere formal inquiries; whispering, nodding, and paying attention to trivial circumstances; are all things which ought to be avoided by serious hearers. With respect to late attendance, one of your correspondents has treated that subject in such a manner as affords ground to hope that his labour will not be lost. Our friends ought always to receive in love an admonition on that or any other thing in which they are concerned; and when a preacher is deficient in the performance of any duty, he certainly cannot object to a friendly hint.

The design of these remarks is not to irritate any one; if they are received as useful admonitions, the writer will be happy in having contributed in any degree to promote the decorum of Public Worship.

To the Editor.

The following extract of the *Knowing Man*, is the substance of a Note in Adams's Commentary on the Second Epistle of St. Peter, a verbose work consisting of two folio volumes, and containing upwards of 1600 pages. It was published in the year 1633, a fair specimen of the times! Should you think it proper for insertion, it is at your service.

Winterton, I am, your's, &c.
July 10, 1815. Thomas Eastwood.

THE KNOWING MAN.

He desires to *know* all things that are worth knowing, but first of all to *know* himself, lest having acquaintance with other things, he should die a stranger to his own heart. And in the knowledge of himself, he desires to know, not so much his strength as his weakness; to know his frailty and failings humbleth him. His eyes are never both at once from home; one keeps house whilst the other goes abroad for intelligence. He is blind in no man's cause, but best sighted in his own; he confines himself to the circle of his own affairs, and thrusts not his finger into needless fires. His heart's desire is to *know* God, and he *knows* there is no other way to *know* him than through Jesus Christ. Herein consists his happiness, and in this knowledge he makes sure work for his soul; it is the best knowledge, and therefore first regarded. He never rests till his faith be built on the assurance of God's favour; until God hath pardoned his sins, and given him a title to a place in heaven. The world he so far seeks to *know*, that he may see the vanity of it, and *know* to distrust it. He knows this to be a short and miserable life, and therefore studies the way to a blessed and eternal one; he knows that this world shall perish, and therefore is loath to perish with it. He knows that money may make a man richer, but not better, and therefore chooseth to sleep with a good conscience rather than a full purse. He would rather the world should account him a fool than that God should, and therefore desires no more wealth than an honest man may possess with a good conscience. He *knows* that a full barn is better than an empty one, but if God should require the full one, and empty it, he *knows* that God is no thief, but will with due interest pay him again. He *knows* that this world's delight consists of crotchets and short songs, and that its burden is sorrow, but heaven hath the best and most permanent music, where angels and glorified saints sing uninterruptedly to the Lord of Hosts, for ever and ever. He *knows* his own ignorance, and endeavours to compass science, and for what he cannot apprehend, he begs wisdom of God, not to know every thing, but only so much as will make him wise and blessed. He *knows* how to make his passions, like

good servants, stand in diligent attendance, ready to obey the commands of reason and religion. He *knows* that it is the work of Satan to suggest evil, but he *knows* that it is his own work to resist it, and his praise to overcome it: he *knows* that if temptation overcomes him, except the Spirit melt him, smite him, rouse him; and that unless his wounded soul detests his wickedness, and cries for mercy, he will be plunged into everlasting perdition. He will not see every wrong which is done to him, *knowing* that he hath oftener offended his God and Saviour. After long and unbroken acquaintance with the Scriptures, and humble familiarity with the Holy Ghost, he *knows* the way to heaven perfectly, and runs apace till he arrives at the kingdom of his Lord and Saviour.

THE TRUTH OF GOD DEFENDED.

REVIEW
Of an account of the Rev. T. Robinson.

(Continued from page 104.)

Wherever the doctrines of the gospel are plainly preached, and faithfully applied, they seldom fail to excite the indignation of such hearers as continue to reject proffered mercy. Mr. Robinson found that his being a minister of the Established Church was not sufficient to screen him from hatred or reproach. He preached Christ crucified, with a faithfulness and fervour becoming his sacred profession; and his doing so raised him many enemies. "The great majority of the people, especially of what are called the better sort, were adverse to his person and doctrine." (p. 63.)

"Amongst the gentlemen of the corporation, there were two of considerable influence at that time, who made no secret of their dislike to him. Scarcely any tale was too ridiculous or too humiliating for these to propagate to his disparagement; nor would they have tolerated him in his situation of curate at St. Martin's, but from an hope not very faintly expressed, that, as his countenance was pallid, and his bodily frame apparently languid, he would not be likely to trouble them long. 'Let him alone,' said one to the other, 'he will kill himself in a year.' One of these had the irreverence to take his prayer book and walk out of the church between the prayers and the sermon, on occasion of Mr. Robinson's preaching a sermon unexpectedly at St. Martin's, some years after he had left the curacy. Mr. Robinson had an opportunity of remonstrating with him the next morning upon the indecency of his behaviour: 'I freely forgive

your disrespect to me,' said he; 'but you insulted God and the congregation by your petulancy.' When the culprit defended himself by expressing his fear that the sermon would be long: 'It is not the length, Mr. Alderman; it is not the length, as you very well know, but the doctrine which offends you.' The conversation, however, ended pleasantly, with Mr. Robinson assuring him, that if he would at any time tell him when he would be there, he would engage to include his sermon in half an hour.

"The other gentleman residing in the parish of St. Mary, of which Mr. R. afterwards became the incumbent, pursued him with enmity in all parochial measures, during a course of years; withheld himself entirely from his ministry, attending constantly at another church; and once defended his systematic neglect of his own parish church, in the presence of the Bishop of Lincoln, with a degree of vehement but ridiculous acrimony, which drew a loud laugh from his lordship, on the ground that Mr. Robinson allowed Watts's Hymns to be sung in the congregation. 'How can you undertake to speak, Mr. Alderman, when you are never present in it at the time of public worship?' 'No—nor ever will be—so long as you allow Watts's Hymns to be sung.' The voice and gesture with which he uttered these words, were irresistibly ludicrous." (p. 64—66.)

Mr. V. observes, "that both these gentlemen lost much, if not all, of their animosity" against Mr. R. before they died; that one of them, when on his death-bed, earnestly "besought his prayers and supplications; that the vehemence of his supplications was intense; and that on hearing Mr. Robinson read, "In the hour of death, and in the day of judgment—Good Lord deliver us;" he manifested the agony of his mind, by exclaiming, "O, sure he will, sure he will!"

The following account of, what was very appropriately termed, "the seat of the scornful," at Leicester, together with the discussions which took place amongst those who resorted to it, affords an additional proof to the many already upon record, that all who, in our day, declare "the whole counsel of God," whether in or out of the Established Church, will be generally denominated Methodists.

"There was an open place of rendezvous to which any *might* resort, and many *did* resort, for the purpose of discussing the news of the day, at the door of a frequented bookseller's shop in the market-place. Here they sat on a sort of garden-seat, which was significantly called 'the seat of the scornful.' One of the half-dozen gentlemen who usually met there, himself the keenest and sagest of the scorners, humourously gave it this name. Here, amongst other subjects of debate, the merits and demerits

of the new curate of St. Martin's must take its turn. They were for the most part agreed that he was a Methodist: but then, what is a Methodist? One said, his idea of a Methodist was a man who preached in a tree. Another said, one who never smiles. What could be done with this stranger and his new-fangled notions? Different expedients were suggested. Most of them were for applying to the vicar to dismiss him. But the wise man of the party reminded them that this would be an uncertain expedient. They might have another who was no better. 'Your best way would be to get a new Bible!'

The late Rev. William Ludlam, of whom the following is a pleasing account, was "the witty and discerning author of this ironical remark."

"Mr. Ludlam, who had formerly been a distinguished Student, Scholar, Fellow, and Tutor of St. John's College, Cambridge; the intimate friend and companion of Dr. Powell, Dr. Balguy, Dr. Ogden, and other literary academics of that day; had now accepted a college living, had retired to his native town, and was residing with his brother, the Rev. Thomas Ludlam, in his house attached to the confratership of Wigston's Hospital. Mr. Ludlam was at this time chiefly occupied in mechanical pursuits; with which he united a great share of his attention to the newspapers and other political publications of that period. He did not usually go to church even on the Sunday; and when he did go, it was generally from the workshop; with hands and legs which shewed where he had been.

"Mr. Robinson had been warned before he went to Leicester, that he must expect in this man an enemy: an acrimonious enemy, and an enemy of much influence. How different was the event from the prophecy! This expected persecutor was from the first friendly, and fought the battles of the Lord's servant with great wisdom, energy, and success. We have a specimen of his art in the fact mentioned above.

"Mr. Robinson had not been long at Leicester, when, on his return from the morning prayers, he met Mr. Ludlam on his way from 'the seat of the scornful.' Their first interview was in St. Martin's church-yard. After some common salutations, Mr. R. said, 'I fancy, Sir, the good people of St. Martin's begin to find that they have got a strange sort of man amongst them.' 'Indeed they do, Sir,' said Mr. Ludlam, 'indeed they do. The ladies cannot return so comfortably from their prayers to the card-table, as they could formerly. But it is high time we should have something new. We have had *the humdrum* long enough.' This conversation led to a visit: and, from that time, a frequent and very friendly intercouse was established and maintained between them in private. In public, Mr. Ludlam became a constant, affectionate, and most attentive hearer of Mr. Robin-

son's discourses; standing up in his pew generally during the whole sermon, with the most marked respect, and often with weeping eyes; promoting his acceptance by all means in his power; and being always ready with his advice, where a difficulty arose which rendered a counsellor necessary.

"With some occasional interruptions, and those such as served only to prove the fidelity of friendship, their harmonious connection subsisted till Mr. Ludlam's death. He was faithfully attended, and faithfully counselled, by Mr. R. in his last illness. The Essays which he had published, and the cavilling disputatious spirit into which the infirmity of his natural temper, and of his languishing body, had occasionally betrayed him, having seemed to demand some plain and heart-searching inquiries as to the nature and foundation of his religious views and hopes; Mr. Robinson did not shrink from this painful, difficult, and delicate duty of his office; and always declared his firm conviction that all was well unto, and in, his closing scene. The humility and submission of this patriarch; the patience with which he would listen to a yonker such as he was, and even to the prayers of an uneducated female servant, which he valued much more than his own; the comparative contempt which he often expressed for human learning and human attainments; (confessing that his mathematics had been his enemy, and that he envied the poor illiterate women who were kneeling upon the bare stones in the aisles of St. Mary's church,) these and similar facts compelled Mr. Robinson to believe that God was with him, had received him, and 'would give him the kingdom; though it was equally manifest, that he would not save him as a philosopher. 'No flesh shall glory in his presence.'" (p. 68—72.)

The comparative contempt in which Mr. Ludlam held human learning, after eternal realities had occupied his serious attention, together with his humble confession that his mathematics had been his enemy, is a decisive proof that his mind must have undergone such a change as nothing short of divine energy could possibly effect. We do not make this observation with a view to depreciate learning, without a portion of which the world must sink into barbarism; but to shew that, notwithstanding its great relative value, it is contemptible, in point of real worth, when brought into competition with that holiness, without which no man, however learned, can possibly *see the Lord.*

"Mr. Robinson's public duty consisted of two full services on the Sunday, with prayers morning and afternoon on the week days, alternately with another curate at St. Martin's. Usually, he performed the whole service at St. Martin's on the Sunday morning, and in the afternoon at All Saints." (p. 73.)

In addition to his public labours, Mr. Robinson was assiduous in visiting the sick. "He once took his friend Mr. Newton,

to nearly twenty sick beds of his people who were dying gloriously."

On June 23, 1774, he was appointed to the office of first regular chaplain to the Infirmary. "Here, from the first, he was singularly blessed. The state of sickness, seclusion, and leisure, to which the patients are individually called; the view of a number of companions in the same plague; the sight of death, and the sense of pain; judgment so tempered with mercy; misery so tempered with mercy; misery so alleviated by compassion, skill, and kindness; a voice to call, and opportunity to meditate: render such an asylum the most desirable and promising of all situations for evangelical instruction. Mr. R. was fully aware of its importance, and knew well its use. His ministry there was solemn, affectionate, and pointed. He read a selection of prayers from the church service, together with a portion of Scripture; and generally spoke for a quarter of an hour or twenty minutes, from a verse or two of the lesson which he had been reading; concluding the whole with a short extempore prayer. He took care to have it understood, that he was also ready to visit each or any of the patients individually; and, generally, there were some who required his particular attention. He was assiduous in contributing his part towards the good management of the house; to which, during one period of his ministry, he gave a good deal of his time and care; and for which, his promptitude, discretion, and decision as a man of business, eminently qualified him; but the chaplain's was his proper office, and to that chiefly, he addressed and confined himself.

"Nor did he lose his reward. Many ignorant persons went forth from his ministry first known there, into different parts of the county of Leicester, and of other counties; (it being the liberal object of the institution to receive the sick-poor of all counties and countries; of all kindreds, and nations, and languages;) 'glorifying and praising God for all the things which they had heard and seen.' They had gone into that house diseased both in soul and body; they returned, having obtained a cure for both. Could they be silent under such a conviction? No. They told it abroad; they told it far and wide. They thanked God; they gave praise to men. They became preachers to others, both in word and practice. A remarkable fact once occurred to Mr. Robinson, when travelling in Northamptonshire. He accidentally met with a little nest of Christians, established in a village in that county, which professed to owe its origin to the teachings and conduct of a woman that had returned some years before from the Leicester Infirmary. Mr. Joseph Wheatly reports a similar case of usefulness in an opposite direction. He once made a visit to Nottingham, in company with Mr. R. Whilst they were there, he took him to see a poor woman, whose leg had been

amputated in the Leicester Infirmary. 'Will you have your leg again,' said he, 'on condition that you lose your spiritual benefits?' 'No,' replied the woman, 'I lost my leg, indeed, in your Infirmary; but there I learned and found the way of salvation.' These were by no means solitary instances, but such as might be extended to great numbers. The continual change of patients multiplied the objects of his care to an almost incredible degree; not less than twelve thousand patients having been admitted into the house during his chaplainship, to whom, nearly, he had the opportunitity of addressing himself several times, under circumstances highly favourable to serious impressions. By a wise regulation, which did not exist at first, but was introduced by him after some years' experience, it was provided, that the public service of the house should be performed in each of the three principal wards successively, instead of being in the hall: and thus, each patient was compelled to hear the gospel preached to him, at least, once in every week, that he continued there. The convalescents in the other wards were required also to attend upon the service, in the ward where it happened to be performed.

"His own good nature, good sense, and firmness, led to this regulation. On a certain occasion, an obstinate old man peremptorily refused to come into the hall, when called to join the service. He pretended, that he could not move. 'Then,' said Mr. Robinson, 'we will go up to him.' He ordered the books and bassocks to be removed; and, from that period, the place of worship was varied. Much advantage, has, no doubt, resulted from the change." (p. 80—84.)

In December, 1778, Mr. Robinson was appointed vicar of St. Mary's. Shortly after he had entered on this living, "his services were interrupted and disordered by the dulcet notes of a flourishing choir of singers, which were far from harmonizing with the grave tones and solemn aspirations of his prayings and preachings. An acrid party spirit divided his congregation, and entangled him with manly difficulties, though they seem scarcely worth remembering, after an interval of near forty years."

"The churchwardens espoused the cause of the singers. Two different psalms were given out, and sung; one in the singers' gallery, the other in the clerk's desk: the more opulent parishoners were on one side; the zealous aliens were on the other. The churchwardens shut the church doors; the vicar narrowly escapes the necessity of using force to procure the opening of them. These unworthy incidents might have been passed over in silence, but, that they demand a tribute of praise in behalf of the forbearance, judgment, and temper of our departed friend, from those who have any accurate knowledge and recollection of them; whilst they afford encouragement to those who come after,

and may be made the subjects of similar opposition, by furnishing them with good reason to hope, that they also will live down censure, and convert it into praise; and shall see the day, 'when not a dog moveth his tongue against them.' " (p. 106—108.)

We are decidedly of opinion with Mr. Robinson, that the existing restrictions upon Popery, restrictions which affect no man's conscience, person, or property, are no more than necessary for the purpose of maintaining our most excellent constitution. Would the Papists lay aside their arrogant and absurd claims to infallibility, and rescind such articles of their creed as militate against every Protestant government, we should be amongst the first to plead for, what they call, their emancipation; but while they maintain that their church has *never erred*, nor was ever *capable* of erring; and that heretics ought to be persecuted: while, we say, they maintain these wretched notions, they ought not to be entrusted with legislative power under any Protestant government. Had Mr. Vaughan maturely considered the Popish Question, in all its bearings and tendencies, we are persuaded, that he would not have attempted to lower the decided tone in which his departed friend expressed himself upon that momentous subject.

It is well known, that shortly after the French Revolution, the spirit and principles of a levelling democracy were extremely prevalent in this country; and that publications of a seditious, if not of a treasonable nature, were read with avidity, by many thousands. It is highly creditable to Mr. Robinson's penetration, zeal, and courage, that, at that awful crisis, fearless of the foul abuse lavished upon him, by rude democrats, he openly and manfully opposed the growing torrent which threatened the subversion of every regular government.

It is truly pleasing to observe, that most of those in this country, who had been deluded for a time, by a chimerical theory of the "Rights of Man," have, by means of the enormities to which the French Revolution gave birth, been brought to see the excellency of the British government. These, after having ran in theory, the whole round of political error, in the course of which, they were often lost "in wandering mazes," are now intelligent and warm supporters of that constitution which is the admiration of all who form just and adequate ideas of its intrinsic worth.

"Having watched its developement (that of "the equality system,") on the other side of the water, as communicated to us through the public prints, and having more than a hearsay knowledge of it, through the exercise of much keen observation in his own town; he avowed his detestation of the whole catalogue of Revolutionary principles, as hateful in themselves, and tenfold more hateful in the evils which must necessarily flow from their

diffusion." "Under the precise circumstances of the times, it cannot, I think, be doubted, that he was strictly in his place, as the man of God standing in the breach, exposing himself to the fiery darts of the enemy, counselling, intreating, commanding, if peradventure he might heal the sick, or stay the plague; when the need and the cry were so urgent. What would have been the probable consequences, had he remained neutral and silent? What, if he had embraced the other side? It may be fairly questioned, whether any other individual in Leicester possessed a twentieth part of his weight and influence. He used these on the side of truth and order: he used them judiciously. Knowing well the nature, the origin, the seat, the actings, the subjects of the malady, he applied efficacious means of palliation, and of cure. He attacked it in its first principles; shewed it to be a noxious plant, which sprung from the corruptions and deceitfulness of the human heart, and which derived its power from this evil root; fair, but fallacious; pretending to heal, but making sick; whose leaves and fruits are 'full of deadly poison.' The course he pursued had the effect of alienating some friends from him, (for a time at least,) whose disaffection he bitterly lamented; exposed him to much censure and obloquy from the more argumentative of his opponents; and opened many mouths of the rabble against him, in words of fierce ingratitude, enmity, and scorn. But he went on with a firm, undismayed, and steadfast step, and did the state, as well as the church, much service; some he kept entire, some he tempered, a few he plucked out of the burning; and he has received repeated testimonies since, from those best acquainted with the interior of these transactions; the magistrates and persons officially connected with them; that his voice of alarm and exhortation was not in vain." (p. 149—152.)

(To be concluded in our next.)

REVIEW

Of "Bowden's Family Conversations; edited, with Corrections and Additions, by the Rev. B. Richings, A. M."

It is matter of regret, that, while genuine Christians of various denominations generally agree to leave each other in the undisturbed possession of their peculiar opinions, the Baptist controversy is continued. The subject of baptism has been so well handled by many able pens, that we despair of seeing it set in a clearer point of view by any modern writer. All that could be said, sufficient to interest intelligent readers, both for and against infant baptism, has been already urged; and, therefore, we would advise the contending parties, instead of weakening each other's hands by disputations, to follow after the things which make

for peace and mutual edification. While we conceive that our Baptist brethren err on the subject of Infant baptism, we do not forget that they make a very respectable part of the church of Christ, and hence justly claim our love and esteem. Meantime we are aware, that it is both painful and unprofitable for any, whether young or old, to remain in suspense relative to the mode of baptism, or the time when it ought to be administered. It will be readily admitted, by all candid and judicious persons, that the generality of the Baptists are sound in the faith,' and upright in their lives, nay, that many of them adorn their Christian profession; and hence, we must admit that, with whatever advantages infant baptism may be attended, it is not essential to the new birth, nor, consequently, necessary to final salvation. Few, if any, of the Baptists will maintain, that none can be saved without being baptized, when adult. Their reason and feelings revolt at a notion which implies that all who die in infancy, their own children, and other near relations not excepted, perish everlastingly. That all who die in a state of infancy, whether baptised or not, shall be finally saved, is an opinion which has scripture and reason for its basis. Perhaps few of our Baptist brethren reject this sentiment. For what, then, are Baptists and Pædobaptists contending? For what they generally own to be *non-essentials*. But why contend for these with an earnestness similar to that for which we ought to contend for the faith of the Gospel? Is it wise or prudent to do so, or favourable to the spread of that blessed religion, which is every way caculated to promote peace and unity among *all that love the Lord Jesus?*

We doubt not, that the absurd and unscriptural notion which confounds baptism with regeneration, has greatly contributed to the increase of the number of those who reject infant baptism. It is natural for men to run from one extreme to another; and hence, some, by laying too much stress upon infant baptism, have tempted others to reject it altogether.

The work before us, though controversial, and chiefly written in favour of infant baptism, is so practical as well as orthodox, as to render it well calculated to promote the interests of genuine religion. The intelligent author maintains the doctrine of Particular Redemption; he was, what may be properly called, a *moderate Calvinist*, who in general wrote in so practical a strain, as would induce those who are not well acquainted with modern Calvinism, to imagine, that he maintained the doctrine of General Redemption. We doubt not, that he was a genuine disciple of the Lord Jesus; and we hope, through the alone merits of the Saviour of sinners, to meet him in that blessed region, where party-names and difference of opinion have no existence.

Having made these general concessions, no candid reader will

construe any thing which we may say or quote, in the course of this article, into an attack upon the talents or piety of any who may differ from us in matters of opinion upon either the Calvinian or Baptist controversy.

The work before us consists of an Address, by the Editor, to the Reader; an Advertisement, by the Author; and ten Conversations: to which is subjoined, an Address to Parents who practise Infant Baptism.

The evangelical and moderate views of both the author and the editor will appear from the advertisement of the former, and the address of the latter.

"The following conversations, saith the author, contain a specimen of spiritual food for young minds. It is here, on a grateful review of domestic scenes, or like Abraham's banquet, when Isaac was weaned, dedicated, by the author, a memorial and thank-offering unto the God of his mercies. And, at the same time, it is presented as a pledge of tender affection to those who deserve abundantly more at his hand, and from whom nothing within his power can be denied."

"The author has not presumed to offer it to *the public*. Strangers might disrelish, and reject it as light food. Yet no hedge is set about it. Nor will a seat at this table be unkindly refused to any individual of the family of God.

"By no means is it the author's design, in this work, to offend any of the generation of God's children. He could have no expectation of producing an impression, by representations here given, on the minds of such as think and practise differently. His address, therefore, is to those of his friends, who, in respect of infant baptism, are of one heart and soul with himself: stating those views of the great things of God, against which they have no prejudice. His wish is, by an illustration of *the promise*, to relieve their anxieties, and cherish their hopes, and aid their endeavours, in training up their children 'in the nurture and admonition of the Lord.' He has no solicitude to determine the question relating to the quantity of water to be used in baptism: for since there is nothing saving in the quality, he is indifferent about the quantity. Nor would he have touched upon that sacrament in any controverted point of view of it, were it not for the relation in which it stands to what he deems at once the basis and most powerful instrument of religious education. Therein he has long beheld the precious and only ground of a parent's hope. On that ground he himself stood before the Lord with the children of his care. And his very soul adores the mercy which, in that *promise*, gave him to find a *resting place*. That mercy has many years been his 'song in the house of his pilgrimage;' and must be so

'While life, and thought, and being last,
Or immortality endures.'"

"In this work the author avows his candour and impartiality, in searching after and stating the mind of the Spirit in the word. He is not conscious of having *pressed* a single passage of Scripture into his service. Nor, when fairly discovered, will the continuance of any but volunteers be suffered." "His views have risen far above controversy and conquest. And should the God of salvation, by means of this feeble attempt, be pleased to awaken the mind, though but of one parent, to fidelity and diligence, and lead the young to be sober-minded and teachable, the glory will be *His*, the author's end will be answered, and no one have reason to complain." *(Preface.)*

The editor's views of the work will appear from his Address to the Reader, of which the following is an extract:—

"That the venerable author of this excellent publication had no other view, than the instruction of his family, and the benefit of his friends, is evident, from its having so long remained a valuable acquisition to their libraries only. Fearless of criticism, and regardless of fame, no other reason can be assigned for its limited circulation, than that his peaceful soul shrunk from the tempestuous ocean of controversy."

We greatly admire "the peaceful soul" of the author, who has entered into the peaceful region on high, where controversy has no existence; and we sincerely and heartily wish that the souls of all the truly pious were similarly disposed; for then, instead of any of them irritating each other by needless disputes, and unsettling the religious principles of such as are confessedly sound in the faith, however differently they may think on the subject of infant baptism, they would unite all their energies for the purpose of promoting their common Christianity.

The Baptists, as a religious body, stand high in our estimation; but we lament to be obliged to observe, that some of the least informed among them, and, we apprehend, the least religious, are in the habit of promoting such doubtful disputations among their pious neighbours, as have a direct tendency to destroy brotherly love. This practice is not compatible with their own principles; for, according to them, neither infant nor adult baptism is necessary to salvation. They maintain, that baptism, without faith in Christ, previously possessed by the subjects of it, is invalid; and surely, as all the promises of God, of which heaven is one, are yea and amen to them that believe, it follows, that should any believer die without baptism, either by dipping or sprinkling, that circumstance would not render any divine promise of none effect. For what, then, upon their own principles, do they so earnestly contend, when they disturb their pious and peaceable acquaintance, by introducing disputes upon the subject of baptism? Surely, for what, in order to be consistent, they must allow to be neither essential to holiness here, nor final hap-

piness hereafter. They are at full liberty to let their children grow up without being brought, by the sacrament of baptism, into the pale of the visible church; nor do their well-informed Christian brethren, however they may lament their error, in that particular, call either their sense or piety into question on that account. Ought they not to be equally candid and liberal, and allow, that when so many wise and good men differ from them on the subject of infant baptism, they may possibly be mistaken in their views of that subject? Surely, they are not the only men of wisdom and piety; nor would wisdom die, were there not a baptist in the world.

The speakers in the Conversations before us are said to be a father, his three sons, and three daughters, all of whom are represented as truly religious. From the following extract the reader will form an idea of the author's method of reasoning. In answer to the question, Whether baptism was instituted in the place of circumcision? the *father* answers:

"Observe particularly; we find baptism possessing the same place, in man's solemn transactions with God, that had been held by circumcision. Baptism is a seal of the covenant of grace, as we have proved circumcision to have been. The one a seal of the *New*, as the other was of the *Old* Testament dispensation of that covenant. And as circumcision had been, so baptism is, an *initiating*, an engrafting ordinance into the visible church; *therefore not to be repealed.* I will endeavour to set this more clearly before you. The Holy Spirit appears to me to have determined the matter beyond all reasonable contradiction. Observe, and give this circumstance due consideration: By St. Peter, he makes the same promise the ground of *baptism*, which, by Moses, he had stated as the ground of *circumcision.* Moses represents the God of Abraham, as establishing his covenant with that venerable patriarch, 'to be a God unto' him, 'and his seed after him;' adding, 'This is my covenant (*i. e.* the seal of my covenant) which thou shalt keep between me and you, and thy seed after thee, every man-child shall be circumcised.' St. Peter, under the inspiration of the same Spirit, after he had effectually smitten the rocky hearts of our Lord's murderers, cries, 'Repent, and be baptized, every one of you—for *the promise* is unto you, and unto your children.' Here baptism is stated to be the seal of the very promise which, from the days of Abraham, had been confirmed by circumcision. The reference could not be to the promise of miraculous gifts; (Joel ii. 28.) That promise had already received its accomplishment. Those gifts would soon be discontinued: they were not applicable to the case of these distressed penitents. St. Peter, like an able surgeon, applied a remedy to their rent and wounded hearts, of sovereign virtue and efficacy; even 'the blessing of Abraham,' the promise, 'the promise

confirmed of God in Christ.' And, that they might have strong consolation, he offered on the part of his Master, and in virtue of the commission he had received, to affix to it the great and newly appointed seal of the kingdom of heaven.

"*Son.* This is testimony indeed! *Baptism* by Divine ordination, in regard to the *great promise*, possesses the same place that *circumcision* many ages held." (p. 26, 27.)

"*3d Son.* Yet one circumstance staggers me. Baptism, it seems, was designed to be an *initiating ordinance*. In primitive times it was a seal affixed to a public profession. But where Christianity is established, and infant baptism a general practice, that sacred rite will seldom be applied to *believers*: sinners, called by the grace of God, will rarely have recourse to it in assuming a public profession.

"*Father.* Your remark is just. Yet no objection can hence arise to infant baptism. Baptism, we have seen, takes the place of circumcision. Children are admitted as before. The vows of God are upon them. The promise smiles on their opening minds. And another ordinance of admission, the Christian Passover, presents itself, like an open door, sprinkled with blood divine, to invite their public entry into the Christian church. Hereby they recognize the solemn transaction of their parents on their behalf, and, subscribing with their own hand, enter their names among the followers of the Lamb. Moreover, as the sons of the stranger, when they came to put their trust under the shadow of the *Most High*, were, with their families, received by circumcision: so now, sinners, chosen out of the world, and made willing to be the Lord's, are, *with their children*, received into the New Testament church by baptism.

"Baptism, I wish you to observe, was no novelty in the church at the commencement of our Lord's ministry, or that of his herald, John. It was required of the Israelites previous to their covenanting with God at Mount Sinai. Moses is commanded, Exod. xix. 10, 'Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.' After this they were sprinkled with the blood of the covenant. We read of their having been 'baptized unto Moses,' before this, 'in the cloud and in the sea.' Nay, and some suppose, not without reason, that the religious use of washing, or baptism, was much earlier than the institution of circumcision. It is, however, stated by ancient Jewish writers, that every proselyte from the heathen was received into the Old Testament church by *baptism*, together with *circumcision* and *sacrifice*; males and females, parents and children, were baptized. Our Lord retained and established one only of these ordinances, setting aside the other two. Hence the apostles would need no particular

direction in respect either of the subject, or the mode of baptism. Well-known custom would be a sufficient directory.*

"*Son.* They are parallel cases. No objection on this ground, therefore, is found against baptism.

"*3d Son.* I confess my scruple is removed. Yet suffer, my father, one inquiry more; for I begin to feel the subject interesting beyond every idea I had before entertained. What is the *import* of the right application of the sign of the covenant, whether it be circumcision or baptism. What is the *advantage it* gives? and what is the obligation it enjoins?

"*Father.* This question is truly important, and I am glad you feel it so. Circumcision to Abraham, as to every Jewish believer, was a confirming seal of that *promise* which his faith embraced; and of his own *engagement* to be the Lord's. But to Abraham's seed, in 'their generations,' it gave no certain and *absolute interest* in covenant blessings: it effected no change in their state. It sealed and ratified the promise only as a conditional grant of salvation, on God's part, *unto* them: and on the part of their parents, its acceptance *for* them. Thus subscribed, it was presented to their opening minds, and recommended to their believing acceptation. Herein was a token and pledge, by which God most graciously condescended to ratify and enforce the overture of the covenant with all its treasures. It furnished means and motives, and sweet constraints, whereby the God of salvation prevented, stood ready as it were to arrest the infant mind, to restrain the corruptions of the heart, and preclude the solicitations of the enemy. In the same delightful view we regard baptism. It gives no interest in covenant blessings, as they are connected with salvation: but it confirms a promise, or gracious overture, wherein the blessings of time and eternity are comprehended.

"*2d Son.* This removes a difficulty which I was intending to mention. While contemplating the promise, the blessing of Abraham, and its gracious aspect on the families of the faithful, I felt oppressed by the testimony and the confession of the apostle, (Eph. ii. 3,) 'and were, by nature, children of wrath, even as others.'

"*Father.* The promise, to the families of believers, inviting and delightful as its language is, presents itself only as a kind overture, with a gracious influence. It effects no change in our *state*, but when embraced by faith. It is upon every dwelling of Mount Zion, a cloud wherein the Saviour comes and waits to grant the desire of every believing heart—'to command the blessing, even life for evermore.'

* "The use of baptism at the admission of proselytes having been disputed, I refer the reader to that rich fund of rabbinical information, Ainsworth's Annotations on Gen. xvii. 12, 13. Deut. xxi. 12; in which the fact is supported by good authorities."

"2*d Son.* Then we are all, like the rest of the world, in a state of sin and misery, till, by faith, we close with the most gracious overture of Christ and salvation in the promise. Precious faith! What a blessing it secures!

"3*d Son.* Shall I ask, if the grace of this promise is not most affectionately and fully tendered *to all who hear the gospel?*

"*Father.* Yes, blessed be God, it is; and that with tender and importunate solicitations. Yet more especially, God's covenant is with believers and their seed; and under the sanction of the heaven-appointed seal, its address is more pointed and powerful: it presents itself to the minds of the offspring of believers as a birth-right, a family inheritance. Their names are found in that grant; God claims them for his own. It is calculated to invite the faith, the believing supplication, and the assiduous endeavour of tender *parents:* to encourage the humble hope, and the lisping prayer of the *infant mind;* and to afford restraint in the hour of temptation; or cover with shame a profane Esau who has madly and impiously sold his birth-right.

"My dear children, the testimony we have already discovered in the word of God, declares your privilege, and reveals *my* joy. 'The promise is to you.' God, who seeth in secret, knows what a precious ground of faith it has been to your parents, when your interest, both temporal and eternal, has lain near their hearts. Blessed be God! he is not unmindful of his covenant—'the oath which he swore to a thousand generations.' That promise, with all its immense, eternal treasures, waits your acceptance. It is a goodly heritage. I trust it will be, without one exception, 'the joy and rejoicing of your hearts.'" (p. 34—39.)

To the arguments contained in this extract, in favour of infant baptism, we heartily subscribe; and the spirit of practical piety which it breathes has our decided approbation; but still we know not how to reconcile, upon any principle of legitimate reasoning, such language as, a "*conditional* grant of salvation, on God's part;" and "that promise waits your acceptance," with *unconditional* election. That the pious and intelligent author held that doctrine, will appear from the following quotation:—"The covenant, as it existed from eternity between the Father and the Son, had the salvation of sinners, 'chosen in Christ before the foundation of the world,' for its object. Its *conditions*, arduous indeed, applied only to their adored Representative. And its promises are absolute and sure. It therefore secures salvation to them beyond the possibility of failure." (p. 6.)

We know what Dr. Williams, (whose memory we revere) and several other good men, have said, in order to reconcile these contradictions; but we confess that they leave us still in the decided opinion, that to impose conditions of a *moral* nature upon

those who never personally possessed a *moral* power, can never be reconciled to eternal truth, justice, or equity.

The sentiments of the late learned and eminently pious Founder of Methodism, (who was well acquainted with ancient and modern history,) on the subject of infant baptism, may be learned from the following quotation from his works. (Vol. xiii. p. 406—408.)

"If it be objected, there is no express mention in Scripture of any infants whom the apostles baptized: I would ask, Suppose no mention had been made in *the Acts* of those two women baptized by the apostles, yet might we not fairly conclude, that when so many thousands, so many entire households were baptized, women were not excluded? Especially since it was the known custom of the Jews to baptize them. The same holds of children: nay more strongly, on the account of circumcision. Three thousand were baptized by the apostles in one day, and five thousand in another. And can it be reasonably supposed, that there were no children among such vast numbers? Again, the apostles baptized many families; nay, we hardly read of one master of a family, who was converted and baptized, but his whole family, (as was the custom of the Jews,) were baptized with him. Thus the 'Jailor's household,' 'he and all his:' 'the household of Caius,' of 'Stephanus,' of 'Crispus.' And can we suppose, that in all these households which we read, were without exception baptized, there should not be so much as one child, or infant? But, to go one step further, St. Peter says to the multitude, Acts ii. 38, 'Repent, and be baptized every one of you, for the remission of sins. For the promise is to you and to your children.' Indeed the answer is made directly, to those who asked, 'What must we do?' But it reaches farther than to those who asked the question. And though children could not actually repent, yet they might be baptized. And that they are included, appears, 1. Because the apostle addresses himself to *every one* of them, and in *every one*, children must be contained; 2. They are expressly mentioned, 'The promise is to you and to your children.'

"If to baptize infants has been the general practice of the Christian church in all ages, then this must have been the practice of the apostles, and consequently the mind of Christ. But to baptize infants has been the general practice of the Christian church, in all places and in all ages. Of this we have unexceptionable witnesses. St. Austin, for the Latin church, (who flourished before the year 400,) and Origin for the Greek, (born in the second century) both declaring, not only that the whole church of Christ did baptize infants, but likewise that they received this practice from the apostles themselves. (*August. de Genesi, Lib.* 10. *c.* 23. *Orig. in Rom.* 6.) St. Cyprian is ex-

press for it, and a whole council with him. *(Epis. ad Fidem.)* If need were we might cite likewise Athanasius, Chrysostom, and a cloud of witnesses. Nor is there one instance to be found in all antiquity, of any orthodox Christian, who denied baptism to children when brought to be baptized; nor any one of the fathers, or ancient writers, for the first eight hundred years at least, who held it unlawful. And that it has been the practice of all regular churches ever since is clear and manifest. Not only our own ancestors when first converted to Christianity, not only all the European churches, but the African too, and Asiatic, even those of St. Thomas in the Indies, do and ever did baptize their children. The fact being thus cleared, that infant baptism has been the general practice of the Christian church in all places and in all ages; that it has continued in the church of God for above seventeen hundred years, we may safely conclude it was handed down from the apostles, who best knew the mind of Christ."

Having neither leisure nor inclination for entering formally, or at length, into the baptist controversy, on which our minds are fully made up; it may be sufficient for us to say, that the subject is treated wisely, soberly, and temperately, in Bowden's "Family Conversations;" and that a perusal of his work is well calculated to settle the opinions of those who still hesitate to decide on the subject of infant baptism.

THE WORD OF GOD ILLUSTRATED.

To the Editor.

Some years since, a serious Christian fell into company with one who opposed the Truth, and called in question the authenticity of the Sacred Writings, as being in some places contradictory; and particularly urged those texts in the Proverbs of Solomon, chap. xxvi. 4, 5, demanding a solution, but supposing that none could be adduced. The following very satisfactory reply, appears so much to the purpose, that it is hoped it may not be improper or useless to insert it in the Methodist Magazine: it is therefore submitted to your judgment, by one that constantly reads that valuable Miscellany.

August 14, 1815.

Prov. xxvi. 4, 5—"*Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit.*"

The first thing to be remarked concerning this passage is, that these sentences are quite distinct, and in no wise dependent

the one upon the other; but like the foregoing observations of the wise man, each of them has a complete instructive meaning: viz. "Answer not a fool according to his folly, lest thou also be like unto him." A fool, in the language of Scripture, generally means an ungodly, sinful man, of which description, among many others, the rich man in the gospel is an incontestable proof. His having acquired a vast fortune, and his prudent care for the security of it, shew that he was not a fool in the affairs of the present life, nor consequently esteemed as such in the eyes of the world: but his amazing folly appears in a want of a due concern for his eternal interests; and the appellation he obtains from the mouth of unerring Wisdom on this account, clearly demonstrate the scripture character of a fool. Now, the text commands, "Not to answer a fool according to his folly, lest thou be like unto him." This, I apprehend, prohibits my entering into the same vain, sinful, covetous conversation; as for instance, to continue the allusion to the rich man before named, suppose he had asked my advice in the disposal of those large sums which he had amassed; if I had answered him according to his folly, and said, "Pull down thy barns and build greater, and then lay up all thy store, and take thine ease, eat, drink, and be merry, for you have many years to enjoy it in;" should I not in this case be like unto him? Whereas if I remind such a character, that he is only a steward of these things, that God is the proprietor, and that therefore he ought to improve them all to his glory; whether he will hear, or whether he will forbear, I keep myself pure, and I am not a partaker of his sins; I have delivered mine own soul.

Secondly, "Answer a fool according to his folly, lest he be wise in his own conceit," appears to have reference to the duty of reproof, and to bear the same import with, "Thou shalt not suffer sin upon thy brother, thou shalt in any wise reprove him." If I see any one pursuing the course that leads to sure destruction, or if my neighbour is in any grievous error, which endangers his immortal interests, if I am more enlightened, and do not reprove or admonish him, with more or less rigour or zeal, as the circumstance requires, or as the text expresses it, "according to his folly," he will be wise in his own conceit; that is, he will continue in his fatal mistake, and his blood will be required at my hands; especially, if through fear of offending him, or perhaps losing some temporal gain, I soothe him in his sin and folly. This divine caution may particularly respect ministers of the gospel, parents, and masters, whose duty it is to reprove and correct, according to the circumstances of those over whom they are appointed to watch, as those that must give an account of them to God.

THE WORKS OF GOD DISPLAYED.

(Continued from page 113.)

ON THE GALL-BLADDER.

But to return to our hydraulics.

III. The gall-bladder is a very remarkable contrivance. It is the reservoir of a canal. It does not form the channel itself, *i. e.* the direct communication between the liver and the intestine, which is by another passage, *viz.*—the ductus hepaticus, continued under the name of the ductus communis: but it lies adjacent to this channel, joining it by a duct of its own, the ductus cysticus; by which structure it is enabled, as occasion may require, to add its contents to, and increase, the flow of bile into the duodenum. And the position of the gall-bladder is such as to apply this structure to the best advantage. In its natural situation, it touches the exterior surface of the stomach, and, consequently, is compressed by the distension of that vessel: the effect of which compression is, to force out from the bag, and send into the duodenum, an extraordinary quantity of bile, to meet the extraordinary demand which the repletion of the stomach by food is about to occasion. Cheseldon describes the gall-bladder as seated against the duodenum, and thereby liable to have its fluid pressed out, by the passage of the aliment through that cavity; which, likewise will have the effect of causing it to be received into the intestine, at a right time, and in a due proportion.

There may be other purposes answered by this contrivance; and it is probable, that there are. The contents of the gall-bladder are not exactly of the same kind as what passes from the liver through the direct passage. It is possible, that the gall may be changed, and, for some purpose, meliorated, by keeping.

The entrance of the gall-duct into the duodenum, furnishes another observation. Whenever either smaller tubes are inserted into larger tubes, or tubes into vessels and cavities, such receiving tubes, vessels, or cavities, being subject to muscular constriction, we always find a contrivance to prevent *regurgitation.* In some cases, valves are used; in other cases, amongst which is that now before us, a different expedient is resorted to, which may be thus described:—The gall duct enters the duodenum obliquely: after it has pierced the first coat, it runs near two fingers' breadth *between* the coats, before it opens into the cavity of the intestine. The same contrivance is used in another part, where there is exactly the same occasion for it, *viz.* in the insertion of the ureters in the bladder. These enter the bladder near its neck, running obliquely for the space of an inch between its coats. It is, in both cases, sufficiently evident, that this structure has a necessary mechanical tendency to resist regurgitation; for

whatever force acts in such a direction as to urge the fluid back into the orifices of the tubes, must, at the same time, stretch the coats of the vessels, and thereby compress that part of the tube which is included between them.

IV. Amongst the *vessels* of the human body, the pipe which conveys the saliva from the place where it is made, to the place where it is wanted, deserves to be reckoned amongst the most intelligible pieces of mechanism with which we are acquainted. The saliva, we all know, is used in the mouth; but much of it is produced on the outside of the cheek, by the parotid gland, which lies between the ear and the angle of the lower jaw. In order to carry the secreted juice to its destination, there is laid from the gland on the outside, a pipe, about the thickness of a wheat straw, and about three fingers' breadth in length; which, after riding over the masseter muscle, bores for itself a hole through the middle of the cheek; enters by that hole, which is a complete perforation of the buccinator muscle, into the mouth; and there discharges its fluid very copiously.

V. Another exquisite structure, differing indeed from the four preceding instances, in that it does not relate to the conveyance of fluids, but still belonging, like these, to the class of pipes or conduits of the body, is seen in the larynx. We all know that there go down the throat two pipes, one leading to the stomach, the other to the lungs; the one being the passage for the food, the other for the breath and voice: we know also that both these passages open into the bottom of the mouth; the gullet, necessarily for the conveyance of food; and the wind-pipe, for speech and the modulation of sound not much less so: therefore the difficulty was, the passages being so contiguous, to prevent the food, especially the liquids, which we swallow into the stomach, from entering the wind-pipe, i.e. the road to the lungs; the consequence of which error, when it does happen, is perceived by the convulsive throes that are instantly produced. This business, which is very nice, is managed in this manner: The gullet, (the passage for food,) opens into the mouth like the cone or upper part of a funnel, the capacity of which forms indeed the bottom of the mouth. Into the side of this funnel, at the part which lies the lowest, enters the wind pipe, by a chink or slit, with a lid or flap, like a little tongue accurately fitted to the orifice. The solids or liquids which we swallow, pass over this lid or flap, as they descend by the funnel into the gullet. Both the weight of the food, and the action of the muscles concerned in swallowing, contribute to keep the lid close down upon the aperture, whilst any thing is passing; whereas, by reason of its natural cartilaginous spring, it raises itself a little, as soon as the food is passed, thereby allowing a free inlet and outlet for the respiration of air by the lungs. Such is its structure: and we may here mark the

almost complete success of the expedient, viz. how seldom it fails of its purpose, compared with the number of instances in which it fulfils it. Reflect how frequently we swallow, how constantly we breathe. In a city-feast, for example, what deglutition, what anhelation! Yet does this little cartilage, the epiglottis, so effectually interpose its office, that whilst morsel after morsel, draught after draught, are coursing one another over it, an accident of a crumb or a drop slipping into this passage, (which nevertheless must be opened for the breath every second of time,) excites in the whole company, not only alarm by its danger, but surprise by its novelty. Not two guests are choked in a century.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Mr. Editor,

The objectors against Methodism, in endeavouring to attach enthusiasm to the character of Mr. Wesley, have frequently adduced those interpositions of Providence, to which he occasionally refers in his journals. Those interpositions were not considered by *him* as miraculous; but his enemies have chosen to consider them in that light; and virulent have been their consequent attacks. The following remarks are extracted from Seed's sermon on "The Nature, Possibility, and Truth of a particular Providence." They appear to me to be well calculated, to obviate the objections of persons, who, through a fear of enthusiasm, do not hesitate to call in question, or even to deny, the most manifest interpositions of Divine Providence. The facts stated by Mr. Wesley, no more substantiate the charges brought against him, than the theory defended by Seed in the following observations, renders him liable to the same charges.—Whilst the extract will serve as an intrenchment, behind which Mr. Wesley stands secure; by elucidating the glorious subject of Divine Providence, it may be instrumental in strengthening the faith of the Christian in that Being, whose name is a strong tower, into which the righteous runneth, and is safe.

Brighton, December 5, 1815. George Cubit.

"We must distinguish between the grand and fundamental laws of nature, and those of an inferior and subordinate kind. The economy of nature may be in a great measure unalterable, as to the grand and fundamental laws, by which the universe is steered: such are those respecting the revolution of the heavenly bodies, the succession of day and night, and the round of the seasons. But there are subordinate and inferior laws, which

God may alter without any visible alteration; and to recede from them, under proper limitations, occasionally, *at the instance of particular persons*, may be of no detriment to the universe, and yet of great importance to them. Such are the laws relating to the course of infectious and pestilential vapours, the state of the atmosphere, &c. Nay, with whatever decisive airs men may talk of God's government by general laws, yet, as to some of these points, several matters of fact are not to be accounted for on that scheme. Thus, for instance, according to general laws, the greater quantity of rain has fallen, the greater quantity should still continue to fall; because the more water rests on the ground, and swells the rivers, the greater quantity of vapours must be attracted by the sun, and descend again in showers: and yet this is contrary to experience. On the contrary, the longer any drought has continued, the longer, without the interposition of Providence, it should still continue; because the ground being parched, and the rivers either dried up, or much sunk; the number of vapours which are exhaled from thence, must be very inconsiderable. All pretended solutions of this appearance do but shift off the difficulty one remove, without fully obviating it; except we call in the Divine Providence, which giveth the former and the latter rain to our aid. God undoubtedly can abate or quicken the force of wind, storms, and lightening; can retard and weaken, or increase and accelerate their influence, without reversing the settled course of nature in a manner perceptible to us; so as to bring about what he sees fit, and prevent what he does not think so. We, ourselves, very often, within the limited sphere of our activity, stop or hasten the motion of bodies, or change their direction. And shall we deny the exertion of that power to the Great Creator, which the meanest of his creatures is invested with? May he not clog or quicken the wheels, and direct the springs of natural causes, so that wind and storm may fulfil his word?

"But, supposing he seldom or never swerves from his stated method of acting, yet the particular occurrences of each man's life may be directed by a power delegated to angels, and that too, consistently with the established course of nature. This supposition is confirmed by several texts of Scripture. The Psalmist expressly says, 'The angel of the Lord encampeth about them that fear him, and delivereth them.'"

To these judicious remarks, may it not be added, that if this be the character of God, that he heareth prayer; then to Him ought all flesh to come, and make known to Him their wants, by prayer and supplication with thanksgiving. Always remembering, that in prayer we approach a Being, who is able to do exceeding abundantly above all that we ask or think; and that, therefore, we should ask in faith, nothing doubting.

To the Editor.

As the relation of the following simple story has afforded encouragement to several persons under the iron hand of adversity, it may not perhaps be considered ineligible for the Methodist Magazine.

Southampton, Your's, respectfully,
Jan. 1, 1816. Bienvoleur.

"*The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him,*"—Nahum i. 7.

About 25 years ago, being one day in conversation with a dear servant of God, on the propriety of trusting in Divine Providence, he related to me the following account of a poor man who lived in London. He had no other means of supporting his wife and a son, than the charity of a few of those benevolent persons, who are moved by witnessing the distresses of their fellow-creatures, to alleviate their miseries; and whose endeavour it is, with truly Christian philanthropy, to exemplify, as a duty, the assertion of the Apostle James, "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

It was the constant practice of this poor man, when any thing was given him, to acknowledge the hand of Providence, before he thanked his benefactor; and by this means, he acquired the name of "Old Providence." When sometimes his wife told him they were in want of some articles in the house, his reply was, "Providence will provide:" if this apparent indifference provoked her, he would say, "My dear, were we ever deserted by Providence?"

One day they had no bread, and he had been at the house of several friends to procure some, but in vain; it appeared as if the heart of every one was shut against him: but his unshaken confidence did not forsake him: he was returning home, and happened to pass by some boys at play; as soon as they saw him, one said to another, "Let us buy a loaf and give it to the old man, and he will say it is from Providence."

A similar circumstance occurred, at another time, when his wife had expressed a wish for a piece of fresh meat. Some boys who were near a butcher's shop, seeing him at a little distance, agreed among themselves to buy him a leg of mutton: they immediately went into the shop, and told the butcher to weigh one, for Old Providence was coming: on their presenting him with it, and hearing him in his usual manner acknowledge the goodness of God, they gave a shout and left him. The butcher, who was a religious character, hearing the old man's language, called him in, inquired of him who he was, and how he lived; and being

satisfied with his answers, he told him that whenever he wanted a piece of meat, he should be welcome to it.

One day, a gentleman who had been very kind to him, hearing he was at the door, ordered his servant to call him in: on his being introduced, he said to him, "Did not you once tell me you had a son, old man?" He replied, "Yes, Sir." "Of what age is he?" "About 17, Sir." "What do you mean to do with him?" "I mean to make a parson of him, Sir." "A parson! how will you, who are so poor, be able to do that?" "Providence will provide, Sir." "I have no patience with your 'Providence,' said the gentleman, bring your son to me." "Sir, I cannot, for he is so badly clothed, that he is not fit to appear in public." The gentleman pulled out his purse, and gave him five guineas, desiring him to get his son some clothes, and then to bring him to him, which he accordingly did. When the young man was introduced to the gentleman, he was asked if he knew that in order to become a clergyman he must be acquainted with the Greek and Latin languages; he replied in the affirmative, that his father had informed him so, and that he had been for some time applying himself to the study of them under the tuition of his father. The gentleman, in astonishment, turned to the old man, and asked who he was—adding that he had many times suspected that he was not altogether what he appeared to be. The gentleman, being a man of learning, examined the youth, and finding him well versed in the classics, and possessed of superior talents, he gave the father fifty guineas, desiring that he would procure for his son such other articles as he wanted; and this done, he furnished him with a letter of recommendation to one of the heads of Christ College, whither he sent him. While he continued there, he applied closely to his studies, acquired the knowledge of those branches in which he had been deficient, and in process of time became a minister of the gospel.

The gentleman, not contented with thus providing for the son, employed his attorney in endeavouring to recover the old man's lost property; and eventually succeeded: so that he experienced in his latter days the truth of his maxim, "To trust in Providence for both spiritual and temporal blessings, is the surest way of being happy here and hereafter."

"Though troubles assail, and dangers affright,
Tho' friends should all fail, and foes all unite;
Yet one thing secures us, whatever betide,
The promise assures us, 'The Lord will provide.'

"The birds without barn, or storehouse are fed,
From them let us learn, to trust for our bread;
His saints, what is fitting, shall ne'er be denied,
So long as 'tis written, 'The Lord *will provide*.'"

AN ANECDOTE RELATED BY THE REV. MR. SWARTZ, A DANISH MISSIONARY.

To the Editor of the Methodist Magazine.

SIR,

SHOULD you approve of the following Anecdote, taken from the Christian Repository, its insertion in your Miscellany, will oblige, Your's, &c.

JOHN BASSETT.

"A certain man on the Malabar coast, had inquired of various devotees and priests how he might make atonement for his sins, and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was directed to place his naked feet, and to walk, if I mistake not, 250 coss, that is, about 480 miles. If, through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the gospel was sometimes preached, one of the Missionaries came and preached in his hearing from these words, 'The blood of Jesus Christ cleanseth us from all sin.' While he was preaching, the man rose up, threw off his torturing sandals, and cried aloud, 'This is what I want,' and he became a lively witness that the blood of Jesus Christ does cleanse from all sin indeed."

THE GRACE OF GOD MANIFESTED.

A MEMOIR OF THE LIFE, &c. OF MR. ABRAHAM BRAMES, *late of Brompton, in Kent;*

INCLUDING A SKETCH OF THE EARLY HISTORY OF METHODISM IN WHAT IS NOW TERMED THE ROCHESTER CIRCUIT.

"*The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity,*"—Malachi ii. 6.

THE ancestors of Mr. Brames fled from Flanders to this country on account of religion: they had been opulent merchants; but through adverse providences were reduced in circumstances.

Mr. ABRAHAM BRAMES was born on the 23d of March, 1742, in the parish of St. Mary, Northgate, in the city of Canterbury. The Methodists visited this city about 1748 or 1749. He attended on their ministry in his childhood, with his mother, and felt convictions under the preaching of the word. He mentioned

particularly the names of Messrs. Wesley, Whitefield, Meriton, and Nelson, as preachers whom he then heard. He possessed a tender spirit in his childhood, and was dutiful to his parents, as, he says, he was never corrected by his father, and that a look or a word of reproof from his mother, would pierce him to the heart. In the year 1757, he came to Chatham, and was apprenticed to his brother Daniel, a shipwright in his Majesty's Dock-yard, at Chatham. During the period of his apprenticeship, the struggles between the corruptions of his nature on one hand, and the checks of his conscience and the just restraints imposed on him by his brother, on the other, made him very unhappy. He writes, "My brother kept a strict hand over me, so that I dared not run about, nor break the Sabbath. I was obliged to go to church or meeting: my old nature groaned under the bondage, particularly while others enjoyed their pleasures on the Lord's-day. Although my labour in the Dock-yard was great, it was not to be compared with the labour of my conscience. Neither my master, nor this monitor within, would suffer me to do as others did; so that I have, for years together, wished that I had been an irrational creature, but particularly a bird. I thought if hell had been only for a thousand years, I could have endured it." O how painful is this struggle, till we know the liberty that grace gives!

About the year 1758 or 1759, as he was returning with an acquaintance from drinking tea at a village at a little distance from Chatham, he saw a large number of people assembled on Chatham lines, and a person preaching to them. This person's name was Derby: he was a drummer in Lord Lawden's regiment, which was in camp at this place. He stopped to hear this preacher, and was pleased with him.

At this time Methodism was in the vicinity of Brompton, Chatham, and Rochester, in its most feeble and most humble beginnings. Mr. Wesley states in his Journal, (Vol. 3d, 8vo. edition) Monday, Oct. 22, 1753, that he preached at Brompton, near Chatham, to a serious congregation, and again at five in the morning the next day. Friday, the 26th, on his return from Canterbury, he preached there again. These services were performed at the house of a Mr. Millen, belonging to the Dock-yard. In this house, Mr. Brames states that he was informed that not only Mr. John Wesley, but Mr. Charles also, and several of the old preachers had ministered the word of life. Mr. Millen himself read and preached occasionally to the small company that met in his house in High-street, Brompton. In this house also, Mr. Derby preached, while the regiment lay in camp; and it was well filled. But upon the death of Mr. Millen, which happened about the year 1760 or 1761, the preaching was discontinued in this house, though it was afterwards again

commenced. How small the beginnings of a society which at present consists of upwards of 1100 members! Let us not despise the day of small things, for God does not.

It appears that after his hearing Mr. Derby preach, Mr. Brames sometimes attended the preaching in Brompton with his brother Daniel, but without experiencing any saving effects, or being delivered from captivity to sin. The warnings and remonstrances of his conscience still harassed him, but these were quieted about the beginning of the year 1764, by the opiates of infidelity. In the Spring of this year, a public character in the religious world had dishonoured his profession, by acting inconsistently. Mr. Brames fell into an unprofitable train of reasoning on the subject, and another person with whom he conversed about the circumstance, said to him, "Mr. Brames, is it not priestcraft?" with something else of the same nature. The insinuation was received with pleasure. His conscience then ceased reproving him, and he could yield to folly without remorse.

On the 29th of May (it is believed) in the same year, he writes that himself and two or three more were at the town of Malling, in one of the greatest thunder storms he ever saw. During the storm, he and his companions drank and sang, remarking that the thunder was a fine bass; so that the people of the house reproved them. Before this, he had been terrified at thunder. What a mercy, he adds, in relating this circumstance, that the lightning did not scorch us, or a thunder-bolt strike us dead. How stupid and insensible is the mind, when by sin we have vexed and grieved the Holy Spirit of God, and stupified conscience! How flimsy a plea or objection can weaken the force of religion, when we wish to be delivered from its restraints!

Some time after this, his mind was roused again. God, in mercy, did not leave him in his sins. He again went to the room in the evenings to hear a person read or exhort; but on the 22d of September, the Anniversary of the King's Coronation, he and three more went over the river to Hoo, on a party of pleasure, as it was called; and while they were singing some moral songs, (as he terms them,) God, by his Spirit, smote him. It was to him like Belshazzar's feast; he prayed to God, and vowed that if he would bring him out of that house, he would never again be in company where songs were sung. Oh! says he, that I had kept all my vows for these 47 years, as I have kept this. He was now in earnest about the salvation of his soul, and thought of joining Mr. Whitefield's society, as it was then called, but some things happened in his family which prevented his doing so; and he did not attempt it afterwards. He continued, however, a hearer in Mr. Whitefield's meeting at Chatham. He imbibed the doctrine of Election, but could not

believe that of Reprobation. He thought that God had brought him from hearing Mr. Wesley's preachers at Canterbury, to hear the pure doctrine (in his ideas at that time) of unconditional election, at Chatham: he had so often heard that the doctrine of salvation's being conditional* was a damnable doctrine, that he could not shake off this idea of it until Mr. Fletcher's Checks were published. He had been brought to believe that Mr. Wesley was a Jesuit. His mind again grew cold and indifferent. He had lost his convictions, though his conduct was moral.

It appears that the preaching had been removed from Brompton to Chatham Barracks, some time in the year 1767, or early in 1768, as we find Mr. Wesley preaching there on Monday, Nov. 28th, in the latter year. It was continued in this place, by the providence of God, till the chapel was nearly ready for public worship, when the congregation was turned out by the order of the Commandant. Let God be praised, who provides for his people according to their wants, and when one door is shut up, opens another. Mr. Brames attended on the Methodist preaching in this place, and heard, as he says, Mr. Charles Perronet, Mr. M'Nabb, Mr. Duncan Wright, and several others. Mr. Jaco had come from London, and had formed a society there, which in general consisted of strange characters. The class, however, still met, and the preachers slept in Brompton.

When Messrs. Hawson and Janes came into the Kent circuit, as it was then called, after the Conference in 1768, he constantly attended on their ministry. To the preaching of the latter he was very much attached. Previously to this time, the congregations were so small, that they would not fill the seats round the wall of the barrack room; but when Messrs. Hawson and Janes came into the circuit, the room would not contain the people, though standing. Mr. Brames remarks, that he believes there were more persons convinced there that year, than there have been in the same space of time since.

His mind was inclined about this time to join the Society; but he did not like the doctrines of the possibility and necessity of being, in this life, cleansed from all filthiness of flesh and spirit,

* The meaning of this phrase is, that Repentance and Faith must precede pardon and receiving the spirit of adoption; that though repentance and faith are the *gifts* of God, yet they are the *acts* of men, and that they are not the gifts of God in the same sense in which justification and being sealed by the Spirit, are so: that God commands man to perform the former under his drawing influence, and that he bestows the latter, viz. pardon, and the spirit of holiness, when men perform the former. The same observation may be made respecting perseverance in holiness, and the final enjoyment of heaven: the former, though performed by the ability which God gives, yet is the act of man, and may be discontinued, and never again commenced, through man's unfaithfulness; but the latter, heaven, is the gift of God to all who by patient continuance in well doing, seek for glory, honour, and immortality.

J. H.

and of perfecting holiness in the fear of God, nor the doctrine of conditional salvation. A judicious Calvinist, whom he consulted upon the subject, replied, "You will always find difficulties in every society." The particular circumstance, however, which determined his mind to unite himself to the Methodists was the following: Mr. Janes had been sick, and expected to die; this occasioned much grief to Mr. Brames. Upon his recovery, he wished to meet the society. This was on Friday, Oct. 21, 1768. Mr. Brames heard that there was to be a meeting of the society that evening, and inquired of his brother Peter the cause of this meeting, who seemed unwilling to inform him. Mr. Brames asked him if they wanted help, meaning pecuniary aid: Peter replied, that he thought they could not stand. Immediately, as though he had heard a voice, an impression was powerfully made upon his mind, to this effect, "If this cause fail, and you do not lend it your aid, you will fall back into your lukewarm state, and your damnation will be just." He said to his brother, "Peter, I have a great mind to join the society;" he replied, "Do; I wish you would, but I was afraid to ask you." He went that evening to Brompton with his brother, and met Mr. Janes, with the "miserable society," as he terms it, and received a ticket, the first time that tickets were given to the society at this place. The same evening, the greater part of the society was dismissed, and there only remained six men, whose names were, Richard Outen, Leader; Peter Brames; William Bawles; John Lee, (still living;) John Baxter, (late a Missionary in the West-Indies;) and Abraham Brames; and a few women.

He was much distressed when he first saw of whom the society consisted, and used always to compare it to David's company, 1 Samuel xxii. 2. He comforted himself, however, with the thought, that when the preachers, to whom he was much attached, were gone to Conference, he would withdraw himself from them. But about the beginning of 1769, there was an addition to the society, of about twenty men, besides women; and he and Mr. Lee were chosen stewards.

At this time they were only visited by the travelling preachers once a fortnight, who remained with them from Saturday evening till Monday morning; but a Mr. Outen, a local preacher, preached at other times. He, however, did not continue with them long after this period, but removed to London. This was a heavy stroke to the little society, all the members of which were unexperienced. But the Lord, when he removes one instrument from his church, usually raises up another. Mr. Brames and Mr. Lee were chosen to officiate, by reading sermons, &c. when the travelling preachers were not present. This was a heavy trial to Mr. Brames. He had never exercised in prayer publicly, or given out a hymn, except once at Sheer-

ness, being forced to it; and his diffidence was so great, that he would decline stopping any where to tea, where there was not another man present to ask a blessing. When the Thursday came on which he was to officiate, the distress of his mind was so great, that he eat no food all day, and only took a draught of water. When he went to the Barrack-room where the people were assembled, he trembled and turned pale; God helped him, however, with a faultering tongue to give out, "Let every tongue thy goodness speak," &c. and enabled him to get through the work. He continued reading sermons and other pious works, in public, till the latter end of the year 1771. By this time he had read through Mr. Wesley's 4 vols. of sermons, and all his others which were in print, that he could procure, besides those of some other divines.

On Dec. 23, 1771, by the desire and persuasion of Mr. Duncan, one of the travelling preachers, he made his first attempt to speak from a text. This was James i. 20, 21, 22. He writes thus upon the occasion: "I think the Lord blessed me. May I never speak to have myself glorified. O God, drive down pride." From this year, to the beginning of the year 1812, he continued to act as a local preacher, with acceptance and usefulness. In the course of this long period, he performed the work of the ministry with diligence and zeal, sometimes with great bodily fatigue, walking considerable distances, for the purpose of ministering the word of life. He remarks, in a memorandum, respecting his itinerant labour: "Walked from 1772 to April, 1810, 4622 miles to preach the gospel. What I have rode I have not counted. What good have I done? I am but an unprofitable servant. I have no good word or work to depend on, but I rely on Christ my Redeemer."

He was mean in his own estimation, and God owned the word of his grace ministered by him, and gave him several seals to his ministry. He was enabled to state the truths of the gospel with plainness and much faithfulness, and was particularly zealous in inculcating the necessity of not making void the law through faith, and of being zealous of good works. The few memoranda that Mr. B. has left respecting his spiritual state and experience, chiefly from 1771 to 1773 or 1774, discover a mind hungering and thirsting after righteousness, and full conformity to the will of God. Having very low ideas of himself, and being deeply sensible of his own unworthiness, we always discover him taking refuge in the atoning sacrifice of our Lord Jesus Christ, for justification, and pleading with God the efficacy of the Redeemer's blood for entire sanctification; frequently hesitating, in that period, whether the Lord had called him to preach his gospel, yet afraid of not occupying his talent. It is evident that he only desired to know the will of the Lord, that

he might practise it. He faithfully discharged the duties of a society steward, from before the time when the old Methodist chapel in Rochester was built, (in the year 1770,) till September, in the year 1788, when, on account of his removal to Brompton, and a chapel being built there, he closed the accounts. The opinion of Mr. Wesley respecting his faithfulness in that capacity, may be discovered from a letter of his, which is now before me, bearing date, Dec. 12, 1779.

"*My dear Brother,*

"In the late Conference, it was agreed, that one Steward (at least) in every society should be changed. And when I lately heard it was not yet done, I wrote to every Assistant upon that head. I heard no objection to *you*. And in *your* case there is something peculiar, because of the debt lying on the house. Do all the good you can, work your work betimes, and in due time *He* will give you a full reward.

"I am, with kind love to your wife,

"Dear Abraham, your affectionate brother,

"J. Wesley."

He was employed as a leader of a class from nearly the commencement of his Christian course, to the time of his death. For the faithful and judicious discharge of the duties attached to this important office, in the Methodist Connexion, he was eminently qualified by the Great Shepherd. He knew how to speak a word in season to him that was weary. He seriously, yet tenderly, examined into the spiritual states of those committed to his care, and taught, convinced, corrected, reproved, and built them up in holiest love. O that all of us who are left behind, may partake truly of the Spirit by which he was animated.

Though he gradually declined in strength, yet his removal from earth was rather sudden and unexpected. About three weeks before this event, he complained of a pain between his breasts; but, out of love to his afflicted partner and those about him, he concealed it as much as possible, knowing that the thoughts of a separation were more painful than they could well bear. But the day before he died, his pain was extreme. A friend coming in, said, "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth;" he replied, "Yes, O the chastening rod! but I have not one stroke too many." He said he had no fear of death, nor felt any desire either to live or die, but was perfectly resigned to the will of God. A friend saying to him, "Sir, you will soon rest from your labours, and your works will follow you;" he answered, "Yes; but I have no works to go before me, and but very few to follow me." This answer shews the humility of his soul. Observing that some present grieved, he said, "If ye loved me, ye would rejoice, be-

cause I go to the Father." One observing the loss they should sustain, if it pleased God to call him away, his dying advice was, "Look to God, he will be your Father and your friend." During the night, he said but little, his pain was so great, but his heart appeared to be lifted up to God in silent prayer. He was sensible to the last. His death was sudden and unexpected, but all was calm and peace. His happy purified spirit took its flight to the regions of glory, without his friends having any notice of the nearness of the solemn event, which took place about six o'clock in the morning of Saturday, February 22, 1812. He had nearly completed the seventieth year of his age.

In taking a survey of what Mr. Brames was, by the grace of God, we may observe in him, deep Christian experience, uniformity, and unblamableness in his Christian walk, exemplariness in his domestic and social relations, compassion for the distressed, steady friendship, renunciation of the world, and zeal for the glory of God, and his interest in the world. He was naturally warm and irritable; but this temper was much subdued by the grace of God; and he always lamented this propensity, and was deeply humbled for it before God.

In his Christian experience he was deep. A paper found, after his death, written a few weeks before, contains these expressions, "Lord, help me to plead thy promises, made to thine ancient Israel, and continued to the believing Christian, through the blood and righteousness of the Saviour Jesus Christ, the dear Redeemer of the children of men." He then notes down many passages out of the Old and New Testament, and adds, "Lord, help me to give up myself to thee, so that there may be no desire nor affection to separate between my soul and Thee. O my God and Redeemer! thou hast graciously invited me to come to Thee; Lord, help me to come unto Thee, for thou didst redeem the world, by shedding thy precious blood; for this I plead with Thee, as one of thy ransomed ones; O let me feel the efficacy of thy precious ransom! May I, in confidence of thy invitation and promises, lay hold on the hope set before me; and may that hope be as an anchor of the soul, holding fast on Thee, O my Redeemer. Thou camest into the world to save sinners; a full salvation in time and eternity is my humble suit. Lord Jesus, grant it! Help me to perfert holiness in the fear and love of thyself, O thou Redeemer of men. Increase my faith and confidence in Thee; fill my soul with Divine love to Thee, who didst die for me, that I may glorify and praise Thee by a holy life, and praise Thee in death." A soul with such breathings must have dwelt much in God.

His Christian walk and character were unblamable: he never gave occasion by his conduct to the adversary to speak reproachfully. He was much respected for the exemplariness of his con-

duct in the department of civil life which he filled. In his domestic relations, he was the most tender and affectionate of husbands, the kindest and most considerate of masters. His afflicted partner has long lamented her loss. To her he was indeed a most kind friend. In all her afflictions he felt deeply, and endeavoured to soothe them, to the utmost of his power. The young woman who lived with him for ten years, previously to his death, rather as a companion than a servant, bears this testimony respecting him—"By his death, I lost one of the best of masters. Indeed, his kindness to me was that of a father. During the ten years that a kind Providence continued me under his care, I always received from him proofs of a fatherly care, both with respect to my spiritual and temporal welfare."

He was compassionate and ready to help any one that was in distress, as far as he was able. One friend bears this testimony of him; "I have been a witness of his liberality, and many times his almoner. I do not recollect ever mentioning one case of distress to him, without finding his heart open to pray for the persons in distress, and his hand open to relieve their necessities. Often have I known him carry a plate of food to a poor person, before he partook of any himself." He felt much for that respectable class of men, the superannuated preachers, who have exhausted their health and strength in the cause of God, and many of whom, it is feared, find it difficult in old age and weakness, to obtain those comforts, which they so much need, and which are so justly their due. He has, by his will, left 140*l.* to be paid to the preachers' fund, on the death of his wife. Reader, if thou hast ability, and hast not more urgent claims, *Go, and do likewise.*

His friendship was steady and firm towards the objects of it. In him was no duplicity. If he did not approve of any thing he saw, he would freely speak his mind. His conduct was honest and upright in the highest degree. His invariable rule was to do to others, as he wished that they should do to him. The high opinion entertained by Mr. Wesley, respecting his judgment and integrity appears from a letter which now lies before me, in which are these words: "Tell the travelling preachers whatever you think or fear concerning them, if you love either them, or your affectionate brother, J. Wesley."

It appears, that, from principle, he renounced the world, and was content with his situation. When once, on a very trying occasion, an opportunity of bettering his outward circumstances presented itself, he weighed the matter, but thinking that the proposed change might render him less useful in the cause of God, he gave up the proposed plan, and abode in his calling. The passages of Scripture which were particularly useful in settling his mind were, 1 Tim. vi. 6—12.

In recording his zeal for the cause of God, and his aims at usefulness, we must not forget to mention that he was a principal instrument in procuring the erection of the first Methodist Chapel, in the city of Rochester. In endeavouring to raft in the timber for the building of this chapel, at 12 o'clock at night, he had nearly lost his life.*

He continued a steward of this chapel till the year 1788. He afterwards, with two other friends, Messrs. Lee and Hider, built the chapel at Brompton, which was opened by Mr. Wesley, in the year 1788. The former chapel being too small, a new and larger one was built near it, and opened in the year 1810, by Mr. Benson; and Brompton chapel being also too small, was considerably enlarged in the same year. Thus did the Lord give his servant to see, in his life-time, the prosperity of the work in which he had been a faithful steward for so long a period. Who can tell what the Lord may do by him, if he is faithful to the grace received. How many will probably appear in the day of judgment, who will praise God for ever, for raising up Abraham Brames, as an instrument for the promotion of his cause.

Such, by the grace of God, was Abraham Brames, and such, as far as it respects faithfulness and devotedness to God, by the same grace, we may be. In him, finally, were exemplified, the motto of this memoir, which was the text of his funeral sermon, preached by Mr. Robert Johnson, and which is engraven on his tomb-stone; Malachi ii. 6, "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many from iniquity." May we be followers of him, as he was also of Christ!

In recording the memoirs of departed excellence, should we ever forget to trace the river to its source? the stream to the fountain? Surely not, I remember an observation once made to me, after a sermon which displayed much ability, by one who had been a hearer of it, as well as myself. "How able a preacher! and how great that Being who could make such a preacher!" So may we say, how good and gracious that Being who raised up for the good of his church so faithful and useful an instrument, as this man of God, whose excellence we have endeavoured, as far as the Lord has enabled, to point out. Few, I trust, who knew him, will think his excellence over-rated; and may all who knew him, give the praise of the good that was in him to Him, from whom every good and perfect gift proceedeth. He prepares his instruments for accomplishing his purposes, whether in a wider or more confined sphere of action. "For of Him, and through Him, and to Him are all things. To Him be glory in the church, by Christ Jesus, through all ages. *Amen.*

* This was not the only remarkable providential appearance in his favour. Two other circumstances, in which he was apparently within an hair's breadth of losing his life, strikingly exemplified in him this scriptural truth, that, "The hairs of God's people are all numbered."

MEMOIR OF MARY GILBERT.

To the Editor of the Methodist Magazine.

RESPECTED SIR,

I received the substance of the following account from the husband of the deceased. Should it meet your views, its speedy insertion will greatly oblige many of your subscribers, and *Bingley.* Your's, respectfully,

W. L.

MARY GILBERT was born near Leighton Buzzard, Bedfordshire, of respectable parents, by whom she was instructed in the duties of morality, and trained up to habits of industry and economy. But, like the bulk of mankind, she spent her *choice* days in pursuing the vanities of the world, to the neglect of her chief good, the salvation of her soul. However, she received a gracious visitation from the Divine Spirit, when about the age of thirteen. She was induced to attend the prayer-meetings, carried on by the Methodists, who, at that time, were held in contempt, by the generality of their neighbours. Her attendance was not in vain. She was convinced of sin, and, for a time, was truly desirous to flee from the wrath to come. This probably would have been the happy period of her espousals to Christ, could she have unbosomed her mind to some experienced friend, who would have been able to instruct her in the things of God. Such an invaluable treasure she did not possess.

Being naturally volatile, and possessing a great flow of spirits, the trifling company of youth was more coveted by her, than the serious society of the aged. Accordingly, she solicited her mother, (her father was now dead,) to permit her to take her work, and spend the time allotted for labour, in company with some young persons, who were thoughtless and gay. Her mother consented, though reluctantly. This proved, as might be expected, injurious to the infant work of grace in her soul. Every thing that had the appearance of religion was derided by her thoughtless companions; and she had not acquired sufficient strength to withstand the force of their ridicule, but was easily moved from her serious intentions and resolutions. Soon she was prevailed upon to neglect the means of grace, and to renounce her religious vows. The delusive and fascinating things of the present world again absorbed the whole of her attention. Thus the Spirit of God was resisted in its gracious operations, and the good impressions which had been made upon her mind vanished like the morning dew. Instances of this kind, though distressing, are numerous. We have observed many enquiring their way to Zion, and desirous of walking in the testimonies of the Lord, led astray by the deceiver of the brethren; many of whose wander-

ings, it is to be feared, have terminated in the bottomless abyss. We have reason to believe, that, at least, a considerable part of these, by the assistance of gentle restraint, seasonable counsel, and pious example, would ultimately have acquired the object of their pursuit. Youth, possessing not the advantage of religious instruction and discipline, is generally swayed by bad example, and follows that conduct which is most congenial to fallen nature. It is needful, therefore, that parents and guardians of youth, should prevent, as much as possible, those committed to their charge, from forming improper connexions, and from associating with persons of dissolute conversation, and immoral conduct.

When about the age of eighteen, her mother being afflicted with a lingering consumption, which terminated in death, her attendance was required at home. It may not be improper, before we proceed further, briefly to introduce the character and death of her much loved mother. She was a member of the Established Church, and a lover of its doctrines and discipline. She was regular and moral in her conduct, sweet and amiable in her disposition, benevolent to others, and liberal according to the ability which she possessed. In short, she was all a person could be without the experience of vital godliness. She was humane and just, only waiting for the way of God to be taught her more perfectly. During her affliction, she was visited by some of our friends from Leighton, who diligently practise that labour of love, and exemplify in their conduct, the religion of Christ, which is so beautifully delineated by the apostle, James i. 27. Their visits on this, as well as on many similar occasions, were made eminently useful. Conviction in her triumphed over prejudice, bigotry, and self-righteousness; and she became an humble suppliant at the footstool of Divine mercy. She proved the Lord able to save, and faithful to his promises; and died in the full triumph of faith. Such instances as this, should encourage ministers and others to attend more to this instructive duty. But to return:—

This afflictive Providence was sanctified to our departed sister. A serious concern for her soul was again excited. She began to attend the Methodist Chapel generally on the Sabbath, and frequently on the week-day. But it was not until the year following the death of her mother, that she was brought out of darkness into light, and translated into the kingdom of God's dear Son. She was first convinced of the evil of violating the Lord's-day. This she immediately renounced, and every thing else, which appeared to her sinful, and sought the Lord with that humility, perseverance, and faith, which always prove successful. Soon she found the pearl of great price, and felt that love, and peace, and joy, which flow from a lively faith in Christ. The world now appeared in its proper light, divested of its false

charms, and its delusive appearances. Having pursued its pleasures, and felt that mortification which is the result of disappointment, the possession of happiness which had hitherto eluded her search, became sweet indeed. Her present enjoyments, and future prospects, filled her with joy which is unspeakable, and, in an extacy of praise, she exclaimed,

> "What hath Jesus bought for me!
> Rivers of life Divine I see,
> Before my ravish'd eyes,
> And trees of paradise."

And the blessing which she now received, I have every reason to believe she retained, till mortality was swallowed up of life.

It now became her constant care, to evidence that religion in her life, which she enjoyed in her soul. And, by the regularity of her conduct, it was obvious to all around, that she was a subject of a real change. She held the word of God in high estimation, and regularly resorted to the means of grace. The Word read and preached profited, because it was mixed with faith. She rejoiced at the arrival of the appointed hour, for the public worship of God; and could say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." Such was her vehement thirst for spiritual ordinances, that when nature was nearly exhausted, and the vital spark almost extinct, (only three weeks before her dissolution,) she rode to the love-feast at Leighton, once more to behold the beauty of the Lord, and to enquire in his temple. This being, as she expected, the last time she should worship with his people in his earthly courts, to her it was made a solemn and refreshing season. She looked upon that harmonious meeting of kindred souls, as bearing an affecting resemblance to the church of the first-born in heaven. Her conduct, in this respect, bears a striking contrast to that of those who are studious to find reasons to excuse their attendance on the worship of God.—She was equally attached to her private duties. That command of our Saviour's, "When thou prayest, enter into thy closet," &c. was strictly obeyed by her; and the blessing promised, she richly enjoyed. Frequently she spent hours together in the profitable exercise of reading and praying over the sacred records. On these occasions, the sweet delight she experienced in converse with her God, made her forget the rigours of the season and the weakness of her frame. She left the room with her soul overflowing with Divine love; and, like Moses, when come from the mount, a heavenly lustre reflected from her countenance. After these seasons of refreshing from the presence of the Lord, her conversations and prayers with the family were attended with a heavenly influence.

Her character was uniform and consistent. She possessed those benevolent feelings towards her fellow-creatures, which are the never failing fruits of piety toward God. The welfare of the family lay near her heart. For their salvation she wept, and she prayed. And before her departure, she had the inexpressible satisfaction of seeing her husband, sisters, brother, and others of the family, brought to God and his people. And with gratitude they acknowledge her to have been the chief instrument of their conversion.—She was benevolent to others, according to her ability. She dealt out her bread to the hungry, and clothed the naked with a garment. She experienced it more blessed to give than to receive. She manifested this disposition to her last; so that when disposing of her effects, she bestowed a part of her clothes to her poor relatives, and left a small donation to the Branch Bible Society, Leighton, an institution not more signalized for its numerous and illustrious patrons, than for the harmony of its operations, and the extent of its utility. She possessed a meek and quiet spirit, and had learned that lesson which the apostle teacheth us, to esteem others more highly than ourselves. And never have I seen any one more completely stript of self-esteem than she was. She could say, without any reserve, "I am less than the least of all saints." Having these views of herself, it became easy to her to forgive injuries.

The reader will not be surprised to hear, that a person thus eminently devoted to God, should be severely tempted by the devil. Diversified and reiterated were the devices resorted to by the powers of darkness, to shake her confidence, and disturb her peace. The grand adversary took occasion, from her solitary situation, and the weakness of her frame, to tempt her to distrust and impatience. This was a source of great uneasiness to her mind; and many times she expressed her fears, lest the Spirit of God should be grieved, and withdraw his comforts. So powerfully Satan assaulted her, that she feared to close her eyes, lest she should be disturbed while taking her nightly repose, and suffer loss by his temptations. But the Lord rebuked the enemy, and was better to her than all her fears. He raised her drooping spirits, and bid the tempter flee. She could now sing,

> "Faith lends its realizing light,
> The Invisible appears in sight;
> The clouds disperse, the shadows fly,
> And God is seen by mortal eye."

Her pious life was crowned with a triumphant end. On the Friday morning previous to her death, she was taken very ill, and, as it was supposed that she was dying, the family were called. She again revived, but was ever after in great pain, which she bore with Christian patience. On Monday morning,

about three o'clock, they were again called up. They spent the time in prayer. About six o'clock, the Lord shone upon her mind, and poured the consolations of his Spirit richly into her soul. She raised her hand, and waving it, triumphantly exclaimed, *Victory! victory! victory! through the blood of the Lamb.* Their prayers were turned into praises; all their troubles were dispersed; and they could now rejoice with their departing relative. "Now," said she, "I can kiss you all." Seeing her partner much affected, and apparently sorrowful, she emphatically said, *You must not, you must not!* Having given the parting kiss, she ordered the curtain to be drawn, (and stretching out her hand, she drew it herself on one side,) that she might, with composure and fortitude, meet the attack of her latest foe. Her husband again drawing near, she signified, by her motion, her wish for him to retire, and said, *I have done with you!* She called a sister whom she had not seen that morning, to whom she spoke a few words of a most animating nature. Her posture was changed, and she continued praying, "Come, Lord Jesus, come quickly!" till she breathed her last, and quietly fell asleep in Christ Jesus, May 10, 1813, aged 23.

Her funeral sermon was preached by Mr. Gartrell, from 1 Cor. xv. 57, to a very crowded, attentive, and affected audience. May the bread that was then cast on the waters be seen after many days! *Amen.*

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

SIR,

IN the Quarterly Review, bearing date July, 1815, an interesting account appears of the inhabitants of a small island in the Pacific Ocean. The events which led to their being there, together with the subsequent regulations which they have made, are well stated in the narrative. Thoroughly persuaded that the editor of the above-mentioned work is desirous that the account in question, with which he has favoured his readers, may obtain a more general circulation than it possibly could do, if confined to one periodical work, however popular, I send you the following extract from it, which, I doubt not, you will judge worthy of a place in your miscellany.

December, 1815. N.

AN ACCOUNT OF THE INHABITANTS OF PITCAIRN'S ISLAND.

"IT is well known, that in the year 1789, his Majesty's armed vessel, the Bounty, while employed in conveying the bread-fruit tree from Otaheite to the British colonies in the West Indies, was taken from her commander, Lieutenant William Bligh, by a part of the crew, who, headed by Fletcher Christian, a master's mate, mutinied

off the island of Tofoa, put the lieutenant, with the remainder of the crew, consisting of eighteen persons, into the launch, which, after a passage of 1200 leagues, providentially arrived at a Dutch settlement in the island of Timor. The mutineers, twenty-five in number, were supposed, from some expressions which escaped them, when the launch was turned adrift, to have made sail towards Otaheite. As soon as this circumstance was known to the admiralty, Captain Edwards was ordered to proceed in the Pandora to that island, and endeavour to discover, and bring to England, the Bounty, with such of the crew as he might be able to secure. On his arrival in March, 1791, at Matavai Bay, in Otaheite, four of the mutineers came voluntarily on board the Pandora, to surrender themselves; and, from information given by them, ten others (the whole alive upon the island,) were, in the course of a few days, taken; and, with the exception of four, who perished in the wreck of the Pandora, near Endeavour Strait, conveyed to England for trial, before a court-martial, which adjudged six of them to suffer death, and acquitted the other four.

"From the accounts given by these men, as well as some documents that were preserved, it appeared, that, as soon as Lieutenant Bligh had been driven from the ship, the twenty-five mutineers proceeded with her to Toobouai, where they proposed to settle; but the place being found to hold out little encouragement, they returned to Otaheite, and having there laid in a large supply of stock, they once more took their departure for Toobouai, carrying with them eight men, nine women, and seven boys, natives of Otaheite. They commenced, on their second arrival, the building of a fort; but, by divisions among themselves, and quarrels with the natives, the design was abandoned. Christian, the leader, also very soon discovered that his authority over his accomplices was at an end; he, therefore, proposed, that they should return to Otaheite; that as many as chose it should be put on shore at that island, and that the rest should proceed in the ship to any other place they might think proper. Accordingly they once more put to sea, and reached Matavai, on the 20th of September 1789.

"Here sixteen of the five and twenty desired to be landed, fourteen of whom, as already mentioned, were taken on board the Pandora; of the other two, as reported by Coleman, (the first who surrendered himself to Captain Edwards,) one had been made a chief, killed his companion, and was shortly afterwards murdered himself by the natives.

"Christian, with the remaining eight mutineers, having taken on board several of the natives of Otaheite, the greater part women, put to sea on the night, between the 21st and 22d of September, 1789; in the morning, the ship was discovered from Point Venus, steering in a north-westerly direction; and here terminate the accounts given by the mutineers, who were either taken, or surrendered themselves at Matavai Bay. They stated, however, that Christian, on the night of his departure, was heard to declare, that he should seek for some uninhabited island, and having established his party, break up the ship; but all endeavours of Captain Edwards, to gain intelligence either of the ship or her crew at any of the numerous islands, visited by the Pandora, failed."

[The following letter, inserted in the account before me, was written to Vice-admiral Dixon, by Sir Thomas Staines, of his Majesty's ship Briton.]

"*Briton, Valparaiso, 18th October*, 1814.

"SIR,

"I have the honour to inform you, that, on my passage from the Marquesas Islands to this port, on the morning of the 17th of September, I fell in with an island, where none is laid down in Admiralty or other charts, according to the several chronometers of the Briton and Tagus. I, therefore, hove to, until day-light, and then closed to ascertain whether it was inhabited, which I soon discovered it to be, and, to my great astonishment, found that every individual on the island, (forty in number,) spoke very good English. They prove to be the descendants of the deluded crew of the Bounty, which, from Otaheite, proceeded to the above-mentioned island, where the ship was burnt.

"Christian appeared to have been the leader, and the sole cause of the mutiny in that ship. A venerable old man, named John Adams, is the only surviving Englishman of those who last quitted Otaheite in her; and whose exemplary conduct, and fatherly care of the whole of the little colony, could not but command admiration. The pious manner in which all those born on the island have been reared, the correct sense of religion which has been instilled into their young minds, by this old man, has given him the pre-eminence over the whole of them; to whom they look up as the father of the whole, and one family.

"A son of Christian's was the first-born on the island, now about twenty-five years of age, (named Thursday October Christian;) the elder Christian fell a sacrifice to the jealousy of an Otaheitan man, within three or four years after their arrival on the island. They were accompanied thither by six Otaheitan men, and twelve women: the former were all swept away by desperate contentions between them and the Englishmen, and five of the latter have died at different periods, leaving, at present, only one man and seven women of the original settlers.

"The island must undoubtedly be that called Pitcairn's, although erroneously laid down in the charts. We had the meridian sun close to it, which gave us 25 deg. 4 min. south latitude, and 130 deg. 25 min. west longitude, by chronometers of the Briton and Tagus.

"It is abundant in yams, plantains, hogs, goats, and fowls, but affords no shelter for a ship or vessel of any description; neither could a ship water there without great difficulty.

"I cannot, however, refrain from offering my opinion, that it is well worthy the attention of our laudable religious societies, particularly that for propagating the Christian religion: the whole of the inhabitants speaking the Otaheitan tongue as well as English.

"During the whole of the time they have been on the island, only one ship has ever communicated with them, which took place about six years since by an American ship, called the Topaz, of Boston, Mayhew Folger, master.

"The island is completely iron bound, with rocky shores, and landing in boats at all times difficult, although safe to approach within a short distance in a ship.

(Signed) T. STAINES."

[The writer of the article says, in a note, that there was no such name as John Adams, in the Bounty's crew; and that "he must have assumed it in lieu of his real name, Alexander Smith."]

"As the real position of the island was ascertained to be so far distant from that in which it is usually laid down in the charts; and as the captains of the Briton and Tagus seem to have still considered it as uninhabited; they were not a little surprised, on approaching its shores, to behold plantations regularly laid out, and huts or houses more regularly constructed than those on the Marquesas Islands. When about two miles from the shore, some natives were observed bringing down their canoes on their shoulders, dashing through a heavy surf, and paddling off to the ships; but their astonishment was unbounded on hearing one of them, on approaching the ship, call out, in the English language, 'Won't you heave us a rope, now?'

"The first man who got on board the Briton soon proved who they were. His name, he said, was Thursday October Christian, the first-born in the island. He was then about five-and-twenty years of age, and is described as a fine young man about six feet high: his hair deep black; his countenance open and interesting; of a brownish cast, but free from that mixture of reddish tint which prevails in the Pacific islands; his only dress was a piece of cloth round his loins, and a straw hat, ornamented with the black feathers of the domestic fowl. 'With a good share of humour,' says Captain Pipon, 'we were glad to trace in his benevolent countenance all the features of an honest English face.'—'I must confess,' he continues, 'I could not survey this interesting person without feelings of tenderness and compassion.' His companion was named George Young, a fine youth of seventeen or eighteen years of age.

"If the astonishment of the Captain's was great, on hearing their first salutation in English, their surprise and interest were not a little increased, on Sir Thomas Staines' taking the youths below, and setting before them something to eat, when one of them rose up, and placing his hands together in a posture of devotion, distinctly repeated, and in a pleasing tone and manner, 'For what we are about to receive, the Lord make us truly thankful.'

"They expressed great surprise on seeing a cow on board the Briton, and were in doubt whether she was a great goat, or a horned sow.

"The two captains of his Majesty's ships accompanied these young men on shore. With some difficulty and a good wetting, and with the assistance of their conductors, they accomplished a landing through the surf, and were soon after met by John Adams, a man between fifty and sixty years of age, who conducted them to his house. His wife accompanied him, a very old lady, blind with age. He was at first alarmed lest the visit was to apprehend him; but, on being told that they were perfectly ignorant of his existence, he was relieved from his anxiety. Being once assured that this visit was of a peaceable

nature, it is impossible to describe the joy these poor people manifested on seeing those whom they were pleased to consider as their countrymen. Yams, cocoa-nuts, and other fruits, with fine fresh eggs, were laid before them; and the old man would have killed and dressed a hog for his visitors, but time would not allow them to partake of his intended feast.

"This interesting new colony, it seemed, now consisted of forty-six persons, mostly grown up young people, besides a number of infants. The young men all born in the island were very athletic and of the finest forms, their countenances open and pleasing, indicating much benevolence and goodness of heart: but the young women were objects of particular admiration, tall, robust, and beautifully formed, their faces beaming with smiles and unruffled good humour, but wearing a degree of modesty and bashfulness that would do honour to the most virtuous nation on earth; their teeth, like ivory, were regular and beautiful, without a single exception; and all of them, both male and female, had the most marked English features. The clothing of the young females consisted of a piece of linen reaching from the waste to the knees, and generally a sort of mantle thrown loosely over the shoulders, and hanging as low as the ancles, but this covering appeared to be intended chiefly as a protection against the sun and weather, as it was frequently laid aside—and then the upper part of the body was entirely exposed; and it is not possible to conceive more beautiful forms than they exhibited. They sometimes wreath caps or bonnets for the head in the most tastly manner, to protect the face from the rays of the sun; and though, as Captain Pipon observes, they have only had the instruction of their Otaheitan mothers, 'our dress-makers in London would be delighted with the simplicity, and yet elegant taste, of these untaught females!'

"Their native modesty, assisted by a proper sense of religion and morality, instilled into their youthful minds by John Adams, has hitherto preserved these interesting people perfectly chaste and free from all kinds of debauchery. Adams assured the visitors, that since Christian's death, there had not been a single instance of any young woman proving unchaste; nor any attempt at seduction on the part of the men. They all labour, while young, in the cultivation of the ground; and when possessed of a sufficient quantity of cleared land, and of stock to maintain a family, they are allowed to marry, but always with the consent of Adams, who unites them by a sort of marriage ceremony of his own.

"The greatest harmony prevailed in this little society; their only quarrels, and these rarely happened, being, according to their own expression, *quarrels of the mouth;* they are honest in their dealings, which consist of bartering different articles for mutual accommodation.

"Their habitations are extremely neat. The little village of Pitcairn forms a pretty square, the houses at the upper end of which are occupied by the patriarch, John Adams and his family, consisting of his old blind wife and three daughters from fifteen to eighteen years of age, and a boy of eleven; a daughter of his wife by a former husband, and a son-in-law. On the opposite side is the dwelling of Thursday October Christian; and, in the centre, is a smooth verdant

lawn, on which the poultry are let loose, fenced in so as to prevent the intrusion of the domestic quadrupeds. All that was done was obviously undertaken on a settled plan, unlike to any thing to be met with on the other islands. In their houses too they had a good deal of decent furniture, consisting chiefly of beds laid upon bedsteads, with neat covering; they had also tables, and large chests to contain their valuables and clothing." Adams's house consisted of two rooms, and the windows had shutters to pull to at night. The younger part of the sex are, as before stated, employed with their brothers, under the direction of their common father Adams, in the culture of the ground, which produced cocoa-nuts, bananas, the bread-fruit tree, yams, sweet potatoes, and turnips. They have also plenty of hogs and goats; the woods abound with a species of wild hog, and the coasts of the island with several kinds of good fish.

"Their agricultural implements are made by themselves from the iron supplied by the Bounty, which, with great labour, they beat into spades, hatchets, crows, &c. This was not all, the good old man kept a regular journal, in which he entered the nature and quantity of work performed by each family, what each had received, and what was due on account. There was, it seems, besides private property, a sort of general stock, out of which articles were issued on account to the several members of the community; and for mutual accommodation, exchanges of one kind of provisions for another were very frequent, as salt, for fresh provisions, vegetables and fruit for poultry, fish, &c. also when the stores of one family were low, or wholly expended, a fresh supply was raised from another, or out of the general stock, to be repaid when circumstances were more favourable; all of which were carefully noted down in John Adams's journal.

"But what was most gratifying of all to the visitors was, the simple and unaffected manner in which they returned thanks to the Almighty, for the many blessings they enjoyed. They never failed to say grace before and after meals, to pray every morning at sun-rise; and they frequently repeated the Lord's Prayer and the Creed. 'It was truly pleasing,' says Captain Pipon, 'to see these poor people so well disposed, to listen so attentively to moral instruction, to believe in the attributes of God, and to place their reliance on Divine goodness.' The day on which the two captains landed was Saturday the 17th of September; but, by John Adams's account, it was Sunday the 18th, and they were keeping the Sabbath, by making it a day of rest and of prayer. This was occasioned by the Bounty having proceeded thither by the eastern route, and our frigates having gone to the westward; and the Topaz found them right according to his own reckoning, she having also approached the eastward. Every ship from Europe proceeding to Pitcairn's Island, round the Cape of Good Hope, will find them a day later;—as those who approach them round Cape Horn, a day in advance, as was the case with Captain Folger and Captains Sir T. Staines and Pipon.

"The visit of the Topaz is of course, as a notable circumstance, marked down in John Adams's journal. The first ship that appeared off the island was on the 27th of December, 1795; but as she did not approach the land, they could not make out to what nation she belonged. A second appeared some time after, but did not attempt to

communicate with them. A third came sufficiently near to see the natives and their habitations, but did not attempt to send a boat on shore; which is the less surprising, considering the uniform ruggedness of the coast, the total want of shelter, and the almost constant and violent breaking of the sea against the cliffs. The good old man was anxious to know what was going on in the old world; and they had the means of gratifying his curiosity, by supplying him with some magazines and modern publications. His library consisted of the books that belonged to Admiral Bligh, but the visitors had not time to inspect them.

"They inquired particularly after Christian Fletcher. This ill-fated young man, it seems, was never happy after the rash and inconsiderate step he had taken; he became sullen and morose, and practised the very same kind of conduct towards his companions in guilt which he and they had so loudly complained against in their late commander. Disappointed in his expeditions at Otaheite, and the Friendly islands, and most probably dreading a discovery, this deluded youth committed himself and his remaining confederates to the mere chance of being cast upon some desert island, and chance (Providence) threw him on that of Pitcairn. Finding no anchorange near it, he ran the ship upon the rocks, cleared her of the live stock and other articles, which they had been supplied with at Otaheite, when he set her on fire, that no trace of inhabitants might be visible, and all hopes of escape cut off from himself and his wretched followers. He soon however disgusted both his own countrymen and the Otaheitans, by his oppressive and tyrannical conduct; they divided into parties, and disputes, and affrays, and murders, were the consequence. His Otaheitan wife died within a twelvemonth from their landing, after which, he carried off one that belonged to an Otaheitan man, who watched for an opportunity of taking his revenge, and shot him dead while digging in his own field. Thus terminated the miserable existence of this deluded young man, who was neither deficient in talent nor energy, nor in connexions, and who might have risen in the service, and become an ornament to his profession.

"John Adams declared, as it was natural enough he should do, his abhorrence of the crime in which he was implicated, and said he was sick at the time in his hammock. He expressed the utmost willingness to surrender himself and be taken to England; indeed he rather seemed to have an inclination to revisit his native country, but the young men and women flocked round him, and with tears and entreaties, begged that their father and protector might not be taken from them, for, without him, they must all perish. It would have been an act of inhumanity to remove him from the island; and it is hardly necessary to add, that Sir Thomas Staines lent a willing ear to their entreaties, thinking, no doubt, as we feel strongly disposed to think, that if he were even among the most guilty, his care and success in instilling religious and moral principles into the minds of this young and interesting society, have, in a great degree, redeemed his former crimes.*

* I take it for granted, that the writer means no more, by saying, that John Adams "redeemed his former crimes," than that he ought not now to become a subject of civil punishment; and in this I am decidedly of his opinion.

"This island is about six miles long by three broad, covered with wood, and the soil of course very rich: situated under the parallel of 25 deg. south latitude, and in the midst of such a wide expanse of ocean, the climate must be fine, and admirably adapted for the reception of all vegetable productions of every part of the habitable globe. Small, therefore, as Pitcairn's Island may appear, there can be little doubt that it is capable of supporting many inhabitants; and the present stock being of so good a description, we trust they will not be neglected. In the course of time, the patriarch must go hence; and we think it would be exceedingly desirable, that the British nation should provide for such an event, by sending out, not an idle and evangelical missionary,* but some zealous and intelligent instructor, together with a few persons capable of teaching the useful trades or professions. On Pitcairn's Island, there are better materials to work upon than missionaries have yet been so fortunate as to meet with, and the best results may reasonably be expected. Something we are bound to do for these blameless and interesting people. The articles recommended by Captain Pipon appear highly proper;—cooking utensils, implements of agriculture, maize or the Indian corn, the orange tree from Valparaiso, a most grateful fruit in a warm climate, and not known in the Pacific islands; and that root of plenty, (not of poverty, as a wretched scribbler has called it,) the potatoe; bibles, prayer-books, and a proper selection of other books, with paper, and other implements of writing. The visitors supplied them with some tools, kettles, and other articles, such as the high surf would permit them to land, but to no great extent; many things are still wanting to their ease and comfort. The descendants of these people, by keeping up the Otaheitan language, which the present race speak fluently, may be the means of civilizing the multitudes of fine people scattered over the innumerable islands of the Great Pacific. We have only to add, that Pitcairn's Island seems to be so fortified by nature, as to oppose an invincible barrier to an invading enemy; there is no spot apparently where a boat can land with safety; and, perhaps, not more than one where it can land at all; an everlasting swell of ocean rolls on every side, and breaks into foam against its rocky and iron shores."

* The writer surely cannot mean that a missionary, on account of his being evangelical, is either idle or ignorant; or that one who is not evangelical, is therefore zealous and intelligent. The truth is, that none but evangelical missionaries are of any use either at home or abroad.

VOLCANIC ERUPTION.

At Gressy, near Soorobaya, towards the end of June last, a noise was heard for three days, resembling a tremendous cannonade. On the afternoon of the third day, the sky became completely overcast with a cloud of fine dust or ashes, so thick, as to cause an obscurity equal to that of the darkest night, and to render respiration impracticable, without a cloth, or some sort of veil to cover the face. The fall of ashes continued very dense for three days, and did not wholly abate for a week, when it was succeeded by a very heavy and most welcome fall of rain. A similar phenomenon occurred at the same time at Tagal, which is 200 miles from Gressey. Here several sud-

den deaths happened during the days of terror, for which the superstitious inhabitants assigned various causes. At Gressey, the visitation proved fatal only to birds, of which many were, on the return of light, seen dead in all directions, having been suffocated by the floating ashes. The source of this volcanic eruption had not been ascertained at the date of the late advices from India.

To the Editor of the Methodist Magazine.

As one design of your work is to communicate instruction, in a pleasing form; and as the following extract from Sir John Sinclair's Statistical Account of the parish of Canisbay, in Scotland, is calculated both to instruct and amuse every class of your readers;—I feel no hesitation in committing it to you for insertion, in both your large and small monthly numbers. Wishing all your readers may learn lessons of humility, and of union, from it,

I am, respectively your's,

Sheffield, June 13, 1815. JOHN DONCASTER.

AN ACCOUNT OF JOHN O' GROAT'S HOUSE.

"This is the most memorable place in the parish, which has often been visited by travellers from distant countries, who, it is believed, have rarely been made acquainted with the peculiar circumstance which first gave rise to its celebrity; its fame having been in general erroneously attributed to its mere local situation, at the northern extremity of the island; whereas, it originated in an event not unpleasing to relate, and which furnishes an useful lesson of morality.

"In the reign of James IV. of Scotland, Malcolm, Gavin, and John de Groat, (supposed to have been brothers, and originally from Holland,) arrived at Caithness, from the south of Scotland, bringing with them a letter written in Latin by that prince, recommending them to the countenance and protection of his loving subjects in the county of Caithness.

"They purchased, or got possession of the lands of Warse and Dungisbay, lying in the parish of Canisbay, on the side of the Pentland Firth; and each of them obtained an equal share of the property they acquired.

"In process of time their families increased, and there came to be eight different proprietors of the name of Groat, who possessed these lands among them; but whether the three original settles split their property among their children, or whether they purchased for them small possessions from one another, does not appear.

"These eight families, having lived peaceably and comfortably in their small posessions for a number of years, established an annual meeting, to celebrate the anniversary of the arrival of their ancestors on that coast.

"In the course of their festivity, on one of these occasions, a question arose, respecting the right of taking the door, and sitting at the head of the table, and such like points of precedency (each contending for the seniority, and chieftainship of the clan,) which increased to such a height, as would probably have proved fatal in its

consequences to some, if not all of them, had not John de Groat, who was proprietor of the ferry, interposed. He, having acquired more knowledge of mankind, by his constant intercourse with strangers passing the Pentland Firth, saw the danger of such disputes; and, having had address enough to procure silence, he began with expatiating on the comfort and happiness they had hitherto enjoyed, since their arrival in that remote corner, owing to the harmony which had subsisted among them.

"He assured them, that, so soon as they appeared to split and quarrel among themselves, their neighbours, who, till then, had treated them with respect, would fall upon them, and expel them from the country.—He therefore conjured them, by the ties of blood, and their mutual safety, to return quietly, that night, to their several homes; and he pledged himself, that he would satisfy them with respect to precedency, and prevent the possibility of such disputes among them, at their future anniversary meetings. They all acquiesced and departed in peace.

"In the mean time, John de Groat, to fulfil his engagement, built a room, distinct by itself, of an octagon shape, with eight doors and windows in it; and, having placed in the middle a table of oak of the same shape,—when the anniversary meeting took place, he desired each of them to enter at his own door, and sit at the head of the table; he taking himself the seat that was left unoccupied.

"By this ingenious contrivance, any dispute in regard to rank was prevented, as they all found themselves on a footing of equality, and their former harmony and good humour were restored.

"This building then bore the name John de Groat's house; and though the house is totally gone, the place where it stood still retains the name, and deserves to be remembered as long as good intentions and good sense are estimable in the country.

"The particulars above-mentioned, were communicated to John Sutherland, Esq. of Wester, above fifty years ago, by his father, who was then advanced in life, and who had seen the letter written by James IV. in the possession of George Groat, of Warse.

"The remains of the oak table have been seen by many now living, who have inscribed their names on it."

ANSWER TO QUESTIONS.

To the Editor of the Methodist Magazine.

London, July 14, 1815.

Rev. and Dear Sir,

Is not the failure of religious characters in business, the consequence very frequently of receiving into their concerns irreligious partners? And can such a line of conduct be justified on the ground of religion, relationship, or sound policy? An answer, Sir, through the medium of the Methodist Magazine, to the above inquiries, will much oblige,

Your's, with great respect,

A Member of the Methodist Society.

Answer. Such irreligious partners as possess moral honesty, and join to diligence in business, economy in expenditure, are not "frequently," nor indeed at all, the cause of the failure of any with whom they are connected in trade. In the mercantile world there are many such characters, any of whom men of piety may safely receive "into their concerns." But as it is certain that *all* who are truly religious possess moral honesty, which cannot be said of *all* who live "without God in the world," men of religion and prudence will generally, if not universally, other things being equal, prefer, for partners in trade, the former to the latter. But moral honesty *alone*, abstractedly considered, is not the only requisite necessary for succeeding in business; *diligence* and *frugality* being equally necessary. There is every reason to believe, that inattention to diligence and economy, more frequently produce bankruptcies, than any *intention* to be dishonest. We would say, in conclusion, let no man who wishes to maintain his character in the civil or religious world, receive any into partnership with him, who, he has reason to believe, are dishonest in principle, inattentive to business, or extravagant in expenditure. Neither *religion*, *relationship*, nor *sound policy*, can, in our apprehensions, justify the conduct of any religious persons, who enter into partnership in trade with those of whose *honesty*, *industry*, and *frugality*, they have not sufficient evidence.

MISSIONARY INTELLIGENCE.

CEYLON.

Extract of a Letter from Mr. CLOUGH, one of the Missionaries at Ceylon, to his Brother.

Columbo, June 20, 1815.

WHEN I look round upon the poor perishing Heathen of this country, I am sometimes in the greatest distress of mind. I am persuaded that the idolatrous inhabitants of this island only want zealous Missionaries to go among them, and preach the great truths of the gospel. But what can five Missionaries do in a place as large nearly as England, and the people as ignorant (almost) of Christianity as stocks and stones? It grieves me to think that I cannot preach a thousand sermons instead of one, and sometimes when I am returning home in the evening, after having preached three or four times, and have seen the effects produced, *I sit down and weep*, because I cannot bear to *preach more.* How pleasing it is to see the poor, wretched people of this island begin to discover that their gods which they have been worshipping, are no gods, and to hear them crying out on every hand, "Come and shew us the right way." "Let us hear more of the things you tell us." O my brother, if my bones were *brass*, and my flesh *iron*, I would not cease to *teach* and *preach* both day and night! I am sorry I cannot relate to you, within the narrow limits of a letter, the whole of my journies from time to time, but as I keep a daily account of all my proceedings, I hope, if God should bring me back in a few years to my native country, to have several volumes of curious and interesting stories to relate to you.

I think I mentioned in my last the probability of my leaving Point-de-Galle very soon; accordingly when Mr. and Mrs. Harvard came from Bombay, where we left them on account of Mrs. Harvard's approaching confinement, he was requested by government to fix his residence at Columbo, and I was requested by my Missionary brethren to join him there. Columbo is the capital of this island. The Governor has his residence here, and all the principal gentlemen of the settlement also. And I should suppose that in the Fort, and what is called the Pettah, *i. e.* houses in the outside of the Fort, there are five or six times as many inhabitants as in Bradford, but they are composed of almost every nation of men under the heavens! The English gentlemen principally reside in the Fort, or else two or three miles in the country. But we took up our residence in the centre of the

Pettah, as we thought it most consistent with our Missionary views. And I am happy to say that God has so wonderfully opened our way, and given us favour in the estimation of the people, that we have every possible kindness shewn us by persons of all nations and ranks, from his Excellency the Governor, down to the naked Cingalese! these are mercies that call loudly for gratitude to the Giver of every good gift. And, O my brother, I hope you will give, nay I *intreat* you, to assist us in giving God the praise. You will, no doubt, be surprised when you hear that we are going to build a neat Methodist chapel, the first that ever was built in India. It will cost, according to the present calculation, about 7000 rix dollars; we have already begged 6000 towards it! and believe we shall clear the whole of the expense. It will be built upon the plan of the New Chapel at Liverpool. It will be 20 yards long, 14 broad, and we suppose there will be sittings for about 6 or 700 people: we are building also a *Dwelling-House* close to it. We shall also have a *Printing-Office*, and a large *School-House*, in which we intend to teach school.

If an angel from heaven had appeared to me on the voyage, and said we should have had the openings that now present themselves in so short a time, I could hardly have credited him. Surely we may say, what hath God wrought! The Pay-master General of all the forces in this island, a gentleman of great rank, has given us a large room in his apartments to preach in, until our new chapel be built, and it is well attended. I have got about 20 fine boys, and taught them to sing, and the manner in which they sing has surprised almost every one. They are going next Monday to sing before his Excellency the Governor, and Lady Brownrigg, and the civil and military gentlemen in the settlement; at which time, the Hon. and Rev. T. J. Twisleton will deliver an occasional sermon. I am sorry I must omit a thousand things which I should like to mention. We have the most pleasing prospects in the country for about 15 miles round Columbo. All we want is MORE OF THE LIFE OF GOD IN OUR SOULS, AND PLENTY OF HOLY ZEALOUS MISSIONARIES.

Letter from Mr. GEORGE ERSKINE, to the MISSIONARY COMMITTEE.

Galle, Island of Ceylon, East-Indies, August 1, 1815.

Highly esteemed Fathers & Brethren,

The frequent accounts which the other brethren (but particularly Brother Lynch) have transmitted to you from this island, might supersede the necessity of my writing. Only, a consciousness of the duty and propriety of complying with your request, induces me to take up my pen to commit a few thoughts to paper for your perusal. Before the reception of this you will, no doubt, have heard of the death of our dear Brother Ault, as Brothers Lynch and Squance have written to you on that subject. You have been informed, in some of our early accounts from this island, that my first station was Matura, where I continued about nine months; but, in consequence of much indisposition, I was advised and requested by the brethren to remove to Galle, where I am at present, having, to my comfort, Brother Squance for my colleague. My health is better than when at Matura. Here, as at all the other stations, we have abundance of work, having more than 40 children under our care learning the English language and the principles of religion. Every Sabbath we read prayers and preach to such of the military and others as are disposed to attend the church. Every Wednesday evening Brother Squance preaches in Portuguese, and every Friday I preach in English. The congregations are pretty large and attentive; and we hope some profit by hearing the word of truth. Monday evenings we meet our class, consisting of about 20 members, Dutch, Portuguese, soldiers, and one native headman, or Modelier, as they are called here. Some of these are under serious impressions, several of them young men, who seem very promising. We sometimes preach in the public market through the means of an interpreter. Here we meet many different characters—Mahometans, Malabars, Dutch, Portuguese, Cingalese, &c. We visit some of the schools where the Cingalese are taught their own language. To these schools, on days set apart for the purpose, the people crowd to be baptized and married, to the number of 6 or 700 and upwards. We generally seize such opportunities of declaring to the people the way of salvation. These things, together with studying languages, keep both our bodies and minds in a state of activity. Truly we may exclaim, the harvest is great, but the labourers very few. Hindrances there are in the way to the spread of the gospel in this island; but, through Divine assistance, these difficulties are surmountable. The work is the Lord's. O that we may ever confide in him, feel our dependance upon him, and labour on at his command. Thanks be to God, my soul is happy in the enjoyment of his

favour; and if I was now in Europe, surrounded by my relations, and the friends of Jesus, whom I sincerely love; at the Divine call, with the sacred flame I this moment feel in my heart, I would break away from their affectionate embraces, bid farewell to the land of my nativity, brave the danger of the watery deep, encounter every difficulty, and consider myself highly honoured and greatly privileged in having an opportunity of preaching, through Jesus, a free and full salvation to the poor heathen. It is true, we feel our situation, removed from our fathers, brethren, and friends, and what makes our circumstances a little painful is, that though we sailed from England 19 months ago, and have often anxiously expected to hear from you, yet, to the present, we are disappointed. However, we favourably hope you have written to us, but in some way or other the letters are either lost or delayed. Earnestly requesting to have a place in your prayers, with every sentiment of respect and affection, I am, dear Fathers and Brethren,

Your's, most sincerely,
GEORGE ERSKINE.

Extract of a Letter from the Missionaries, Messrs. HARVARD and CLOUGH, to the MISSIONARY COMMITTEE.

Colombo, Aug. 26, 1815.

REV. AND VERY DEAR FATHERS,

WE embrace the opportunity of a packet, going by way of Madrass, to write to you, and hope a kind Providence may bring the letter safe to your hands. The uncertainty of Indian conveyances very frequently checks us in our correspondence with our happy country. To write long letters and unfold the feelings of our hearts, under an apprehension that those letters may, after all, never reach the hands of our kind friends, is very unpleasant. This, we are sorry to learn by a private communication, was the case with the brethren's joint special letter from Bombay; which it appears you never received. And this has been the case, we are sorry to conclude, with your kind communications up to this date: for we have never yet heard from you since we left England. We are, however, satisfied and thankful you were so kind as to bear us in your minds, though we have not had the pleasure of receiving your fatherly counsels and assurances of love.

We think it necessary to assure you, Rev. and dear Fathers, that the grand object of our solicitude is the conversion of souls; not, indeed, a mere conversion of the understanding to any particular *modes of faith*, but the conversion of men's hearts to God, the turning of their souls from sin to holiness, the bringing them out of darkness into marvellous light. You will have heard our stations in this island are as follows: *Point-de-Galle*—G. Erskine, T. H. Squance. *Jaffna*—J. Lynch. *Colombo*—W. M. Harvard, B. Clough. The omission of one valuable name in this small sketch you will notice with regret, as we have done with the deepest sorrow, but suppose you will have heard the particulars before the reception of this. Our dear Brother Ault is gone to his reward! Who knows which of us may receive the next summons! O may we lay ourselves out for God, as brother Ault did. He has left behind him a sweet savour of Christianity. Brother Harvard intends to write a Biographical account of him for the Magazine as soon as his papers shall come to hand.

We are sorry we cannot write to you of souls converted; of persons happy in the love of God, or even crying out, What must we do *to be saved?* We have been so used to see this in England, that we are in danger of being sometimes rather impatient and disheartened. We want to see this here: our souls groan for it, and we are laying ourselves out, body and soul, time and talents, to promote this end. But as the soil has been so long neglected, and the noxious weeds of *Antinomianism* and *false security* have taken such deep root in the people's hearts, perhaps it will be some years before your Missionaries in this place will be able to cheer your hearts with the information of such apostolical success as this. However, we are plodding on, and *not eating the bread of idleness;* and have cause to rejoice that God has honoured us in the laying of a foundation in this place for a glorious future work. Should we live to see the superstructure rise, and be enabled to raise the walls of the church with a few *lively stones* with our own hands, we shall realize the happiness of good old Simeon. And indeed if we should even die in the work, and be buried at the foundation of it, we know him who has said, *The top stone thereof shall be brought, and with shoutings of grace, grace unto it!*

The first thing which struck our minds on our appointment to this station, was the necessity of a respectable establishment, in order to interest the attention of the people, and to give stability to our labours. We need not say that our first step was to make it a matter of prayer to God, to beg for his direction. For we

assure you we never engage in any one thing, connected with our work, without first laying the matter *before God.*

We have had so many proofs of the kindness of His Excellency the Governor, that we thought it our duty, before we commenced our new undertaking, to apprize him of it, and humbly to request his approbation and sanction. This we did in the following letter.

To His Excellency Lieut.-Gen. BROWNRIGG, Governor of the Island of Ceylon, &c. &c.

Sir,

We humbly take the liberty to lay before your Excellency a short statement of a few circumstances, in which we feel ourselves deeply concerned, and which we should have felt ourselves extremely reluctant to have done, but from a thankful remembrance of the condescending interest which your Excellency has hitherto been pleased to manifest in the prosecution of our Missionary work.

When we offered to engage in the present mission, we had almost entirely in view the native Cingalese and Portuguese of this island. It was *their* situation which we so sincerely and deeply commiserated; and it was among *them* we intended to consume our best days, in order to promote their religious and moral improvement. We are extremely rejoiced to find that our ideas of a field of usefulness among these two classes of people are far exceeded by the field itself; and as it respects the Cingalese, though we are unable at present to converse with them in their own language; yet our happiest hours are those which we employ in instructing them by interpreters; and we hope to proceed in this way until we have acquired a sufficient knowledge of the language to preach to them independently of these means.

While we have thus pursued our original object, we have had an unexpected opening among the native inhabitants of Pettah* and its suburbs, who understand the English language. Several of these have privately applied to us for religious instruction, and have expressed a wish that we had some regular public services on which they might attend for further improvement. Your Excellency is well aware of the low state of morals which unhappily exists among many of the above class, and how little attention is paid by too great a majority, especially among the poorer sort of them, even to the common ordinances of religious worship: and it is on this account that we have been desirous of settling among them; and of meeting with a small estate so central as to admit of the double advantage of a dwelling-house for our family, and a convenient place of worship for such of them as understand the English language. We are happy to inform your Excellency, that we have made the purchase of some old buildings situate on the suburbs of the Pettah, nearly opposite to Mr. Cadell's house. One part of those buildings we hope to make convenient for our family residence, Printing-Office, &c. &c. and the other we wish to make into a place for preaching in English on Sunday evenings, and one evening in the week; as well as for the services in the native languages, which we at present carry on there by means of interpreters.

In noticing this subject to your Excellency, we take the liberty to observe, that our Missionaries, in any step of this kind, generally strive to ease the funds of our society at home as much as possible; and it is from this consideration that we are desirous of soliciting on the present occasion a little assistance from the kind and benevolent friends of Christianity in this settlement.

We are happy to say that in this new design we have been much encouraged by the offers of assistance which several of the inhabitants have kindly made; and, should it meet your Excellency's approbation and sanction, it would very considerably increase the number of our friends, and materially assist us in our present undertaking.

We feel humbly satisfied that your Excellency will discover we have no private interest in view in prosecuting our present intention; but merely to promote the best welfare of our fellow subjects in this island, and to provide them with a convenient place for religious worship, with as little expense as possible to our friends at home; and yet, notwithstanding, we do not wish to free ourselves from the suspicion of being extremely anxious to accomplish so desirable a measure.

For the great liberty of the present application, we humbly beg your Excellency will pardon us.

We have the honour to be, with the greatest respect and esteem, your much obliged, very humble, and most devoted Servants,

W. M. HARVARD, B. CLOUGH.

Main St. Pettah, May 20, 1815.

In a very short time after we sent the above letter to his Excellency, we were favoured with the following answer.

* From Peta—outside.

King's House, May 20, 1815.

Gentlemen,

I have not read your letter of this morning without receiving sincere satisfaction both from the nature of the object which you propose to accomplish, and from the manner in which your intentions are expressed. It has long given me serious concern to observe the low state of morals among that class of inhabitants to which you allude; and I should highly value any judicious attempt to raise and improve their condition. Your laudable and industrious exertions have convinced me that you are in earnest in your Missionary pursuit. I believe that your labours will be productive of great good. And your zeal appears to be so tempered with discretion, that I am satisfied that nothing but what is good will be the result.

In regard to the immediate subject of your letter, it gives me pleasure to hear that some of the inhabitants have come forward to solicit your instruction, and to offer their own contributions towards the expense of a place of worship. Their desire to learn strongly marks their capability of improvement; and I cheerfully shew my approbation of their voluntary proposal of assistance by giving some aid towards carrying their plan into execution. I beg you will accept, for that purpose, the inclosed draft for five hundred rix-dollars—and be persuaded that I shall always listen with a lively interest to such propositions as may be rationally expected to produce an amendment in the religion and morals of every class of people under this government.

With my anxious wishes for the health and success of yourselves, and the other gentlemen associated with you,

I am, Gentlemen,
Your faithful humble Servant,
ROBERT BROWNRIGG.

To the Rev. Messrs. Harvard & Clough.

It is impossible for you, Rev. and dear Fathers, to conceive the effect which this extremely kind and condescending letter had upon us. We hardly knew which most to admire, the Governor's flattering observations, or the great goodness of God, in thus fulfilling, nay, in exceeding our desires, at the commencement of our undertaking. On both hands we felt unspeakably indebted; and having afresh devoted ourselves to God and his work, from a lively sense of his providential care over us; we sat down and wrote the following letter of thanks.

To His Excellency, &c. &c. &c.

Sir,

We beg leave to acknowledge having received your Excellency's condescending and generous donation of five hundred rix dollars, in aid of our intended place of worship in the suburbs of the Pettah, and take the liberty to present our most respectful thanks for the same, as well as for your Excellency's very encouraging and animating wishes for our Missionary success. We deeply feel how extremely undeserving we are of the very gratifying observations with which your Excellency's kind present was accompanied; and cannot forbear the freedom of assuring your Excellency, that our sincerest and most ardent prayers shall be engaged for your Excellency's person and family, and government; and that we shall always anxiously embrace every opportunity of evincing that we are, with the greatest respect and esteem, your Excellency's greatly obliged, and thankful, humble servants,

W. M. HARVARD & B. CLOUGH.

To *our* small testimonial of gratitude, we are persuaded our whole Connexion in Great-Britain and Ireland, will add theirs, and that they will unite with us in praying that the choicest blessings may ever descend on our benevolent Governor for his marked kindness, not merely to our own Mission, but to every Institution which appears likely to contribute to the spread of Christianity.

Our next object was to state our intentions to the Honourable, the Chief Justice; and to obtain the advantage of his approbation likewise. We endeavoured to do this as follows:

To the Honourable SIR ALEXANDER JOHNSTON, Knt. Chief Justice of the Island of Ceylon, &c. &c. &c.

Honourable Sir,

Encouraged by the very kind interest which you have ever been pleased to take in our Missionary proceedings from the period of our first arrival in this island, we take the liberty to lay before you the outlines of a little plan which we are at present desirous of putting in execution; and humbly to beg your approbation and sanction.

From your extensive as well as minute acquaintance with every thing, which relates to the morals and religious condition of the inhabitants of this island, it is not necessary to instance in any one part of it, as being deficient in those respects. We know how long you have lamented the neglected situation of the Cingalese; and

how desirous you have been to promote their improvement; and should Providence render our mission successful, which we devoutly hope will be the case, it may yield you pleasure, to be informed that it was some observations, which you were pleased to make in one of your visits to England relative to the island of Ceylon, which, in the first instance, directed the attention of our society to it.

In looking for a situation, as a perpetual residence for our missionaries in this station, we have been desirous of meeting with one which would afford us an opportunity of intercourse and usefulness among the neighbouring residents; and we have had the pleasure of informing you of such a situation in the suburds of the Pettah

It is unhappily the case, that too great a portion of the inhabitants of that place are but merely nominal Christians; and that the principles and conduct of many of them tend to the discredit of our holy religion in the eyes of our heathen neighbours. And from this consideration, we beg to say, we have followed the purest impulse in purchasing the present estate, which, in point of comfort, is so much inferior to many which have been recommended to us.

We have had the honour of mentioning to you the gratifying circumstance of several of the inhabitants of the Pettah applying to us privately for religious instruction; and that we have met with great encouragement in preaching to them both in English and likewise by means of interpreters. But, at present, we are without a convenient place of worship, which, if we had, we have no doubt would meet the prejudices of many who have not interest enough in their own welfare to submit to the inconveniences of our present place; and if these prejudices were overcome, we might reasonably look for a still happier revolution to take place in their ideas and proceedings.

The estate which we have purchased being occupied with old buildings, we hope to be able to convert part of it into a dwelling house, printing office, &c. &c. and there is one part which, with a little alteration and improvement, would be very suitable for a place of worship.

We take the liberty to observe, honourable Sir, that our missionaries, in undertakings of this kind, endeavour to accomplish them with as much ease to our friends at home as possible; and it is on this account that we have intended to request the assistance of the generous friends of Christianity in this settlement.

We have been much encouraged to this step by the kind offers of some of the inhabitants themselves, who have intimated their wish to lend a helping hand so far as their circumstances will enable them; and we have the greatest pleasure in informing you, that having laid before the governor a short statement of our design, his Excellency has been pleased to sanction the measure with his approbation, as well as to favour us with a very generous donation, to enable us to carry it into effect.

We are sensible how greatly we are in need of your kind forgiveness, for the great liberty of the present application; and we beg to remain, honourable Sir, your greatly obliged and thankful humble servants,

H. and C.

In the course of three or four days, we received the following reply to the above:

Col-petty, May 25, 1815.

Gentlemen,

I have had the pleasure to receive your letter of the 22d instant. A very long residence on this island, and a very attentive consideration of the different prejudices which prevail among the people, convinced me many years ago, that the surest method which his Majesty's government could adopt, for improving the moral character of the inhabitants, would be to encourage a sufficient number of zealous missionaries to establish themselvs in different parts of the island, whose sole object it should be to instruct the natives in the *real* principles of Christianity, and to superintend their religious conduct.

When I was last in England, I communicated my sentiments upon the subject to Mr. Wilberforce, and to many of his friends; and I was extremely happy to learn, by letters which you were so good as to bring me from those gentlemen, that they concurred with me in opinion, that it was in some measure owing to what I had said to them, that the late Rev. Dr. Coke had determined to establish a mission in this island.

The conversion of the Budhoo priest at Galle, and the interest in favour of Christianity, which you have already excited among the natives in this province, as well as among those in the provinces of Galle, Jaffna, and Batticaloa, most clearly prove the salutary effects which have been produced by your exertions. The respect and the influence which the propriety of your mode of life has obtained for you among several classes of people; and the unremitting attentions which you pay to the sacred duties of your office, will, I have no doubt, secure you complete success in the great work which you have undertaken.

Allow me to inclose you a draft for 500 rix-dollars; and to add, that whenever it may be in my power, I shall always be happy to afford you any assistance that you may require. I have the honour to be, with great esteem, gentlemen, your very faithful and obedient servant,

ALEXANDER JOHNSTON.

In answer to this very obliging and encouraging letter, we returned the following letter of thanks.

To the Honourable SIR ALEXANDER JOHNSTON, &c. &c.

Honourable Sir,

WE have the honour to acknowledge having received your condescending and highly encouraging letter of yesterday's date, inclosing your very generous donation of 500 rix-dollars, towards our intended place of worship. We beg to present our warmest and most respectful thanks for this additional mark of your favour and kindness. And while we are deeply sensible how unworthy our feeble endeavours have been of the observations which you have been so kind as to make on them, yet knowing the great interest which you have ever taken in the religious and moral improvement of this island; and that from your very exalted station, you are so well qualified to decide as to the means most likely to accomplish that end; we cannot conceal the satisfaction it yields us, to be informed that our proceedings hitherto have met with your approbation and sanction. This, honourable Sir, allow us to say, we shall always be anxious to obtain and to cherish. We take the liberty to assure you, how sincerely we desire the best of blessings on yourself and your honourable family: and we trust the erection of our intended place of worship, in this populous neighbourhood, will tend greatly to accomplish the benevolent and desirable object which you have so long and perseveringly laboured to promote, and to bring many of our fellow-subjects to a saving acquaintance with the Christian religion. We have the honour to be, with great esteem and respect, honourable Sir, your very greatly obliged and thankful humble servants,

Main-Street, Pettah, W. M. H.—B. C.
May 26, 1815.

It is not necessary to add any thing relative to the kind attention with which we have been favoured by this highly respectable gentleman. We have witnessed his solicitude for our success in a variety of ways, which our limits will not allow us to detail: and, by his express direction, one of the interpreters of the supreme court always attends brother Harvard on his preaching excursions into the neighbouring villages, for the purpose of rendering his sermons into the native languages. May our Great Master a thousand fold reward him, as well as the rest of our honoured countrymen in this island, who have so pleasingly come forward to open our way of usefulness among the benighted inhabitants of this long neglected island.

We have been thus particular, reverend and dear fathers, in transcribing these letters, from a wish that you should participate in our joy; and if you should think proper to give them a place in our Magazine, no doubt, they would call forth the thanksgivings and praises of the thousands of our connexion, who daily pray for the enlargement of our Zion in the eastern world. And surely what can be a more urgent answer to prayer, than that gentlemen in high official situations should stoop from their eminences to interest themselves in the spread of the Gospel, and stop as it were in the midst of their routine of various secular duties, to put a helping hand to the extension of the kingdom of our God and of his Christ. When we look at our little unexpected encouragements, we are reminded of the prophetic assurance that previous to the great moral changes which the Gospel shall produce in the world, even kings and conquerors shall become nursing fathers and mothers to the infant branches of the church of God. And though we have likewise several circumstances of a less pleasing kind to encounter from other quarters, yet our souls rise superior to them all; and with Christ in our hearts, his promises in our view, and his gospel in our mouths, we exult in our glorious work, and exclaim with the holy penman, *Surely the time to favour Zion, yea, the set time is come!*

To the above pleasing correspondence, we could add several letters of a no less pleasing description, which we have received from other distinguished characters relative to our present undertaking in this place: but while we are restrained by a fear of being thought self-approved, our limits likewise forbid further enlargement. We cannot, however, forbear inserting one more which we were favoured with, from a gentleman, a provincial Judge, in a distant province, in reply to a letter of thanks which we had sent him for a very generous donation, which, unasked, he had transmitted to us, on seeing our subscription list in the Government Gazette, which is as follows:—

Gentlemen,

THE mite I subscribed is by no means worthy of the grateful return you have made. I assure you, it gives me great satisfaction, being able to assist so pious an undertaking,* which effectually lays the foundation of an institution† so glorious to the British character, and the success of which, every Englishman ought to have at heart: an institution, whose only aim is that of spreading the light of the Gospel over the Heathen world, without the least wish or hope of pecuniary remuneration. This is a disinterestedness which worldly-minded men justly admire, but have not resolution to imitate. I am, gentlemen, a sincere well-wisher to your society, and trust you will receive sufficient inducement to persevere in your undertaking.

Most faithfully your's,

To the Rev. Messrs. } &c. &c. &c.
Harvard & Clough. }

We are happy to inform you, that our dwelling house is partly roofed in; and the front of our chapel is in a good state of forwardness. We intend to have, THE WESLEYAN MISSION HOUSE, inscribed in large letters in the front of it: and from the two-fold consideration of its being in a good situation, and *the first* WESLEYAN *building in Asia*, we intend to have a drawing taken of it, which we hope to send you with a request that it may be neatly engraved, and sold among our friends in England, with the specific design, that the profits thereof should be sent out to us, for the liquidation of the remaining expences of our estate.

We should have mentioned to you, that we consecrated the last anniversary of the birth-day of our venerable sovereign, which happened to fall on a Sunday, to the establishment of *the first Sunday-School in this quarter of the world.* And we trust it will be known, in future ages, that the Sunday-School system was introduced in Asia, on the *fourth day of June*, in the year of our Lord 1815, being the anniversary of an excellent Monarch's birth-day, who was never equalled, either by his predecessors or contemporaries, in anxious solicitude for the education of the rising generation. We cannot conceal that the establishment of our Sunday-School has given us favour in the eyes of many. It has certainly considerably tended to help on the subscription to our place of worship. We only consulted *one friend*, who stated *insurmountable difficulties*, and assured us the time was not come; and that *the people were not ripe* for such an institution. However, we were determined, by the help of God, to make a trial: and now, that we have upwards of 250 children, and 20 gratuitous teachers, most cheerfully engaged in instructing them every week; every one is charmed, and several characters are surprised, that so simple an idea did not occur to their minds before. We have the pleasure to inform you, that through the great kindness of the Honourable Robert Boyd, member of council, and commissioner of revenue, we have the use of the late theatre for our Sunday-School, and a better place could not have been chosen; it being so very central and commodious. To obtain this great favour we scarcely had to prefer even a request, so very obliging and kind has this worthy gentleman been to us! His generous donation, you will observe in the list of our subscribers, which was the more encouraging, on account of the gentlemanly and polite manner in which he gave us liberty to enter his name on the list. At the same time, Mr. Boyd voluntarily offered to have our Sunday-School advertisement translated into Cingalese for us; and we have quite a train of native children now in our Sunday-School.

We have now our printing-press at work, and have just completed a small spelling-book for the use of Sunday-Schools. It is the same (with a few additions,) which is published in London, by the Sunday-School Union. We are about to print the Columbo Auxilary Bible Report; the manuscript for which, we received the other day. We keep a day-school with the two-fold hope of benefitting the rising generation of this place, and in a small way of liquidating our expenses. We are quite full of work, and to no labouring man in England is sleep more sweet than to us at the close of each day. In addition to these engagements, our plan of missionary labour is as follows:—*Monday night*, class-meeting; and on the first Monday in the month, a missionary prayer-meeting, which is alternately held at the Baptist's and our place of worship. We omitted to inform you, that, by the kindness of the paymaster-general, we are allowed to hold our religious meetings in a large room on his premises, until our chapel is erected. On *Tuesday evenings*, one of us preaches in English. *Wednesday* is vacant. *Thursday*, we preach by interpreters in the Malabar church. *Friday*, there is preaching in Portuguese, by brother Armour. In the morning of this day, we hold a weekly-meeting of native preachers in our house, to fix the appointments for the villages for the ensuing Sunday. On

* The Sunday-School. † The Mission.

Saturday evening, we hold a prayer-meeting, after the manner of the penitent-meeting at City-Road: and, on a *Sunday*, in the fore part of the day, we each preach in the government schools, in the country villages, sometimes two or three, or even four times; and one of us in English in our own place in the evening, besides attending and superintending the Sunday-Schools. Do have pity upon us, and send us out some more help. We feel we have a place in your prayers, as you all have in ours. All our dear brethren are well.

Your affectionate sons in the Gospel,
W. M. HARVARD.
B. CLOUGH.

[It greatly surprises the Committee that the brethren in Ceylon had not heard from them when the above letters were dated, as their Secretary had written four times to Mr. Lynch the Chairman, and twice to them all.]

Letter from Mr. A. ARMOUR, to the MISSIONARY COMMITTEE.

Columbo, September 1, 1815.

My dear Brethren and Fathers,

I had the pleasure of writing a few lines to you shortly after the arrival of your missionaries at this place; giving you to know a little of my own history, and requesting that you would consider me, as still a member of your society, and devoted to the interest of your missionaries. Your little band has suffered considerable diminution since they left England; but our loss we have no doubt, is the infinite gain of those deceased. With regard to the surviving missionaries, the Lord has hitherto helped them:—and they all bid fair for being useful in this country. I cannot say, however, that I am without fear concerning them; nay, I do fear that intense labour will soon injure their constitutions. And how are they to be kept from labouring? Only by their getting more help. For my own part, I am labouring according to my poor abilities, in concert with the missionaries, and intend so to do as long as I live.—I feel it good to be united to the people of God: and God does meet with us, even in this benighted and thirsty land.—We have hopes that the cause of religion will prosper in this place; but still we have great reason to complain of our little success. Dear Brethren and Fathers, pray for us; for much we want your prayers. Oh! pray that the power of religion may continue among the few who seek his face in this part of the world, and that the same may emanate from them to all around. And Oh, that you might think it expedient to send us more labourers: be assured of this, that you will never be able to send a sufficient number. Oh! what a field for missionary labours in this island! No doubt your own missionaries will give you a better idea of it than I am able to do. Give me leave, however, to assure you, that the fields are white abroad to the harvest. Yes, I think the natives are, at the present time, more ready than ever to receive the Gospel;—But alas! for hundreds of thousands of them, for how are they to hear without a preacher?

I recommend myself, along with your infant cause in this Island, to your favourable notice, requesting above all, a special interest in your prayers; and beg leave to subscribe myself,

Dear Brethren and Fathers,
Your unworthy brother in the Lord,
A. ARMOUR.

WEST INDIES.

Letter from Mr. JOHN RABY, to Mr. BENSON.

St. Kitts, Nov. 17, 1815.

MY DEAR SIR,

For some time past, I have felt a desire to transmit, for your inspection, and that of the Committee, some account of the state of our mission in this part of the Lord's vineyard; but many things have concurred to prevent me from putting my designs into execution. As I have a little leisure at present, and as a favourable opportunity occurs of writing to you, I sit down to discharge what appears incumbent upon me. I am happy to say, that the state of this church wears an aspect that is unusually pleasing and encouraging. Our congregations, which are chiefly made up of blacks and coloured people, are generally larger and more attentive; and, in our assemblies, we have frequently felt the presence of Him who only can satisfy the desires of an immortal spirit, which was originally formed after the Divine Image. It is cause of serious reflection, that as yet we have but made a small progress amongst the white inhabitants; it is true, many of them frequently attend preaching, and appear serious and attentive, whilst in the house set apart for the worship of God; but it is lamentable to state, that if serious impressions are, at any time, made upon their minds, they are of but short duration. What, perhaps, contributes to a conduct so criminal in the sight of God, and so injurious to their own welfare, is, that many are so engaged in commercial pursuits, as to have little time to attend to the concerns of their souls, and less inclination to embrace a system of truths which probably might expose them to ridicule and contempt. Others, again, are so in-

love with sin, and so captivated by the powers of darkness, as to have little appetite for any thing but what is earthly and carnal.

The last love-feast which I held in Basseterre, was a precious season. I was not only pleased but greatly edified, in hearing so many give a rational, scriptural account of the great things which God had done for them, in calling them from darkness to light, and from the power of satan to God. At those seasons, they frequently advert to the evils to which they had been most addicted anterior to their conversion, and the gratitude which they feel to the Author of all good, for the change which has been wrought in them; the blessings which they experience, and the reward which they anticipate, whilst tears of joy are descending down their sable faces.

Recently, it hath pleased God to call from this state of trial several of our old members, who were ornaments to religion in life, and who witnessed a good confession in the time of dissolution. The experience of one I will just advert to. An old negro woman, brought from Africa, soon after her arrival in this country joined the society. She resided in the chapel-yard, and went by the name of Granny Joan. As the time of her pilgrimage drew to a close, she was asked, what hope she had of a future state? She answered, that Christ was with her, and said, "Massa, me no afraid to live, me no afraid to die."

A few nights ago, I opened our new chapel at Half-Way-Tree, where scores of people assembled who could not get admittance, the place was so crowded: there is a prospect of much good being done at this place. I rejoice to hear that prosperity continues to attend the efforts of our missionaries in the East; and I hope, that, at a period, not far distant, Mahometan darkness, Pagan superstition, and Jewish prejudices, will yield to the force of truth: when the light of Revelation shall extend its Divine influence over the habitable globe, and when all will stretch out their hands unto God. Praying that the Divine Being may long preserve your valuable life, I remain, your's, &c.

JOHN RABY.

Letter from Mr. HURST, to Mr. BENSON.

St. Kitt's, Nov. 24, 1815.

REV. AND PATERNAL FRIEND,

As personal conversion from the service of sin, to the service of the living God, and the final release of suffering piety, from under the united burden of pain and poverty, to that rest which remains for the people of God, have always enriched the republic of letters, and are subjects which are grateful to you; I deem it my duty to send you a concise detail of the conduct and recent departure of two of our society in Old-Road, known here by the names of Mary John, and Betty Abbott: the former was a slave, the latter was emancipated. Their leader informed me, that 28 years have elapsed since they heard and embraced the gospel of our Saviour Christ, which produced an immediate and happy change in their minds, demonstrated by a reformation of life. Their attendance on the word preached was so regular, and they gave such earnest heed to the things which they heard, that a charge was never preferred against them sufficient to expel them Christian society; a case which is rare among negroes.—We find that, notwithstanding their low estate and harmless lives, they were not exempt from the rage of persecution; for while they were one evening in the chapel praising God for past, and imploring present blessings at his hand, two or three persecutors rushed into the chapel, under the pretext of preserving moderation and the public quiet, and as the old creatures (now out of their reach) were not able to make their escape, they fell into their hands, and they hurried them off to Basseterre goal; and after being confined, they were brought before a magistrate, who demanded of them a reason for making such an outcry in the chapel as proved so offensive to their neighbours. To this question, one of them simply answered, that her sisse (as they call each other) was praying for the pardon of her sins, and as she prayed, she felt the love of God in her heart, and was praising him with joyful lips. The magistrate sent immediately for a medical gentleman to explain the mystery, and gravely asked him what was the love of God? What exposition he gave I know not, or whether the inquiry was the offspring of profound ignorance or ridicule, I shall not determine. But to return, when the accused had been publicly cart-whipped, (which they received with fortitude and bore with patience,) they were liberated. Meantime, they lifted their eyes to heaven, and tacitly breathed the language of the Greek poet:

"'Tis His alone to avenge the wrongs I bear;
For still th' oppress'd are his peculiar care."

Let it be farther observed, that the stripes which they had received did not deter them from pursuing the same line of conduct, but rather confirmed them in the fear of God, and in a patient waiting for Christ; for they were fully persuaded

that "if we suffer with Christ, we shall also reign with him." I had an opportunity of visiting them in their last moments, and in their homely retreats; I witnessed not only their pain, but their unspeakable gratitude to God for his gospel and servants, who had shewn them the way of salvation. And I was happy to find, after I had sifted the ground of their expectation of future bliss, that they did not rely on their sufferings or duties, but on the mercy of God through faith in the atonement of Christ, who was wounded for our transgressions, and bruised for our iniquities. This was their Ebenezer and stone of help, on which they stood and rejoiced in hope of possessing at a future period, all that they now viewed by faith. Thus they lived, suffered, and died in the Lord; and now rest from their labours. I remain, &c. &c.

THOMAS HURST.

Letter from Mr. LEWIS, to the SECRETARY of the Missionary Committee.

St. John's, Antigua, Dec. 6, 1815.

REV. AND DEAR SIR,

Yesterday morning our dear brethren, Messrs. Beacock, Shrewsbury, and Hillier, safely arrived, after a short and pleasant passage of five weeks and four days, on the shore of Antigua. They are all well and zealous.

I thank you kindly for the Minutes, Report, &c. you sent me, particularly for your letter; the perusal of which gave me the greatest pleasure, and I may truly say that your introductory observations proved a word in season to me. May the Lord help me to pursue my ministerial and holy calling with increasing zeal and success. The advancement of the Redeemer's kingdom is to the children of Zion a matter of great joy, and a subject calculated to fill them with those emotions of gratitude to God, which warm their hearts, and constrain them to cry, with the holy Psalmist, "The Lord hath done great things for us, whereof we are glad." Surely he hath wrought wonders in this benighted land. The efforts of Missionaries have been, and are attended by the blessing of heaven. Many who lived in darkness, yea, gross darkness, have seen a great light; and though it cannot be said, that they abound in knowledge, brightness of reason, and soundness of speech, yet they experience those spiritual enjoyments which result from a life devoted to God, and a consciousness of their acceptance in the Beloved. Many have died triumphantly in the faith. Others hold fast whereunto they have attained, and aspire after the perfection of pure and undefiled religion in their souls. While passing through scenes of troubles and afflictions, they are enabled to repose their confidence in Him who is Almighty to save. Instead of heathenish songs, the songs of Zion are to be heard in the cottages of the poor. Our love-feasts are highly satisfactory. Some can give a very clear account of their conversion, while others bless the gospel, massah preacher, &c. I bless God that ever I was sent among them. May God make me useful to them. The work of the Lord has prevailed considerably on this island of late, especially in the country. At St. John's, our congregations are very large, and more attention is given to the word of God there, than I think I ever witnessed; yet most of the people stand aloof from us: however, we are not without the most flattering prospects.

I can say, although unworthy, that I enjoy the approving smile of my Father, and that it is my one grand desire to live and die in his service. I have been so highly favoured of heaven with a good state of health ever since I came to the West-Indies, that I have been able to go on pleasingly in my work; for this I particularly bless God. My worthy colleagues and myself are greatly united, and peace and harmony prevail among us. Your Son in the Gospel,

JOHN LEWIS.

NEW BRUNSWICK AND NEWFOUNDLAND.

Letter from Mr. CROSCOMBE, to the MISSIONARY COMMITTEE.

St. John's, Oct. 28, 1815.

Rev. Fathers and Brethren,

I rejoice in an opportunity of writing to you, after so long a silence, which has not been occasioned by neglect, but indisposition of body, and great discouragement of mind. My health has been on the decline for some time past, I believe, principally in consequence of riding in the evening after preaching, in the inclement season of the year, a thing which cannot be avoided in some parts of this country. For several months last winter, I was afflicted with a pain in my breast, and in March was under the necessity of putting myself under the care of a physician. Through the special blessing of God, and the attention of my kind friends, by the latter end of May I was restored to a tolerable degree of health. At our District Conference, in June, I was appointed to this circuit, a most timely relief both to body and mind. For this appointment, I believe I shall have cause to be thankful both in time and eternity. The society in this city cannot be considered in a flourishing state; however, there are many in it who love God in sin-

cerity, and appear to be pressing forward in the good old way. Our chapel is very commodious, and well attended. We have lovely class and society meetings, and are in great hopes that the Lord will revive his work in our hearts and in the hearts of the people. Within the last fortnight three have been awakened, and one has found peace with God. May these be the beginnings of better days!

With regard to my own soul, O what cause I have to bless and praise the name of my God! I had well nigh cast away my confidence in his mercy and love. I thought he had left me in a strange land, that he would bless my labours no more, but leave me to fill up my mission in darkness and uncertainty. But blessed be my Rock, he now supports and comforts me. I feel him helping and blessing me; I feel a strong confidence in his mercy and power, and believe he will sustain and comfort me through life, and afterwards bring me to behold his glory in a better world. My situation is much more comfortable that it has ever been since my appointment to a mission. It is reviving to my soul to be be where we can have regular class-meetings, love-feasts, and other social meetings, for mutual information and comfort.

I lately spent a month up the St. John's River, where there are hundreds, nay, I believe thousands of precious souls perishing for want of instruction; among whom, I hope there is an effectual door opened to the Methodists for doing good. When I saw how earnestly they desired religious instruction, I knew not how I should leave them; but before I left them, as if in answer to their prayers, a Local Preacher from the South Shields circuit in England, was providentially led that way. I happened to be at Frederick Town on his arrival there, and I invited him to preach. The people were well satisfied with his abilities, and obtained his consent to remain with them; and having obtained Mr. Bennett's consent that he should, he is with them for the present. The prospect there is pleasing; and I hope it will soon be in our power to communicate most pleasing information to you. I remain, your son and servant in the Gospel of Christ,

WM. CROSCOMBE.

Letter from Mr. THOMAS HICKSON, to Mr. BUCKLEY

Adam's Cove, Newfoundland, Dec. 29, 1815.

Rev. and dear Sir,

I embrace the earliest opportunity of giving you a brief statement of our voyage to, and reception in Newfoundland. Previous to our setting sail, we flattered ourselves with the expectation of reading and writing a great deal during our passage: but of this we were disappointed; for, during the first fortnight, we were extremely sick; and when that violent sickness subsided, it left a head-ache, which continued, more or less, during the whole of our voyage. You will, therefore, excuse our not being so particular as might otherwise be expected.

On the 5th of October, we embarked for Newfoundland, on board the brig Neptune. But the wind not being fair for the Channel, we cast anchor at Brownsy, which is about three miles from Pool. As we were desirous of performing our religious duties on board, I was about to propose to ask a blessing on the food provided for dinner; but before I expressed my desire, the captain requested me to do so. When dinner was over, we received a small parcel from G. Kemp, Esq. who is the owner of the vessel, in which was inclosed a number of small tracts, with a note, desiring us to distribute them among such of the sailors as could read, and to use them for the good of all on board; which we did to the best of our knowledge. As we were not for putting to sea that evening, we returned to Pool. Being strongly requested to preach in the evening, I endeavoured to enforce the apostle's exhortation, "Brethren, pray for us, that the word of the Lord may have free course," &c.

Friday 6. We stepped off our native soil, weighed anchor, and put to sea. We had a fine breeze down the Channel; but the vessel had no sooner begun to feel the lifting waves, than a violent sickness ensued.

Saturday 7. We were extremely ill, but had favourable winds. About seven o'clock in the evening, we had the last sight of our native shores. Our feelings at this time were what might reasonably be expected on such an occasion.

Sunday 8. Early in the morning, we passed the Rocks of Scilly. This day we were in such circumstances as demanded the exercise of all the grace we possessed. Our ears were not charmed with "the sound of the church-going bell," nor our eyes pleased with the sight of the congregations of the saints. "How amiable are thy tabernacles, O Lord of hosts." These circumstances brought very forcibly to our minds the saying of the late venerable Dr Coke, to the young men who embarked with him for the East, "What we are suffering now, we are suffering for the Lord."

Monday 9. We got clear of the English Channel, and entered the wide Atlantic Ocean, still favoured with a pleasant breeze. About meridian, lat. 29 deg. 14 min. north.

Wednesday 11. We passed the Bay of Biscay, with the wind nearly fair; but, in consequence of the excessive rolling of the vessel, we were extremely ill: and our accommodations (though very far from being of an inferior kind for the sea,) were by no means adapted to sick persons. Our repose was frequently broken by the dashing billows, and the stumping seamen; but the thoughts of that glorious cause in which we had embarked, afforded us sufficient support under our privations.

Thursday 12. We were combatting with contrary winds, and the mighty waves so rolled over our floating habitation, that they broke our sky light, and came into the cabin; my brother and I being alone, were much alarmed.

Saturday 14. Being a little recovered from sickness, I was in hopes of being able to perform public service on board on the ensuing Sabbath; but when that day arrived, neither health nor weather would permit. Not being able to read, or scarcely to pray, our minds were much amongst our Christian friends,

following them to the various means of grace; and it was no small consolation to us to be confident of having an interest in their prayers. Alas! how little religion is practised, or even thought of, at sea. This day our longitude was 16 deg. 2 min. west.

Tuesday 17. A south-west wind arose about eleven o'clock. Being a little recovered from sickness, I proposed to read a chapter, and pray with the passengers, to which the captain readily consented; this we continued to do every night during the passage, when the weather would permit; though, in general, kneeling was extremely difficult. During the same night, the wind became very tremendous, and the waves flowed over us to such a degree, that they drowned most of our live stock, and burst off a part of our washboards; and one of the seamen very narrowly escaped being washed overboard. This tremendous gale continued till late on Wednesday evening, the winds blowing, and the seas roaring, in such a manner as constrained the captain (though a man accustomed to the seas for many years,) to declare he never witnessed the like before. In consequence of the water flowing into our cabin, our clothes were so wet, that we were obliged to continue in bed all day; our head was sick, and our heart faint, and death seemed to be sitting on every surge. In this time of our extremity, we were visited and delivered by Him who holds the waters in his fist, and manages the seas.

Thursday 19. We were still contending with contrary winds; and found at the meridian, that we had gone considerably eastward. This was not pleasant.

Saturday 21. We were becalmed with a smooth sea, which, with the sun shining in his strength, gave the seamen a favourable opportunity to repair the damages received in the preceding gale.

Sunday 22. We had moderate weather, and, though far from being well, I proffered my service to perform public duty on board; of which the captain readily accepted, upon condition, that it should be performed upon deck. Fearing lest I should not be able to stand, I requested the mate to assemble the crew in the steerage, which was easily done; and as it was not high enough for me to stand, I sat down and preached to them "the unsearchable riches of Christ;" and I have good reason to believe my labour was not altogether in vain in the Lord; having heard that anxious inquiries were made, whether there would be prayer on the ensuing Sabbath. On that day, after another week's variable wind and weather, we, through the blessing of God, were able to meet the expectation of the honest tars, and perform divine service twice. This day we had pleasant weather, lat. 47 deg. 7 min. north, long. 37 deg. 30 min. west.

Wednesday, Nov. 1. We had the wind right in our teeth, and it continued to be so until the 7th, during which time, we were rolling to and fro, upon the agitated surge, making very little progress toward the place of our destination; for, on Friday 3, we were driven 30 miles eastward.

Sunday 5. We longed to have renewed our ministerial labours with the crew; but the weather would not permit: truly our "souls longed for the courts of the Lord's house." Blessed be the Lord, however we suffered from extreme external storms, we, in general, enjoyed internal peace. Tuesday 7. The wind sprang up from the south; and we flattered ourselves with the expectation of being upon the banks of Newfoundland on Wednesday; but in the evening the wind came round from N.W. and blasted all our hopes: indeed the captain seemed to have his fears lest we should not get to our destination in this year.

Sunday 12. Early in the morning we received intelligence in the cabin, that we had the wind from the N. that we had been making rapid progress during the night, and that the men had tried for soundings, but could find none at 150 fathoms: this caused us to hope that we had passed the Falls or outer bank. This day we had service in the morning, but the weather would not admit of it in the evening. The best of all was, God was with us, and enabled us to say, notwithstanding all our privations, "The lines have fallen unto us in pleasant places, and we have a goodly heritage." Monday 13. At 8 o'clock in the morning, we had soundings at 85 fathoms, upon the great bank, and we were in hopes of seeing the land in the evening; but as the night drew on, and the land did not appear, we sheered off till day-light, lest the vessel should come on the rocks. Tuesday 14. The morning was very foggy; and the captain said we might think very well if we got in by the ensuing Sabbath; but contrary to his expectation, the mist cleared away, and about 10 o'clock, we heard the pleasing cry, "Land, O!" And as it is customary for the cabin passengers to give the men something to drink, we were willing and obedient, and gave them a bottle of brandy, which they thankfully received. We had a pleasant time, having a fair wind, our canvass spread, and the gallant vessel riding over the lifting waves; and the narrows of St. John's straight a-head of us, in which we cast anchor. We went on shore with the captain, and were richly entertained by Mr. Robinson, a respectable merchant in St. John's. During this time, the inhabitants heard of the arrival of two ministers, and had sprang from their habitations in search of us, in order that they might have the earliest opportunity of bidding us welcome to Newfoundland. We continued in St. John's more than a fortnight, during which, we resided with our good friend Mr. Graham, who deemed it an unspeakable privilege to have us under his roof; and would frequently express himself in the following manner: "Gentlemen, I feel myself very much pleased, and deem myself much honoured in having you under my roof." His soul was quickened during our stay; and he embraced the first opportunity of joining the society. My brother set sail for Catalina on the 29th; from thence, he would travel to Bonavista.

You will think it strange that I am not in the place for which I was appointed by Conference; but it is in consequence of our arriving so late, and that, the local circumstances of the country were such as not to admit of the removal of Mr. and Mrs. Peckavant to Port-de-Grave. I left St John's on the 30th, and travelled to Portugal Cove, which is about 12 miles, and expected to have crossed Conception-Bay the same day; but the winds being contrary, I was detained there a week. Perhaps this was for good; as the people have erected a chapel, but have no regular preaching, and that their desire to hear it exceeded all that I have ever seen. I preached five times to them during the week, and I believe it was not altogether in vain. They were extremely kind to me, and thought nothing enough that they could do for me. I sailed from hence to Bradley's Cove, on Dec. 7, and had a favourable time across the Bay; and the first hand I had hold of after crossing the Bay was Mr. Ellis's, our worthy Chairman, whose de-

sire to see me was such, that he came so near the boat that the water flowed over the tops of his shoes. After getting tea with one of our friends in Bradley's Cove, I was accompanied by Mr. Ellis and Mr. Busby to this place. The people's desire to hear me for the first time was such, that I was obliged, though sea-sick, to preach to them the same night. I preached on the 10th in Western Bay chapel in the morning, and in the evening I preached a funeral sermon in Blackhead chapel, on account of the death of a child: this seems strange to you, but it is quite customary here to preach a sermon before the corps is taken out of the church, while the relations and friends of the deceased are placed round it: these are affecting seasons, and "times of refreshing from the presence of the Lord." I am very happy in my present situation, as I am not so surrounded with Popery as I should have been in St. John's; for that place is almost swallowed up with it.

The population of St. John's is 10,018, and out of this number, there are 7582 Roman Catholics: O that the hellish poison of that corrupt religion were removed out of the land. I have met with a father and mother in Mr. and Mrs. Holmes, under whose hospitable roof I expect to reside during the winter. Mr. Ellis is about to take an excursion round by Toland Cove and Partican, and get over Trinity Bay, if possible, as he has not seen my brother. My brother undoubtedly will have need of his direction in that part of the Mission, which is by no means the least important. But sailing in this country is extremely dangerous in this late season of the year, which makes us afraid of sending him. He is much obliged to you for attending to his repeated applications for help, and, above all, for granting him his request, in sending him two more fellow-labourers; but we want more; for "The harvest is still great, while the labourers are very few." I am informed by my brethren, that if there were four more Missionaries sent to this island, they would have plenty of work, and would very soon be supported independent of the Mission Fund.

I am thankful to God for counting me worthy, putting me into the ministry; but, if possible, much more so for counting me worthy to carry the word of life to a distant clime. Very dear Sir, have patience with my very tedious letter. I am very happily disappointed in every thing in the land.

You have frequently heard of the hospitality of this people, but if you were with them, you would, with me, use the language of the Queen of Sheba, "Behold the half was not told me." In fact, one of the greatest evils we have to guard against in this Mission is the people's kindness; against which I hope to have sufficient grace. My soul is in peace; but I feel I want every thing to make me fully adequate to my responsible situation. Pray much for me.

Please to send me, in the Spring, all such books as you may deem necessary for me: such as Mr. Benson's Commentary—Fletcher's Works, &c.

I remain, Rev. and dear Sir,
Your's, &c. T. HICKSON.

Letter from Mr. ANDERSON, to Mr. BENSON.

MY DEAR SIR,

TOWARDS the close of last Conference, I took the opportunity of going to the Continent, with the family of my friend Mr. Westmoreland, who had previously formed an establishment in Brussels. After a very pleasant passage from Colchester, I arrived at Ostend, where I had the unexpected pleasure of meeting with Mr. Birch, one of our society, at Dover. It was 5 o'clock in the morning when we sailed up into the harbour; and at that early hour, the church bell was ringing for public service. As soon as I landed, I went to the church; and on the outside of it, on the right-hand of the grand entrance, was a genteelly dressed lady, kneeling on a stone step, with her arms stretched out in the form of a cross, before a wooden image of our Saviour, inclosed in a case with glazed doors. Such a gross act of idolatry shocked me exceedingly. I entered the church, and found the same work going on in almost every part of it. There were a considerable number of persons present, who were all engaged in their devotions, kneeling before images of the Virgin Mary, and the child Jesus in her arms, and crucifixes with images of our Saviour upon them, while a priest, at one of the altars, was mumbling what no one could hear or understand. This is the constant practice throughout the Netherlands *every day in the week*, from 5 in the morning until 4 in the afternoon. There is a continual succession of priests officiating from morning to night at one or other of the altars, several of which are in every large church; and for the most part adorned with images and relics of various kinds, with representations of legs, arms, &c. of persons who pretend to have received miraculous cures from those *saints* to whom the altars are dedicated, and which are placed there in token of gratitude and devotion to those saints from whom they suppose that they have received their respective cures. Their churches are very elegant, and richly adorned with fine pictures all round the walls. Pity they are not employed to a better purpose! It is astonishing to see the number of people who are continually, during the whole day, going to and from the churches, and their apparent devotion while prostrate before their idols. I could not help pitying the people, who are thus trained up in ignorance, superstition, and idolatry, by a host of mercenary priests, who do all they can to prevent the Light of Truth from shining among them; but I believe, that they have lost much of their influence of late years, throughout Flanders, especially among the reflecting part of the inhabitants, who begin to laugh at the fooleries of Popery.

I was present at one of their grand processions into Brussels. It was upon a

Sunday. The houses of the streets through which it passed were decorated with branches of trees, and the streets strewed with sand and flowers of various kinds. The cavalcade was surrounded by a great number of persons carrying large lighted candles at *mid-day*. In the front were two lads with long poles, with a lantern upon each, with a lighted candle in it: a little way behind was a large image of the Virgin Mary, and the child Jesus, under a canopy richly adorned: next followed the *host*, or *real presence*, as they call it, surrounded by a shining glory; and just behind were a number of priests in their robes, singing at intervals a doleful ditty as they passed along. The streets were crowded, and the poor ignorant deluded people fell down upon their knees in the streets as the host passed, and with every mark of the most fervent devotion, worshipped a piece of *dead matter*. At that moment I felt a strange mixture of pity and indignation arise in my soul, and my friend and myself passed and repassed the host without paying the *smallest degree of reverence to it;* and in this way reproved the people's *abominable idolatry*. Indeed, it was with some difficulty that I could refrain from bearing a *verbal* testimony against it: they took notice of us, and one of their party came up to me with a look that I shall not soon forget, and in a rage called out to me in French to take off my hat, but which I peremptorily refused to do: finding he could not prevail, he left me in a terrible passion. Twenty years ago, probably, this would have cost me my life.

The early part of the Sunday being over, their religion seems to be forgotten; the rest of the day being spent in *singing*, *dancing*, *public exhibitions*, and *theatrical amusements*. Having witnessed this foolish parade, their mimicry of religion, and their shameful profanation of God's holy day, I could not refrain from exclaiming to my friend, Can nothing be done for this miserable people! I thought if I could preach in French, the rest of my life should be devoted to their service. I have purposed for some time back, to write to you on the subject, but waited to see what degree of stability the French government might acquire; the Netherlands being so contiguous to France. Now it appears, that every circumstance seems to favour a Missionary's being sent thither. An English preacher might be of use, as there are many of the natives who understand English, and many Englishmen settled there; and if he were furnished with religious tracts in the French language, for distribution, that language being generally spoken there, he might, with the blessing of God, do great things; but a preacher who could preach in French, as well as in English, would be more extensively useful. With such means, I have no doubt that a great work might be done in that country, and with a comparatively small expence, owing to the cheapness of provisions, and the easy rate at which a place of worship may be obtained. When I was at Brussels, I saw a Roman Catholic chapel made use of as a granary: it was full of grain; and my friend tells me that the use of one may be obtained for about *ten pounds per annum!*

I made particular inquiry after Bibles in different parts of Flanders, and especially in Ghent and Brussels. In Ghent I found among the booksellers only one copy of the Bible in French, fine paper, in boards, 15 vols. for which they charged 15 Napoleons, about 12*l.* 15*s.* I shewed them my pocket Testament; but they shook their heads, and with a shrug of their shoulders, told me they had none such there. In Brussels I saw only one copy there also, 5 vols. on very inferior paper. French Testaments in that country would greatly assist a Missionary in his work. I inquired of several of the natives if ever they had seen a Bible. Some said they knew nothing of it, and others, that they had heard of such a thing, but never saw one. I could not help saying, "O happy, happy Britons, the lines have fallen to us in pleasant places, and we have a goodly heritage!"

Brussels being only about 11 miles from the plains of Waterloo, I paid a visit to *that field of blood*. Never shall I forget my sensations, when I found myself upon the rising ground, called Mount St. Jean, near the tree where the immortal Wellington stood at the commencement of the battle. From this elevated situation, I had a commanding view of the whole field of battle, which extended about two miles in length, and one in breadth. I examined the tree: it was pierced with balls! How wonderfully was that great man preserved in the midst of ten thousand deaths! Surely the Almighty was his shield and buckler, his strong tower and deliverer! About a mile off from this tree, stood the *observatoire*, from whence Napoleon viewed the field of battle, in the early part of the engagement; but took his station the greatest part of the day near to La Belle Alliance, a mere cottage, but now called Wellington's Hotel, from respect for that great commander. Here it was, that Wellington and Blucher met, by accident, at the close of the day, and in the hour of victory. To the left of the tree, now

called *Wellington's tree*, is a lane where the battle raged towards the close of the day in all its fury. It was here where the Scotch Highlanders drove the French back at the point of the bayonet, when opening their lines to let the Scotch Greys pass, they charged the French down the hill, and cut them to pieces. In this lane the smell was very offensive, arising from the numbers of the dead who were buried in the ditch, and who were but just covered with light earth. Here I saw the remains of the fires in which hundreds of dead bodies had been consumed, and their ashes afterwards buried. Considering the many thousands that fell on that *dreadful day*, I was surprized to find that they were so well buried; yet still in some places there were to be seen pieces of human flesh and bones shocking to behold! I walked over the field of battle, which was covered with graves, and the yet remaining wreck of the fatal conflict—balls, hats, caps, knapsacks, scabbards, papers, shoes, tattered garments, &c. all but too plainly testifying the dreadful conflict which had just subsided. As I passed along, I could not help reflecting, that very recently there stood on *this spot* two of the finest armies that were ever opposed to each other, and commanded by two of the greatest generals the world ever knew. That here was heard the sound of the trumpet, the thunder of cannon, the clang of arms, and all the din of war, accompanied with all its horrors. That here, thousands and tens of thousands of my fellow creatures were, in the course of a few hours, hurried into an awful eternity! That on this spot was heard the groans of the wounded and the dying; and that from hence ascended the prayers of the *pious* and *happy* band in the British army to the God of battles, that he might give them the victory: and that here were lying in the same grave, in one undistinguised mass, the contending warriors, who had, in all the fury and rage of battle, destroyed each other: but now the fury and thunder of war had subsided, and all was calm and still as death! Walking over the ground which had been occupied by the French army, I arrived at La Bell Alliance, where I obtained some refreshment, and then returned to Brussels. That dreadful conflict, which has given peace to bleeding Europe, was fought in Flanders, and I trust it has prepared the way for the introduction of the Gospel into that fine country; and, as it is now under a Protestant government, every facility will be given to the preaching of the Gospel there. I hope the Missionary Committee will enter fully into the business, and do all they can to evangelize that people. I am glad to find that my friend Mr. W. has arrived in London, and has solicited the attention of the Committee to that important business.

Leaving Brussels, I took a rapid tour through Holland, and visited Moliness, Antwerp, Williamstadt, Bergenopzoom, Rotterdam, and Amsterdam. On the Sunday morning, I went to a Dutch church. When I entered, the organ was playing, accompanied by the voices of a number of children, and a large congregation. It was grand and solemn! I felt that God was there! I could not suppress the starting tear, upon beholding something like a reasonable service performed to God, when compared with what I had left behind in Flanders. In the afternoon I attended the English church, and heard an excellent sermon upon self-denial, and taking up the cross, and had a pleasing interview with the minister: he is a pious man, a native of Scotland, and seems well acquainted with the economy of the Methodists. I was much surprized to see the shops open in the evening, and goods exposed to sale, while the young people assembled in groups, parading the streets, and singing songs in favour of Blucher and Wellington. This I certainly did not expect to find in Holland: but I found it was the general practice throughout both Holland and the Netherlands. This is attributed to the influence and example of the French, who have awfully demoralized the people in all those countries where they ruled for so many years. Leaving Amsterdam, I returned through Haerlem, Leyden, the Hague, Delft, Rotterdam, and Helveotsluys; and from thence sailed for Harwich, where I arrived in safety, after rather a tedious passage, truly thankful to God, that I had again arrived in England, a country so highly favoured of the Lord, when compared with those countries which I had visited. The Lord grant we may duly appreciate our privileges, and improve them to his glory.

If you, dear Sir, think proper to insert a part, or the whole of this letter in your Magazine, probably it would be acceptable to many of your readers.

I am, most sincerely your's,

JAMES ANDERSON.

Chelmsford,
January 27, 1816.

Printed at the Conference-Office, 14, *City-Road, London: T. CORDEUX, Agent.*

Engd. by J.

Wm. Thos. Ingham

Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR APRIL, 1816.

BIOGRAPHY.

MEMOIR OF MR. MATTHEW MAYER.

(Concluded from page 170.)

MR. MAYER, by travelling so much in his younger days, had formed a very extensive acquaintance, particularly among that class of persons whose zeal and piety were so conspicuous in the early annals of Methodism. With many of these the deceased held intimate correspondence. It is unfortunate that in general he kept no copies of his own letters; but that they breathed the same spirit of piety as his sermons, is evident from some few which have been preserved; and also from the answers which he received. Among his particular correspondents, may be named several of those eminent females who adorned the first societies of Mr. Wesley, as Miss Bosanquet, Miss Ritchie, Mrs. Crosbie, Miss Stephenson, Miss Ward, &c. &c.—and among the preachers, Messrs. Rankin, Hudson, Mather, Thomas Taylor, Valton, Pawson, &c. &c. The last of these was the man after his own heart; a friend in whom he could repose the most implicit confidence. They became acquainted (it is believed) at Leeds, the first Conference that each of them attended; and possessing minds very congenial, entertaining similar views on religious topics, and having passed through very similar experience, these tried friends could open to each other their whole hearts. From the bare mention of such names, the character of their correspondence may be inferred: but to shew with what ardour of mind these early Methodists pursued after holiness, and entire devotedness to God, a few short extracts from the letters of the deceased are subjoined. The following is an extract from a letter to one of the above-named particular friends, dated 19th December, 1769.

"Great as that salvation is which God has wrought in you, it is probable it may not come up to the idea you had formed of it: for it may be, you thought, as many others have, you should see war no more; but that you should be, as soon as delivered from sin, filled with every grace of the Spirit, and with an uninterrupted enjoyment of the love of God, having little or no conception that evil spirits, bodily infirmities, or any thing else could possibly interrupt that love for one minute. But you may expect that Satan will use all his art, power, and policy to shake your confidence, and to reason you out of what God has wrought. This he will do by striking upon your spirit, and presenting to your mind those temptations which have an affinity to the tempers you before felt. In general, it is easy to perceive the difference between sin and temptation, but in *some* cases not so easy; nor can we know the distinction but by *divine light*. But Jesus is a wonderful Counsellor. He will teach you many things which yet you know not. It is *now* you are made capable of loving God with all your heart, and of living *only* to his glory who loved you and gave himself for you. O my dear sister, let Jesus have your whole heart—he is *worthy*; he is *all* fair; there is no spot, no blemish, no imperfection, no defect in him. He is, and you may daily prove him so, a suitable, wise, powerful, loving, and faithful Saviour. Whatever your wants are, come to him, and he will supply them all. Consider yourself as poor and needy, full of wants, and of weakness; but look to Jesus as to an inexhaustible fountain of grace and goodness for *you*. You are his, he is yours, and all he has to give is yours. Seek for a closer, a more intimate union, and acquaintance with *him*, whose love is ever new. *He* is constant and unchangable; so be *you*. The closer you walk with God, the more will divine light shine upon your mind, and make manifest your own ignorance, weakness, and imperfection; for which you will see you have every moment need of the blood of atonement; and by faith, you may have access to the fountain perpetually, and wash, and be clean. It is now you are put into a capacity to grow in grace: the weeds of sin being plucked up, there is room for the good seed to flourish, and to bear fruit to the glory of God. Rest not in any degree of grace you have attained; but rest in Jesus every moment. Seek after all the heights of holiness, and all the depths of humble love. Look to Jesus at *all* times, in *all* places, through *all* means, persons, and things. Aim at his glory in *all* your thoughts, words, and works. Seek all your happiness in God; for all other joy is but momentary. Every thing beneath the skies is empty, is insufficient, and too ignoble to yield that bliss for which an immortal spirit gasps, and which it will ever pine for, till it drinks of those pleasures which are at God's right hand for evermore. A foretaste, you

now enjoy, the full draughts you shall shortly enjoy above. Till then, live in the constant exercise of faith, and every grace of the Spirit shall be increased in you abundantly, and *your path shall shine more and more unto the perfect day.*"

Notwithstanding the glow and heat of religious feeling distinguishable in the above extract, the deceased appears to have been much upon his guard against the extravagancies and errors into which some of his early companions were led astray, and by which they caused many to make shipwreck of the faith. This will be seen by the following short extract from one of his letters, dated June 26, 1770.—"I remember soon after I had reason to believe the Lord had saved me from sin, I was in great danger of being led into error. I then felt an insatiable desire after God, and a longing to experience all the heights and depths of holiness. At that time I was quite simple and teachable, and frequently conversed with some persons who, I believe, enjoyed much of God; but I soon had reason to think they were running into error, for they supposed that they were led by the Spirit of God in all things; and that they had received instantaneously many blessings distinct from, and of a far more excellent nature than, salvation from sin. We frequently met in band together, and for a while seemed to strengthen each other's hands; but after some time, their error was discovered, which gave some of our band such a shake, as they have not recovered from to this very day. I, being slow of understanding, and a little incredulous, had not arrived to so great perfection as many of them, which proved to my advantage. I have much reason to bless God, that upon the whole (my intention being single) I believe I did not suffer any loss. Now I speak thus not to discourage *you* from seeking after *more grace;* far from it: neither because I suspect that you are running into the same error; but to forewarn you, that you may be fore-armed against every attack of the enemy. You desire me to write freely, and I have a willing mind to oblige you, especially if I could administer any profitable instruction or reproof to you. I sometimes speak of holiness, (though with great caution,) as being negative and positive. Negative, as being saved from all evil: Positive, as being filled with all good, or what the apostle terms, being filled with the fruits of righteousness, or being 'filled with all the fulness of God.' This is what you seem to desire, when you say, 'Notwithstanding you are saved from the plague of an evil heart, yet you find many things which you want, and wait to be saved from.' You want, I suppose, more divine light, life, love, and power, fully to regulate every passion, desire, and affection of the soul. Then, indeed, shall you be all glorious within, when adorned and filled with every grace of the Spirit of God."

During a long series of years, notwithstanding the instability of some of his early companions, through many trials, temptations, and difficulties, in spite of the decay of nature, and the pressure of bodily disease and infirmity, it is pleasing to find, that his mind retained its wonted spiritual vigour, and that his views were quite as evangelical in his last, as in his first days. The following is an extract from a letter, written by the deceased, to a very particular friend, at that time in great trouble of mind. It is dated 24th May, 1814, and probably was the last letter he ever wrote at any considerable length. "I rejoice to hear the Lord is at work upon your mind, and yet I feel much for you in your perplexity and distress. I know by experience, what an awakened sinner feels—what bitter reflections, what distress, what anguish of mind, and yet not without hope, though sometimes tempted to despair. Be assured, my dear brother, the Lord hath begun a good work upon your soul, and there is no doubt, if you continue to cry unto him, he will carry it on to the perfect day. If you seek him with all your heart, he will be found of you. He that cometh unto me, saith the Lord, I will in no wise cast out. Come then, my brother, just as you are, renouncing every evil, and all dependence upon your own good works; cast your soul upon the alone merits of Him, who gave himself for you. Only believe with your heart, he died for you, and you will feel his blood applied, and prove your sins forgiven. We cannot dishonour God more than by unbelief; he is able and willing to save to the uttermost, all that come unto God by him; and now is the accepted time; now is the day of salvation. Plead with the Lord in mighty prayer, and rest not until you prevail. I remember, after long seeking and waiting for his salvation, I was brought to this point, Lord, I believe, help thou my unbelief; and in the self same hour, the Lord revealed himself to me. Yet, I daily find, I must believe by faith in the Son of God; who loved me, and gave himself for me. I have now been under his afflicting hand nearly two years, and not able to labour in his vineyard as in time past; his service was my delight, and it was my great happiness to be in any way useful to poor sinners. Blessed be God, he has been with me also in my affliction, and has given me patience and resignation to his will, since he is too wise to err, and too good to destroy. Surely he afflicteth in mercy, and not in judgment. All his dispensations towards his people are goodness and love."

With regard to his religious sentiments, it is not necessary to say much, since they were so often and so fully avowed in his sermons; and will be plainly distinguished in the few foregoing extracts from his letters. He was brought up a member of the Church of England, and he heartily approved of her service and liturgy, and was a firm believer in the evangelical doctrines of

her articles and homilies. Perhaps his sentiments approached nearer to those of Mr. Wesley, than to any other individuals, though, upon some points of minor importance, he differed from him. The general train of his thoughts was, in a great measure, formed by his early acquaintance with the Methodists, who, at that time, professed to be strict churchmen. He embraced their tenets from firm conviction, and upon mature examination, and comparison of them with the Scriptures: and, as to all the leading points of doctrine generally held among that body of Christians, he remained unchanged in his opinions to the end of his life. He was, however, very liberal towards others; and whenever he met with a person in whose heart the grace of God was implanted, and in whose life the religion of Jesus was exhibited, he could give him the hand of friendship, whatever were his peculiar sentiments. It is not recollected by his friends, that he ever preached what might be properly called a *controversial sermon*. His constant endeavour was to call sinners to repentance; and he always pressed these truths which relate to man's personal interest and salvation. In all his sermons he made a direct appeal to the hearts and consciences of his hearers, as to their present knowledge and enjoyment of the favour of God.

But he was not merely a preacher: he was an example as well as a teacher. He had not received the grace of God in vain; but was himself *diligent in business, fervent in spirit, serving the Lord.* In his converse with the world, he gained general esteem; punctual in his dealings, prompt in his payments, honourable in his contracts, faithful to his word; he had acquired the character of a truly honest and upright man. He was also a good subject, loyal to his king, and a friend to his county: he never would give any countenance to those who were disaffected to the government; regarding it as one of the first duties of a Christian, to *fear God and honour the king; and not to meddle with those who are given to change.*

He lived on the most friendly footing with those around him. In all schemes for the good of his fellow-creatures, he was ready to join. He was a benevolent man; as his great exertions for the good of others fully prove. All his labours were freely given; and if ever he boasted, it was of this, that he had laboured diligently to get his own living, and never had brought a charge to any man for his gospel. The same spirit actuated him in all his proceedings. He was free to give, according to his ability, both to the support of the religious society with which he was connected, and to any charitable purpose.

To the cause of Methodism, he was a decided friend. He may be justly styled the founder of many of their chapels in his neighbourhood: not only aiding by his subscriptions, but actively assisting by his personal services, to collect money, and on his

security, in conjunction with others, to borrow considerable sums for many places; at that time poor and unable, but now become wealthy and independent of help from their neighbours.

In him the Stockport Sunday-School has lost, not only its treasurer, but a zealous and sincere friend. He supported the scheme from the beginning, and was one of the principal subscribers to the building, as well as an active manager in it. That institution never had a warmer advocate, for its principles quite accorded with his own views, and with his conduct in his younger days.

The Committee with whom he acted will give him credit for his zeal in attending to his duty as long as he was able; as well as for the caution and urbanity of manners manifested by him on all occasions towards the sentiments and feelings of his brethren, who might differ from him, as to the propriety of any particular measures.

The teachers cannot soon forget how he urged them to diligence, how he encouraged them in their work, how he stimulated them to labour as those who must shortly be called to give an account of the talents and opportunities entrusted to them.

And many of the children well recollect the earnest exhortations he frequently gave them, and the fervent prayers he put up to Heaven for them, that they might begin to fear God in their youth, and grow up in the nurture and admonition of the Lord. He felt an interest and a pleasure in this institution, which few persons could feel. He remembered and contrasted in his mind the days that were past, when in the market-place of his own native town, where, as a man, he was then respected; such was the prejudice of the people against the Gospel, that they once pelted him and another preacher with mud and rotten eggs. And so great was the enmity in some minds, that he was obliged to have several persons, who thought themselves repectable on account of their property, bound over, during their lives, to keep the peace, for having disturbed him and others in their worshipping of God, according to the dictates of their own consciences.

Tracing the character of our deceased friend into the bosom of his own family, we shall there find the same consistency. In 1771, he married Miss Flower, the daughter of Mr. Thomas Flower, of Bristol, and who is now left his afflicted widow. For more than 40 years they lived an example of conjugal happiness. His children were instructed and brought up in the fear of the Lord. Not deeming it enough merely to exhort them, he always restrained them from going into evil company, and from indulging in any vicious pursuit.

He was remarkable for his constancy and regularity in family worship. He seldom permitted any thing to interfere with this duty; and, on the evening but one before his death, he engaged

in it with his usual fervour and solemnity. Indeed this duty had become so much his delight, that he frequently performed it when almost unable to exert himself at all.

Of his feelings in his last sickness, it is not necessary to say much. It was not to be expected that he, who had so faithfully served his Master, would be forsaken by him in his last hours. It has been stated in a former part of this memoir, that, by being exposed to the cold, after preaching in crowded places, he had several times brought on severe attacks of the rheumatism: these had impaired his health; and his great exertions in speaking had produced a weakness at his breast, which, in his latter days, caused him great pain, and frequently occasioned spitting of blood.

In August, 1812, that disorder began, which ended in death; and which, in the spring of 1813, had reduced him to such a state of weakness, as to deprive his friends of all hope of his continuing from one week to another. His physicians pronounced it to be impossible for his constitution to support the violence of his complaint. After this, however, he recovered considerably, and survived, almost a miracle to himself, and to those who had seen him so much reduced, till the 5th of November, 1814, having on the day before, completed his 74th year.

During this long, and frequently most painful affliction, he was a striking example of resignation and patience. His pious and cheerful acquiesence in the will of his heavenly Father, was conspicuous to all who saw him; and few visited him without improvement to themselves. He had, indeed, no anxieties to disturb his peace of mind. He could look back upon his past life without regret, and he could look forward into the future world without dismay. He knew in whom he had believed; and that, when the earthly house of his tabernacle should be dissolved, he had a building not made with hands, eternal in the heavens. When suffering the most acute pain, he would frequently say, "*I must patiently wait until my change shall come.*" He often expressed surprise, as well as gratitude, at the forbearance and loving kindness of the Almighty, in sparing him, to out-live almost all his early religious friends and companions. He felt much on hearing of several at Manchester, and other neighbouring places, who were cut down like the leaves in autumn, and taken away from the earth during the time of his long confinement to the house.

In his latter days, the deceased was extremely cautious how he spake of his own past experience or labours; and he seldom did so, unless the subject was introduced by some one else, for fear, lest he should appear to be leaning in any measure, upon his own good works. His views were peculiarly evangelical. Of this, we have a pleasing instance, in the last religious conversa-

tion he held upon earth. When speaking with a near relative on the evening before his death, as he lay upon his bed, much exhausted by the violent pain and sickness he had suffered during that day; he said, "The Almighty seems to have laid me aside as a broken reed." His relation observed, it was a great blessing that he had devoted himself to the service of God, while he had health and strength. He replied, "Yes; it is a blessing: I can reflect upon it with great pleasure; but this will stand me in no stead now:—nothing but the merits of Christ, nothing but the merits of Christ can avail me now." His family did not at this time apprehend any immediate danger. He was not, apparently, worse than he had frequently been after these severe attacks. He slept from twelve till five o'clock in the morning, which was a very unusual rest with him. When he awoke, and the servant brought him something, he said, "What a mercy I have had such a fine sleep after so much pain: thank God for it." He gave directions to prepare something for his breakfast when the family should get up, which he took very comfortably, and seemed to be recovering as usual after these bad attacks; but at ten o'clock, he complained that he felt an unusual sensation, a dizziness in his head, and soon afterwards he threw up a quantity of blood, occasioned by a rupture of some of the vessels about the stomach. This was a fatal symptom, he sunk rapidly, but was quite sensible, and knew the persons about him, till eleven o'clock, when he threw up a still larger quantity of blood, after which he gradually swooned away, and gently sunk to rest, as if falling asleep, on the bosom of his Saviour and his God. "Mark the upright man, and behold the perfect, for the end of that man is peace."

The family and friends of the deceased, as well as the preachers upon the circuit, in looking round for a preacher for his funeral sermon, all fixed their eyes upon Mr. Benson as the most suitable person. He had been longer acquainted with the deceased than any travelling preacher then living; and had been in the habits of intimacy with him for many years, when stationed in the Manchester and other neighbouring circuits, and he was most highly esteemed by the deceased. The distance and the season of the year at first seemed obstacles, but upon application, Mr. Benson kindly undertook a journey of nearly 200 miles, in the depth of winter, to pay this last token of respect to the memory of his deceased friend. On the 11th of December, 1814, Mr. Benson preached two sermons upon this solemn occasion: In the forenoon, at the Old Methodist Chapel, in Stockport, to a full house, from these words, "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness," &c. 2 Tim. iv. 7, 8. And in the evening, in the large room of the Stockport

Sunday-School, from these words, "And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life; and the dead were judged out of the things which were written in the books, according to their works." On this occasion the crowd was immense, (it was supposed upwards of 3000 persons were present, and many hundreds could not obtain admission,) including many who had come from a distance. Mr. Benson took the opportunity of visiting his Manchester friends, and preached several sermons there, as well as at Stockport, during the following week; and it is hoped, the labours of this eminent servant of God were not in vain

We shall conclude this memoir of Mr. Mayer, by a copy of the short testimony to his character, written by Mr. Daniel Jackson, then and at present a supernumerary preacher at Stockport, for the purpose of being read from the pulpit at his funeral sermon.

(COPY.)

TO MR. JOSEPH MAYER.

DEAR SIR, *Stockport, Dec. 5*, 1814.

AT your request, with great diffidence, I humbly attempt to cast my mite into the rich treasury, which you have, of the graces and virtues of your excellent father.

My acquaintance with the late venerable Mr. Matthew Mayer commenced in the year 1789. He was then a vigilant, active, and very useful local preacher, the circuit steward, and a steady upright follower of the meek and lowly Jesus. His long standing in the work of the ministry, his uniform life, his great diligence, his fervent zeal, pleasing address, and very extensive and useful labours, gave him a pre-eminence amongst his brethren in this and the neighbouring circuits. For three years, I had the privilege of seeing his living epistles, (the persons converted through his ministry,) known and read of many, in love-feasts, in meeting of classes, and in Christian conversation, in what are now called the Stockport, New Mills, Ashton, Sheffield, and Bradwell circuits. I have heard more persons speak of him, and bless God on his account, as having been the blessed instrument in the hands of God, of their awakening and conversion, than of any other preacher in the space of forty-two years. He had been highly honoured by his Divine Master, in that he had commissioned him to be the first Methodistic herald of grace in many scores of places in all the neighbouring circuits, and his name was as precious ointment poured forth amongst them. When I came to Stockport in 1810, I found the old veteran still labouring in his Master's vineyard, and I had the privilege of hear-

ing him a few times to my edification and comfort. But the time of active service was nearly over; so that he, who, for half a century, had gone about like his Master, doing good, must now desist from public employment. During the long and severe affliction of this man of God, this watchman of our Israel, I had frequent interviews with him. He who had been so actively employed in doing the will of his Lord, must now drink of the bitter cup of suffering, prior to his reigning with him. He was tried as gold, in the furnace of affliction, which, through divine grace, he bore like a confessor or martyr, meekly submitting to the afflictive rod, saying, "Father, not my will but thine be done!" There was no murmuring, no distressing doubts, no corroding fears, no peevish impatience, no saying, "Lo! these many years have I served thee, and requitest thou me thus?" no boasting of his former services, nor of his long standing in the church of God, but all his hopes centred here,

> "O Lamb of God, for sinners slain,
> I plead what thou hast done."

His language was, "Not unto me, not unto me, but unto thy Name be the glory!"

I have had the blessed privilege of being with this aged and venerable servant of God, when his heart has been dissolved in thankfulness, and his eyes melted into tears of gratitude to God for his loving-kindness towards him. Upon my addressing him, thus, "Sir, I hope you find the Gospel is not a cunningly devised fable, but that these great and glorious truths you have so long recommended to others are your support in this trying hour?"—With joy beaming in his countenance, tears trickling down his venerable face, and his hoary head appearing as a crown of glory, these lips that used to feed many, opened with pleasing accents and divine pathos, "Bless the Lord, O my soul, and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits." I have endeavoured, sometimes, to lead him to converse of the days of his youth, and of his early labours in the Lord's vineyard, when, in the most pleasing manner, he would speak of his travels, and with Christian modesty, relate anecdotes of his success and sufferings. The cause of God lay near his heart. He wished great success to all, who by any Christian means or instruction endeavoured to promote the Redeemer's glory, and the salvation of men. At the same time, he was a man of fixed principles, and firmly believed the great truths of the Gospel, which he had so fervently and so successfully preached to others. At a time when he was apparently upon the brink of the grave, I heard it asserted, that Mr. Matthew Mayer was a Calvinist. On the 16th of August, 1813, I had an interview with him in his sitting room, no other person being

present: I said, "Sir, I hope you will not think me impertinent if I ask you a question, as I wish to have an answer from your own lips, that, if it should please God that I should survive you, I may have authority to contradict what I conceive to be erroneous." He replied, I will answer your question if I can. "Dear Sir, Do you believe the doctrines you embraced, and have taught from the beginning of your Christian pilgrimage, and which are most assuredly believed and taught by the general body of the Methodist preachers?" He replied, "I do; the very same as I have done from the beginning. I am in no wise altered in my views of the Gospel: very strange things have been said, but they are false: I know of no difference, except that *perhaps* I may be less contracted than I once was. I believe there is more of the power of religion in some other communities than I formerly thought"—When it pleased God to mitigate the sufferings of his aged servant, I did not visit him so often as I had done, in his severe affliction, as I had many calls other ways, and I looked upon him, as a house built upon a rock: but when I did call upon him, I generally found the Bible, or an abridgement of Baxter's Saints' Everlasting Rest, lying before him; still looking to the doctrines, precepts, and promises of the Gospel; and surveying the map of his heavenly inheritance, like one that was waiting for the coming of his Lord. Blessed is that servant, whom, when his Lord cometh, he shall find so doing!

May his offspring to the latest generation know the God of their fathers, and serve him with a perfect heart and a willing mind, that, in the great day of God, he may say, Here am I, and the souls that thou hast given me, is the sincere prayer of

DANIEL JACKSON.

DIVINITY.

A SERMON,

Preached, DECEMBER 25, 1815, at the NEW CHAPEL, CITY-ROAD,
By the Rev. JOSEPH BENSON,
And published at the request of the Book Committee in London.

JOHN i. 14. *The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

IN these words the apostle sets before us a fact the most important to the glory of God and the happiness of mankind, and the most extraordinary and marvellous in its own nature, of any that ever took place, or probably ever will take place on the theatre of this earth, or in any part of the universe, and productive of the most important consequences to the whole intelligent

creation of God: a fact which has been the chief subject of prophecy, and of the Divine communications to mankind from the beginning; which has engaged the earnest and unremitted attention of the highest creatures in God's creation for these almost six thousand years; and which will be the principal source of joy and felicity to all the redeemed, and the object of their contemplation, wonder, and praise to all eternity: a fact, for the commemoration of which, this day is set apart in all parts of Christendom, and which, therefore, ought now especially to engage our attention. That we may have a proper view of it, let us inquire,

I. What we are to understand by the *Word* here, and in what sense, and for what purposes, *the Word was made flesh.*

II. The certainty of this: *We beheld his glory*, says the apostle, *the glory as of the only begotten of the Father.*

III. What we do or may gain hereby: This Word made flesh is *full of grace and truth.*

1. What we are to understand by the *Word* here, &c. 1. On this subject the evangelist gives us all the information necessary in the preceding paragraph. *In the beginning*, says he, viz. of the creation, (alluding to the first word of the book of Genesis, בראשית, *bereshith*, translated by the seventy, εν αρχη, the expression here used by the evangelist,) *was the Word:* that is, the Word existed at the beginning of the creation, and, consequently, from eternity.* *And the Word was with God;* namely, before any

* The term *Word*, λογος, (says bishop Horne,) was in use among the ancient philosophers, who sometimes speak of a person under that appellation, as the Maker of the universe. So Tertullian informs the gentiles, 'Apud vestros quoque sapientes λογον, id est Sermonem atque Rationem, constat artificem videri universitatis. Hunc enim Zeno determinat factitatorem, qui cuncta in dispositione formaverit.' And Eusebius, in the xith book of his Evangelical Preparation, cites a passage from Amelius, a celebrated admirer and imitator of Plato, in which he speaks of the λογος, as being eternal, and the Maker of all things. This, he says, was the opinion of Heraclitus, and then introduces the beginning of the Gospel of St. John, concerning whom, it seems he was wont to complain, that he had transferred into his book the sentiments of his master Plato. But it is not likely that our evangelist either borrowed from, or intended to copy after Plato. And since not only Plato, but Pythagoras and Zeno likewise, conversed with the Jews, it is not at all wonderful, that we meet with something about a ΘΕΙΟΣ ΛΟΓΟΣ or Divine Word, in their writings. Nor, after all, might the philosopher and the apostle use the same term in the same acceptation.

It is customary with the writers of the New Testament, to express themselves as much as may be in the language of the Old, to which, therefore, we must have recourse for an explanation of their meaning, as the penmen of both, under the direction of one Spirit, used their terms in the same sense. Now, upon looking into the Old Testament, we find that *the Word of Jehovah*, דבר יהוה, is frequently and evidently the style of a *person*, who is said *to come, to be revealed or manifested*, and the like. As in the xvth chapter of Genesis, *The word of Jehovah came unto Abraham in a vision, saying, Fear not Abraham, &c.—Behold the Word of the Lord came unto him, saying, This shall not be thine heir; and he brought him forth abroad, &c.* Thus again, 1 Sam. iii. *Jehovah revealed himself to Samuel in Shiloh by the Word of Jehovah.* The same person is, at other times, characterized by the title, *the Name of Jehovah*, שם יהוה, as in Isaiah xxx. 27, *Behold the Name of Jehovah cometh from far, burning with his anger, &c.*

created being had existed. This seems to be spoken in allusion to a well-known passage in Proverbs, chap. viii. 30, where Divine wisdom is introduced, saying, *The Lord possessed me in the beginning of his way before his works of old: I was set up from everlasting, or ever the earth was*, &c. *And the word was God.* "It is observable," says Dr. Macknight, "that John's discourse rises by degrees. He tells us first, that *the Word*, in the beginning of the world, existed: next, that he existed with God: And last of all, that he was God, and made all things." The divine person, however, here spoken of, is called, *The Word*; and Rev. xix. 13, *The Word of God*, not only because the Father at first created and still governs all things by him; "but, because, as men make known their minds to one another by the intervention of words, speech, or discourse, so God, by his Son, discovers his gracious designs in the clearest and fullest manner to men. All the various manifestations which he makes of himself, whether in the works of creation, providence, or redemption; all the revelations he has been pleased to give, of his will, are conveyed to us through him, and, therefore, he is, by way of eminence, fitly styled, *The Word of God.*"* *The same was in the beginning with God.* Here the apostle repeats what he had before asserted, because of its great importance; and to signify more fully the

With regard to the nature of the person thus denominated, whoever shall duly consider the attributes, powers, and actions, ascribed to him, will see reason to think of him, not as a created intelligence, but a person of the Divine essence, possessed of all its incommunicable properties. And it may be noticed, that the Targums, or Chaldee Paraphrasts, continually substitute *the Word of Jehovah*, מימרא דיי, for *Jehovah*, ascribing divine characters to the person so named. And the ancient *Grecizing* Jews speak in the same style. Thus, in that excellent apocryphal book of wisdom, ix. 1, *O God, who hast made all things* εν ΛΟΓΩ σου, *by thy Word;* and again, in the passage which so wonderfully describes the horrors of that night, never to be forgotten by an Israelite, wherein the first-born of the Egyptians were slain—"While all things were in quiet silence, and that night was in the midst of her swift course, thine Almighty WORD ΛΟΓΟΣ, leaped down from heaven, out of thy royal throne, as a fierce man of war into the midst of a land of destruction; and brought thine unfeigned commandment, as a sharp sword; and standing up filled all things with death; and it touched the heaven, but it stood upon the earth," chap. xviii. 14. *Horne's Discourses*, dis. vii. vol. I. p. 194—197.

* "Should it be asked, (thus also Bishop Horne,) why the person is styled the WORD? the proper answer seems to be, that as a thought, or conception of the understanding, is brought forth and communicated in *speech* or *discourse*, so is the divine will made known by the WORD, who is the offspring and emanation of the eternal mind; an emanation pure and undivided, like that of light, which is the proper issue of the sun, and yet coeval with its parent orb; since the sun cannot be supposed, by the most exact and philosophical imagination, to exist a moment without emitting light; and were the one eternal, the other, though strictly and properly produced by it, would be as strictly and properly co-eternal with it. So true is the assertion of the Nicene fathers; so apt the instance subjoined for its illustration; *God of God, light of light;* in apostolic language, Απαυγασμα της δοξης και χαρακτηρ της υποστασεως, *The brightness of his Father's glory, and the express image of his person.* And whether we consider our Lord under the idea of the WORD, or that of LIGHT, it will lead us to the same conclusion respecting his office. For as no man can discover the mind of another, but by the word which proceedeth from him; as no man can see the sun, but by the light which itself emitteth; even so, *No man knoweth the Father, save the Son, and him to whomsoever the Son will reveal him.*" p. 199, 200.

personality of the Son as distinct from that of the Father. *All things were made by him*, all creatures, whether in heaven or on earth; the whole universe, and every being contained therein, animate or inanimate, intelligent or unintelligent; *and without him was not any thing made that was made*, ουδε εν, not so much as any single thing having existence, whether among the noblest or the meanest of God's works. St. Paul, it must be remembered, attests the same truth, Col. i. 16, affirming that *by him all things were created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him*, adding, *and he is before all things, and by him all things consist.* Now, as the eminent divine just quoted observes, "If all things were made by him, he cannot be himself of the number of the things that were made. He is superior, therefore, to every created being. Besides, it should be remembered that in the Old Testament the creation of the heaven and the earth is often mentioned as the prerogative of the true God, whereby he is distinguished from the heathen idols." The design of the Evangelist in establishing so particularly and distinctly the dignity, but especially the divinity of Christ, was to raise in mankind the most profound veneration for him, and for all his instructions and actions. "And, without doubt, he, who is the word of God, the interpreter of the divine counsels, and who is himself God, ought to be heard with the deepest attention, and obeyed with the most implicit submission."

The apostle proceeds. *In him*, or *through* him, as Beza understands it, *was life.* He was the living and powerful word, which was the source of life to every living creature, as well as of being, to all that exists. *And the life was the light of men*— He who is essential life and the author of life to all that lives, was also the fountain of wisdom, holiness, and happiness to man in his original state. *And the light shineth in darkness*, viz. in the darkness, or amidst the ignorance and folly, sinfulness and wretchedness of fallen man. This has been the case from the time of man's fall, through all ages, and in all nations of the world; the light of reason and conscience as well as the light issuing from the works of creation and providence, and the various discoveries of God and his will made to and by the patriarchs and prophets, being through and from him: *but the darkness comprehended it not*, did not advert to it, so as to understand, and profit, as it might have done, by the instruction thus communicated. It became necessary therefore in order to the more full illumination and the salvation of mankind, that God should give a more perfect revelation of his mind and will, than he had given in former ages. For this purpose *there was a man sent from God*, to be the harbinger of the Messiah, the introducer

of a new dispensation, the morning star preceding the rise of the Sun of Righteousness, *whose name was* JOHN, i. e. *grace;* a name fitly given to the Messiah's fore-runner, who was sent to proclaim the immediate accomplishment of God's gracious intentions towards men, the expectation of which had been raised in them by all his preceding dispensations. The same came for a witness, εις μαρτυριαν, *for*, or in order to give, *a testimony* of an infinitely important kind; *to bear witness of the light*, ινα μαρτυρηση περι τυ φωτος, *that he might testify* concerning the light; viz. the light mentioned above, Christ the light of the world, *that all men through him*, through his testimony, *might believe*, in Christ the light. *He*, John, though an extraordinary messenger of God, *was* himself *not that light, but was* merely *sent to bear witness of that light*, and thereby to draw men's attention to it, and induce them to believe in it, viz. in *the true light which lighteth every man that cometh into the world*, both as he is their Maker, who has put into their minds the light of reason and conscience, and as he visits and strives with them by his Spirit, and is the author of that revelation, which was not intended to be confined to the single nation of the Jews, but to be communicated to all mankind.

He was in the world from the beginning, frequently appearing, and making known to his servants, the patriarchs and prophets, the divine will, in dreams and visions, and various other ways; *and the world was made by him*, as has just been shewn; *and the world*, nevertheless, *knew him not:* knew not its maker and preserver. *He came, as the true*, the often predicted and long expected Messiah, *unto his own*, εις τα ιδια, *to his own things*, viz. his own land, termed *Immanuel's land*, his own city, called *the holy city;* his own temple, (see Malachi, iii. 1;) but, although he answered all the characters given of the Messiah in the Old Testament, οι ιδιοι *his own people*, whom he had separated from all the people upon earth, watched over, protected, delivered, and singularly favoured in a variety of most extraordinary ways for many ages, *received him not*, because he did not countenance and gratify their carnal spirit and worldly views, by coming in that state of wealth, power and grandeur in which they expected him to come. He came as the prophet like unto Moses, as Moses foretold he should come, Deut. xviii. 18, &c. and by his holy life, his mighty miracles, extreme sufferings, and glorious resurrection from the dead, proved to a demonstration his divine mission; yet *they received him not*, because his doctrine contradicted their prejudices, censured their vices, and laid a restraint upon their lusts. He came as the high priest of their profession, and a mediator between God and man, but depending on their being Abraham's seed, on the ceremony of circumcision, on the Aaronical priesthood and the expiations of their law, and in

general on their own righteousness; they *received him not* in these characters. He came as a Redeemer and Saviour; but not feeling, nor even seeing, their want of the redemption and salvation which are through him, and having no desire of any such spiritual blessings, they *received him not*, in any such relations. He came as *the king set upon God's holy hill of Zion*, Psal. ii. 6. The *righteous branch raised unto David, the king that was to reign and prosper, and to execute justice and judgment in the earth*, Jer. xxiii. 5, 6. *Zion's king, that was to come to her, just, and having salvation, lowly and riding upon an ass*, Zech. ix. 9; but, as his kingdom was *not of this world*, not earthly, but heavenly, not carnal, but spiritual, and they did not desire one of another world, they would not receive him; declaring openly *we will not have this man to reign over us. But as many as received him*, as the true Messiah, and according to the various offices and characters which he sustained, *to them gave he power*, or privilege, as εξουσια implies, *to become the sons of God*; to stand related to him, not merely as subjects to their king, or servants to their master, but as children to their father; being taken under his peculiar protection, direction and care, being favoured with liberty of access to him, and intercourse with him, and constituted his heirs, and joint heirs with Christ of the heavenly inheritance; *even to them that believe on his name, with their hearts unto righteousness*, or, with a *faith working by love*. Nor are they constituted his children merely by adoption, but they are made such also and especially by regeneration, being *born not of blood*, not by descent from Abraham, or the blood of circumcision, *nor by the will of the flesh*, by natural generation, or by the power of corrupt nature, *nor by the will of man*, adopting or baptizing them; *but of God*, by his Spirit creating them anew.

On this subject, there are two errors which must be carefully avoided, 1st. The conceiving *the word* to be a mere quality or attribute of the Deity; such as *wisdom*, or *reason*, or *speech*; for this would not consist with several expressions used in this paragraph, such as *The word was God; all things were made by him; he was in the world; he came to his own; to as many as received him gave he power to become the sons of God:* nor with ch. viii. 56—58; xvii. 5—24, *Abraham rejoiced to see my day;* before *Abraham was I am; I had glory with the Father before the world was; the Father loved me before the foundation of the world.* Nor with Col. i. 16, 17, *All things were made by him and for him;* surely all things were not made *by* and *for* a mere quality or attribute. Besides, he is continually spoken of as the *Son* of God, even before his incarnation; *when the fulness of time was come, God sent forth his Son—sent his own Son in the likeness of sinful flesh—sent his Son into the world that we might live through him: hath in these last days spoken to us by his Son, by whom* he

made the world. 2dly, The error of considering him, as a distinct and separate God, whether co-ordinate or inferior, must also be avoided. He cannot be another co-ordinate God, because *Jehovah, our God, is one Jehovah,* one self-existent, independent, infinite, and eternal essence, or Godhead; and Jesus says, *I and my Father are one,* ch. x. 30, and St. John *These three are one,* 1 Epist. v. 7. Nor can he be another inferior God, for that would imply *two Gods,* one the Creator and the other a creature, and in that case to worship him, which we are commanded to do, John v. 23, would be idolatry. This would also be in express contradiction to Heb. i. 10, *Thou, Lord, in the beginning hast laid the foundations of the earth;* to Tim. iii. 10, *God was manifest in the flesh;* to Rom. ix. 5, *Christ is over all God, blessed for ever;* to 1 John v. 20, *This,* ουτος, *this person,* termed the Son of God in the preceding clause, *is the true God and eternal life,* viz. *that eternal life* which, ch. i. 2, is said to have been *with the Father and to be manifested to us.* We may observe, however, 3dly, that the subject is to us of difficult appresion, on account of the limited nature of our faculties in the present life, *where we see things through a glass darkly.* And, it seems, we must die to know how far he is *distinct from* and how far he is *one with* the Father and the Holy Spirit. The Holy Spirit is certainly not a created spirit, but the Spirit of the Father; and yet is continually represented in the Scriptures as a distinct principle in the Godhead; so doubtless *the Word,* (or Son,) is the word of the Father, and yet is to be considered, and that in an important sense, as distinct from him. Thus the apostle, Ephes. iv. 4—6, *There is one Spirit—one Lord—one God and Father of all:* and 1 Cor. xii. 4—6, *There are diversities of gifts, but the same Spirit—differences of administrations, but the same Lord—diversitities of operations, but the same God which worketh all in all.*

3. But how, and in what sense, was *the word made flesh?* Certainly, as the Creed says, not by *turning the Godhead into flesh,* but by *taking the manhood into God.* The *manhood,* I say, for not the human body merely, but the complete human nature, body and soul, was assumed by the Eternal Word. Hence we are told, Luke ii. 52, That our Lord *grew in wisdom* as well as *in stature,* and, as man had a finite understanding which gradually received information and knowledge; a will of his own distinct from, but resigned to, the will of his Father: in consequence of which he could say, *I came not to do mine own will, but the will of him that sent me: Father, not my will but thine be done.* He also had all the innocent human passions and affections, such as DESIRE; *with desire have I desired to eat this passover,* &c;

AVERSION; *Father, if thou be willing, remove this cup from me:* HOPE; for the felicity *set before him* and expected by him, *he endured the cross*, &c. Heb. xii. 2: FEAR; *he was heard in that he feared*, Heb. v. 7: JOY; *Jesus rejoiced in spirit:* SORROW; *My soul is exceeding sorrowful:* a peculiar human LOVE; *the disciple whom Jesus loved.* When we read, therefore, that *he was made flesh, partook of flesh and blood*, Heb. ii. 14, *came in the flesh, was manifest in the flesh, had a body prepared for him*, we must remember the whole human nature is intended.*

4. Another particular, relating to the fact here attested by St. John is, *He dwelt among us*: but how? 1st, As Daniel in the den of lions: for certainly he might with truth say, as David his type and progenitor did, "My soul is among lions, and I lie even among them that are set on fire; among the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword," Psal. lvii. 4. "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying he trusted in the Lord that he would deliver him: Let him deliver him: Many bulls have compassed me: strong bulls of Bashan have beset me round: they gaped upon me with their mouths as a ravening and roaring lion. Yea, dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet: they parted my garments among them, and cast lots

* "As the Divinity is an object by no means within the grasp of the human understanding, it were absurd to expect an adequate idea of the mode of its union with flesh, expressed in the text by the word *made* (εγενετο); *The word was made flesh.* It sufficeth, in this case, to maintain the general truth of the proposition against those, who, in different ways, by subtilty and sophistry, have laboured to oppugn and destroy it. We must not, with Arius, deny the Saviour to be truly God, because he became man; nor assert with Apollinaris, that he was not really man, because he was also God. We must not, with Nestorius, rend Christ asunder, and divide him into two persons; nor after the example of Eutyches, confound in his person those natures which should be distinguished. These were the four capital errors, which, in the earlier ages, harassed and distracted the Christian church, on the point of the incarnation; and in opposition to which, the four most famous ancient general councils of Nice, Constantinople, Ephesus, and Chalcedon were called. Whatever was by them decreed, either in declaration of Christian belief, or refutation of heresy, may all be comprised, as judicious Hooker well noteth, in four words, αληθως, τελεως, αδιαιρετως, ασυγχυτως, '*truly, perfectly, indivisibly, distinctly*, truly God, perfectly man, indivisibly one person, distinctly two natures.' 'Within the compass of which,' saith he, 'I may truly affirm that all heresies which touch the person of Jesus Christ, (whether they have risen in these latter days, or in any age heretofore) may be with great facility brought to confine themselves.' Book v. Sect. 54.

The apostle to the Hebrews, writing on the subject of the incarnation, thus expresseth himself: ου γαρ δηπου αγγελων επιλαμβανεται αλλα σπερματος Αβρααμ επιλαμβανεται, *He taketh not hold of angels, but he taketh hold of the seed of Abraham;* he took, or assumed, the manhood into God. As the reasonable soul and flesh is one man, so God and man is one Christ. The soul is not turned into, nor compounded with, the body; yet they two, though distinct in nature, form one man. The natures are preserved, without confusion; the person is entire, without division. 'Sic factum est Caro, ut maneret verbum; non immutando quod erat, sed asssumendo quod non erat; nostra auxit, sua non minuit; nec sacramentum pietatis detrimentum Deitatis.' Concil. Chalced." *Horne's Sermons*, Vol. I. p. 203—205.

upon my vesture." 2dly, He dwelt among us as leaven *among meal;* leavening the minds and hearts of men, with truth and grace; with knowledge and wisdom; with the fear and love of God; with faith, hope, and charity; and with holiness and happiness. 3dly, *He dwelt*, or rather, *tabernacled among us*, so the original expression εσκηνωσεν εν ημιν properly signifies. There is an allusion to his dwelling first in the tabernacle, and afterwards in the temple of old, where he displayed his presence, and manifested his glory. His human nature was the true tabernacle or temple of the Deity, in which *dwelt the fulness of the Godhead bodily*, Col. ii. 9. Hence he says, *Destroy this temple*, meaning his body, *and I will build it up in three days.* 4thly, He *dwelt among us*, as a general in his army, being *given as a leader and commander to the people; as the captain of the Lord's host* to lead them forth against their enemies, and to fight for them, as *the shield of their help, and the sword of their excellency*, Deut, xxxiii. 29; to render them victorious over all opposing power, and to conduct them over Jordan into the promised land.

5. But for what purposes, particularly, was he *made flesh?* what were the principal ends of this mystery of godliness? To some of the most important of these ends and purposes I shall now call your attention. The most obvious end of this wonderful incarnation, and the first I shall notice, was to make the Deity manifest, as far as was possible, to our very senses; and to render him, in some sense, the object even of our sight, hearing and feeling. Thus St. John, 1st epist. i. 1—3, *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us: that which we have seen and heard declare we unto you*, &c. God is, in a sense, made visible to us in and by his works of creation. *The invisible things of Him*, our God, *are clearly seen, from the creation of the world, being understood by the things that are made, even his eternal power and Godhead.* Invisible in himself, he is "dimly seen

"In these his lowest works, which all declare
His goodness beyond thought, and power divine."—MILTON.

"Father, how wide thy glory shines!
How high thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies."—WATTS.

Some of his perfections, to the manifestation of which the works of creation are not adapted; such as his *justice* and *mercy*, are shewn forth in and by the dispensations of his providence

towards nations, families, and individuals. In the work of redemption the same justice and mercy, with his *truth, holiness, and grace*, are still more clearly and fully displayed, as the author last quoted observes in a subsequent verse of the same hymn:

> "But when we view thy strange design
> To save rebellious worms,
> Where vengeance and compassion join,
> In their divinest forms;
> Here the whole Deity is known,
> Nor dares a creature guess,
> Which of the glories brightest shone,
> The justice or the grace."

But in none of those ways, nor even in the descriptions given of the Divine attributes in the Scriptures, is God so manifested, and rendered so visible, as it were, to our eyes, as in the person of *the Word made flesh*: hence the declaration of this apostle, *No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him.* And hence our Lord's reply to Philip who had prayed, *Lord shew us the Father, and it sufficeth us? Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?* Thus also St. Paul speaks of God's giving us *the light of the knowledge of his glory in the face* (or *person* as the word προσωπω rather means) *of Jesus Christ.* Now, since we cannot be ignorant of the absolute necessity of the true knowledge of God, in order to our happiness in time and in eternity: so this end of our Lord's assuming our nature, must appear to us to have been of infinite importance, as it will be productive of great and everlasting advantage, if we make a proper use of it.

A 2d purpose of Christ's incarnation, was, that the human nature might be taken into a real, indissoluble, and eternal union with the divine; and thereby might be dignified, enriched, and blessed unspeakably and for ever. For in consequence of this union, the eternal Word and Son of God stands related to us as our kinsman and brother; nay our Maker becomes our husband, taking our humanity with all its poverty, wants and miseries, into the closest connexion with himself, and laying open to its enjoyment, all the perfections, felicities, and glories of the Divinity: so that when we understand and embrace, by a true and lively faith, the great privilege thus obtained for us, we can say, with entire confidence and unspeakable comfort, *The Lord is my portion, therefore will I hope in him:* All he has and is, is mine; he is *my God* and *my all!*

A 3d and not less important end of Christ's coming in the flesh

was, to demonstrate God's unspeakable regard for, and love to our human nature, although in a fallen, abject, and miserable condition; or to speak more properly, to mankind although in a state of sin, enmity, and rebellion. Thus our Lord himself said, *God so loved the world, that he gave his only begotten Son; sent his Son into the world, not to condemn the world, but that the world through him might be saved.* And thus St. John, *In this was manifested the love of God toward us, in that God sent his only begotten Son into the world, that we might live through him: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* Now as from this most astonishing event, we may infer the infinite worth of our immortal nature, and the high value which God puts upon us on account thereof, so we learn from it also how infinitely dear we are to him, and the unspeakable concern he has for our happiness in time and in eternity. Thus a most firm foundation is laid for confidence in Him in all circumstances and situations; for, relying on Him for the supply of all our wants, for entire resignation to his will under all the dispensations of his providence, and for an assured persuasion, that *all things shall work for our good;* for, as he hath not withheld from us his only begotten Son, but delivered him up to become incarnate for us all, he certainly must be willing, with him, freely to give us all things; and therefore, as a well known poet observes,

> "No man too largely from his love can hope,
> If, what he hopes, he labours to secure."

Thus also we are furnished with the most powerful motive to gratitude for this *his unspeakable gift*, and to returns of love to Him, who hath so loved us, and are shewn that since he hath so loved us, we ought also to love one another, 1 John iv. 7—11.

4thly. In consequence of the Word's being made flesh, we have all needful instruction in divine things, infinitely and eternally momentous as they are, on the greatest possible authority, the authority of God himself, speaking to us in our nature, and in a way not tremendous and terrifying, as when he spoke to the Israelites from Mount Sinai, while it *burned with fire unto the midst of heaven, and was enveloped in blackness, and darkness, and tempest*, accompanied *with the* awful *sound of a trumpet and voice of words, which, they that heard intreated that the Word should not be spoken to them any more* in that manner: the sight being so terrible, *that Moses* himself was constrained to say, *I exceedingly fear and quake.* But by Christ's coming in the flesh, Divine instruction is given us in an unspeakably free and familiar manner, by one appearing among us like one of ourselves, and therefore, in a way most inviting, encouraging, and satisfactory. Thus, also,

5thly. We are furnished, for the direction of our practice, with a

familiar and perfect example set before us in our infirm, afflicted, and mortal nature, and in a world of temptation, sin, and sorrow, trial and trouble:—an example of patience and contentment; of humility, meekness, and gentleness; of self-denial, watchfulness, and prayer; of fortitude, zeal, and diligence; of uniform piety and virtue; of every thing excellent and praise-worthy; as a light shining in a dark place, a light this, which

> "Marks the new, the living way,
> Leading to eternal day."

And can we see this, and not desire to follow it, and pursue the path thus marked out before us?

But, what is still more important, 6thly, A body was prepared for him, (Psal. xl. and Heb. x.) and he assumed that body, that a sacrifice might be provided for the expiation of sin, original and actual, and for the entire removal of the guilt, power, and pollution thereof, with respect to all that truly repent, flee by faith to this sacrifice, and rely thereon for pardon, holiness, and eternal life. Hereby also, 7thly, death, which *entered into the world by sin, and passed upon all men*, is overcome, in our nature, and a resurrection from the dead and immortality even for our bodies, are procured for all that by faith are joined to him in one spirit, and become members of the body, of the flesh, and of the bone of him, who, being the Prince of life, could not be held in death. See 1 Cor. xv. 12—24. In consequence of this wonderful event, 8thly, Our human nature, united to the eternal Word, is exalted above every creature in the creation for our good; and we have a friend, kinsman, and brother in the court above, ever living to intercede for us, and plead our cause against the accuser of the brethren, and as our forerunner, taking possession of heaven in our name, there preparing places for us. Hereby, 9thly, a communication is opened and maintained between earth and heaven, God and man, affording man the utmost liberty of access to, and familiarity with God and heaven, and bringing down upon him those rich and continual supplies of the Holy Spirit, whereby he may be prepared to dwell with God. Lastly, In consequence of this union between the divine and human nature in the person of the Messiah, we shall hereafter take our trial before a Judge, who will be visible to our eyes, being a real man in our nature; and our final sentence will be pronounced, and our eternal reward assigned us, by one that is our kinsman, friend, and brother, and who assumed our nature, that he might be touched with the feeling of our infirmities, and shew us all the compassion consistent with our being *found of him in peace, without spot, and blameless.*

(To be concluded in our next.)

THE TRUTH OF GOD DEFENDED.

REVIEW

OF THE LIFE OF THE REV. T. ROBINSON.

(Concluded from page 184.)

THE following extract from a sermon delivered by Mr. Robinson, in 1792, proves, that at an early period of the French Revolution, he clearly discovered its destructive tendency, and maintained the sound and scriptural principles of the British government. With the courage and warmth of a patriot, and the prudence and piety becoming his sacred profession, he pleaded in favour of that constitution, the excellency of which, the French, after all their visionary schemes of equality, begin to admire, but which, in their present degraded state of morals, they dare not fully adopt.

"It is not wrong to seek the redress of grievances in a peaceable way, by petition, such as our laws allow and encourage; but the present clamorous spirit, which appears to be so prevalent, is contrary to the spirit of true christianity, and manifestly tends to subvert all law. Knowing what human nature is, we ought not to look for perfection in any system of government: and if governments must be changed to satisfy every petulant and refractory complainant; or because there is something defective or partially oppressive in them; the end will be, we shall have no government at all. The gospel requires 'the ornament of a meek and quiet spirit:' but how does this comport with clamorous demands for redress?"

"Much has been said about the rights of man. What! have you a right to insult authority? to subvert all existing establishments? 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'" "The apostles and many of the primitive christians, 'took joyfully the spoiling of their goods;' and, though unjustly imprisoned by their governors, we never read that they murmured or attempted to subvert their authority. We are commanded to submit, not only for wrath, but also for conscience sake: not so much through fear of punishment, as from a regard to God and a good conscience."

"The advantages of *our* government are great and unspeakable. Personal security, personal liberty, personal property, are protected and preserved; and justice is equally and impartially distributed: whilst our grievances are only imaginary, or but small indeed, having little or no existence but in the fancies of some discontented speculatists. Our government is the most favourable to religion of any in the world." (p. 156—158.)

About the year 1800, Mr. Robinson's determinate and decided

opposition to William Huntington's Antinomian doctrines, which began to be embraced by some of his people, caused about twenty heads of families, "on many of whom he had placed his best hopes," to withdraw from his congregation. From the causes and consequences of this separation, his reputation was "sensibly impaired for six or seven years." All who have clear and consistent views of "the truth which is after godliness," will readily admit that it was Mr. Robinson's bounden duty to oppose both speculative and practical Antinomianism. This he did, with his wonted sincerity, zeal, and resolution; and as consistently as his Calvinistic sentiments would admit. We say, as consistently as those sentiments would admit; for we must observe, without meaning the least disrespect to any of our Calvinistic brethren, that the most learned and pious among them, whenever they oppose Antinomianism, are evidently so shackled by the *peculiarities* of their system, that they cannot *consistently* maintain the absolute necessity of practical godliness. In pleading for the absolute necessity of "a patient continuance in well-doing," as a *condition*, in order to the obtaining of eternal life, they either lose view, or seem to do so, of *unconditional* election. We are not ignorant of the grounds on which they insist upon the necessity of practical godliness; but still the question is, if the eternal happiness of the elect, and the means appointed in order to it, are equally effects of an *eternal* and *irresistible* decree; with what consistency, upon any principle of reason or religion, can men be exhorted to use means, in order to obtain salvation, any more than to exert themselves for the purpose of being *unconditionally* elected from eternity? For if the former and the latter have been, from eternity, *equally* decreed, any attempt on the part of man, to effect either, is *equally* absurd. The late Mr. Huntington was, both in his preachings and writings, a consistent Calvinist; and did no more than carry the doctrine of *unconditional* election to its legitimate consequences: for if election is *unconditional*, all attention to *conditions*, on the part of man, in order to obtain salvation, must be either superfluous or absurd. We do not make these observations with a view to insinuate that men may not be Calvinists, and yet practically opposed to Antinomianism; or that practical Antinomians may not be found among Arminians; but simply to shew that, according to our views of the subject, speculative Antinomianism is a natural and legitimate consequence of *unconditional* election.

Mr. Vaughan, who is evidently a faithful biographer, after noticing, at some length, that Mr. Robinson's second marriage was not the most eligible, says, "Of this I am well persuaded, that his duties, as a parish priest, were not less punctually or efficaciously performed than they had been previously; and that he was in all respects, both within and without, the same man,

though he might wear something of a different aspect to a superficial observer. Did he preach less often, or less vigorously, or less spiritually? Did he neglect the sick? Was he less beneficent? Was he less considerate of the poor? Did he withhold his attention, his affections, his substance from his children? It is well known, that his own private income was devoted to their use, and faithfully expended in promoting their interests and their comforts, to the very last hour of his life; with a liberality which the survivors would feel a melancholy pleasure in attesting." (p. 203.)

In the enmity which Mr. T. Ludlam manifested towards Mr. Robinson, in the year 1797, after having formerly almost idolized him, we have a strong instance of the instability of human attachments. As we have not had an opportunity of perusing Mr. Ludlam's metaphysical essays, we cannot pretend to decide upon their merits. For the harshness and severity with which he treated such excellent men as Messrs. Robinson, Joseph Milner, Henry Venn, John Newton, &c. no sufficient apology can be offered; but still it does not follow, that he maintained any doctrines contrary to scriptural orthodoxy. And here we are happy to observe, that Mr. Vaughan, who is not disposed to draw characters "such as they ought to be," but "such as they are," makes the following concessions in Mr. Ludlam's favour.

"It will be difficult to account for many excellent qualities which he clearly possessed, and especially for that unaffected warmth of spirit with which he cultivated Mr. Robinson's intimate friendship and society; assisted him in his labours, preached for him, and preached his sermons; defended him in all companies, and was ready to fight, I had almost said to die for him, during a space of more than twenty years: it will be difficult to account for the simple and undivided reliance which he 'with strong crying and tears' uniformly declared that he placed upon the Redeemer; and for the liberality with which he sought to assist the poor; without believing that the effectual grace of God was with him, and that he had a measure (we need not determine how much) of the true love of the Saviour dwelling in his heart, amidst much unsubdued pride, anger, vanity, and censoriousness." (p. 218, 219.)

Mr. Vaughan's observations on the unhappy dispute betwixt Messrs. Robinson and Ludlam are worthy of attention, on account of the practical lessons which they enforce.

"I have been assured that the last year or two of his (Mr. Ludlam's) life was peaceful, and that his irritation on religious subjects had almost wholly subsided, before he died. I would gladly hope it was so; and that his earnest, unmixed dependence

upon the merits and death of Christ, which to his last moments he continued vehemently to express, steered him safely 'into the haven where he would be.' But I confess I could have been glad that he had availed himself of some expedient sufficiently public to declare a real concern for many of his expressions, and for his apparent dispositions, if not for some of his sentiments: and I could have been glad, if on both sides there had been manifested something more of a willingness to bend, and to 'take wrong.' Contrition was due from Mr. Ludlam, for injuries which he had done to individuals, and, if not to truth itself, yet to the cause of truth. Such contrition (except there be some grand peculiarity in the case) to be genuine, must be expressed and avowed as well as felt. I never heard of any such avowal made by Mr. Ludlam. The same peculiarity of circumstances may also serve to extenuate the other defect. Otherwise, I think we should rather have expected from the calm dignity of Mr. Robinson's mind, that he should have used means which might compel his offending brother to be reconciled to him. How pleasing would it have been to relate, that hand once more joined hand, and tongue met tongue with assurance of forgiveness and affection, before they left the world! Mr. Robinson was frequent in his inquiries at Mr. Ludlam's door, and continued to maintain a friendly intercourse with Mrs. Ludlam, after the division had formally taken place. Nor did he fail to assure her, that he should be always willing to obey the first summons by which Mr. Ludlam might intimate an inclination to see him. But perhaps he might have gone a step farther, and insisted upon their cause of difference being forgotten. He forbore and forgave; could he not also have determined to be silent? We have the comfort, however, of remembering, that there were singular circumstances in the case, whilst we must regret that each has gone to his 'long home' without a cordial adieu to each other." (p. 220—222.)

The dispute betwixt Mr. Robinson and Mr. Ludlam is, in a great measure, wrapped up in mystery; and until we become acquainted with "the singular circumstances" which Mr. V. tells us "there were in the case," we conceive ourselves justified in hoping the best of the latter, as well as of the former. It is certain that to Mr. Ludlam Mr. Robinson was under great obligations; but to what extent Mr. Ludlam's subsequent conduct may have cancelled those obligations, we cannot, on account of our partial knowledge of the case, pretend to determine. Without supposing that Mr. V. has "aught set down in malice," relative to Mr. Ludlam or any other man, we cannot but observe, that there does not appear much of the charity which "hopeth all things," in his publishing to the world, that "one who had lived in close familiarity with Mr. Ludlam, said, 'I tell you,

Sir, that the confrater would sacrifice his God for a joke.'" (p. 217.)

The following particulars relative to some of Mr. Robinson's clerical friends, cannot fail to be acceptable to every reader who forms correct ideas of moral and religious worth.

"In the venerable vicar of Everton, (Mr. Berridge,) he described the man of vigorous understanding *well furnished*; who, when he restrained himself from the indulgence of his natural jocoseness, (though his wit was first rate, and though he powerfully exemplified the poet's maxim,

'Ridiculum acri
Fortiùs ac meliùs magnas plerumque secat res;')

addressed his people in a strain of manly, convincing, overpowering argumentation, with much apt discrimination of character, and many home thrusts at the conscience, 'above his fellows.' He described him also as a man of the deepest self-abasement, rather infected with low spirits; who required the magic of a brother's voice to draw him out of his cell, but when his tongue was loosed could teach the aged." "How did the dear man rise in his seat, when he told the services of Everton church, and declared them to have been a model and a proof of what the Church of England is capable of exhibiting and effecting in a community of lively worshippers.

'The Lord be with you!
And with thy spirit!'

It was as the voice of many waters." (p. 250, 251.)

"Let me mention the trait of humility in Mr. Venn's character on which he (Mr. Robinson) delighted so much to dwell. Mr. Venn, when removed to the obscurity of Yelling, never appeared to gain acceptance with the rude rustics amongst whom he sojourned; and at length, being incapable of much service, he was assisted by a curate from Wales, who drew the people surprisingly. 'Honest Evens,' said he, 'carries all before him.' His family were a little jealous of the unexpected preference; but he rebuked them: 'Carry me to hear him,' said he; 'God honours him, and I will honour him.' Have you ever studied that text, brother? (John iii. 30.) 'He must increase, but I must decrease.' 'A man can receive nothing, except it be given him from heaven.'

"Dr. Conyers was another subject of his most interesting representations: the truly episcopal gravity, stillness and solemnity of his life and spirit—how he had preached for some years, without declaring what he at length found he had not known—how he was surprised to read there are such things. He considered the history of Dr. Conyers as exhibiting an affecting proof

that the world will love its own, and will no longer love those who are no longer 'of it.' Dr. Conyers had been holden up as a pattern of what a minister should be, when, upon studying his Greek Testament one day, as his custom was, he came in the course of his reading to Ephes. iii. 8, 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' 'Riches of Christ!' said he within himself, 'unsearchable riches!' what have I preached of these? What do I know of these? Such was the beginning of new views, new sentiments, new declarations, with this truly conscientious pastor; who had the honesty to inform his people on the very next Sabbath, that he feared he had been a blind leader of the blind, but that he was now determined to begin afresh; he trusted the Lord would lead him aright, and, as soon as he should be so led, so he would guide them. The broad seal of the Spirit convincing, converting, sanctifying large multitudes through his ministry, put it beyond a doubt who had been the author of this revolution in his opinions and feelings, and that 'the vision was of the Lord.' But he was no longer the world's religious idol. The closing scene of this good man's life—when, after having testified in his congregation in a sermon on Acts xx. 26, 27, that 'he was pure from the blood of all men,' he felt himself on a sudden to be a dying man, called his servant to take him down from the pulpit, was led amidst his weeping congregation with this pathetic adieu—'I am going to my Master—I am going to my Master,' and became a corpse before the afternoon service was finished—will be brought immediately to the recollection of every frequent partaker in Mr. Robinson's convivial conversation, by the very mention of Dr. Conyers' name." (p. 253—255.)

After mentioning the extraordinary friendship which subsisted betwixt Mr. Cecil, a great and good man, and Mr. Robinson, Mr. V. proceeds to speak of Mr. Newton.

"Mr. Newton was a kind of second self: 'I, John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ,' were the words with which Mr. Newton saluted him in London, when they met for the first time after each had within a few months lost the wife of his youth. But it was not in seasons of tribulation only that they were brethren: one mind, one view, one object, one feeling, one plan—it might be said in all things, certainly in those of real moment—knitted them, close as kindred hearts can be cemented, to each other. In Mr. Newton he described 'the Israelite indeed in whom there is no guile'—a plain man—one who would not satisfy the cavilling philosopher, but would guide the humble inquirer, and comfort the broken hearted—one simply turned of God from an 'African blasphemer' into a servant

and apostle of Jesus Christ—one who 'loved much, because much had been forgiven him'—one who saw 'sermons in stones, and God in every thing.' " (page 258, 259.)

Mr. Vaughan, after mentioning the "apoplectic seizure," which eventually proved fatal to Mr. Robinson; and his apparently speedy recovery from its first attack, proceeds to give an account of his death; a death, which, though not triumphant, was, no doubt, peaceable, safe, and happy.

March 21st, was the Sunday preceding the Lent Assizes: a season which he never allowed to pass without improvement in his public ministry. He preached at the town gaol in the morning, and twice at his own church in the course of the day. His evening sermon was on James v. the latter part of verse 9, 'Behold the Judge standeth at the door:' in which he spoke alarmingly on the nearness of death and judgment, and adverted to some of the prisoners he was visiting. On the Monday, he preached again at the town gaol, and visited some of the capital offenders in the other prison. He was clearly working too fast; and some of his friends from a distance, who happened to call upon him in the course of the day, were forcibly struck by his appearance, which was that of a man making great exertions with an exhausted frame. He appeared to have given himself an impulse which kept the body in motion, when its strength was spent: he would reach the post, but would die in gaining it. The impression was so painful, that they became impetuously urgent with those who had the management of his pulpit concerns, to procure him help immediately, or it would be too late. On the Tuesday morning, he made several calls in the town, and conversed, during short intervals, with much of his usual cheerfulness. A distant stranger, who introduced himself to him for the first time on that morning, and who had never seen him before, was charmed and surprised by the great kindness, affability, and frankness of his conversation. But Mrs. Robinson, who was his companion the whole time, and some others, who saw him only for a few moments in the afternoon, had been led to apprehend some serious mischief, from his air and manner. His face was vacant; and he, who had been accustomed to lead the song, sat mute. On his return home, no longer avoiding his usual delicacy, which had been extreme, in avoiding to give Mrs. Robinson pain, he acknowledged, that he was very unwell; ate his supper without appetite; endeavoured to say a few words of consolation to his distressed wife; and retired to his study, to prepare for preaching. When Mrs. Robinson followed him not long after, she found him leaning on his table, and poring over a written paper, but apparently with little intelligence or sensibility.

"Different accounts have been given me of his sermon. Some

have said, that it was remarkably clear and vigorous; others, that it was manifestly inferior; and others again, that it was not remarkable either for vigour or the want of it. The last of these statements, I should imagine the most correct. Probably, he had less animation than was usual with him, and confessedly his voice was low." "He spoke shortly, but kindly to some friends, who were waiting to see him in the vestry, and hurried home. Here his ordinary habit was reversed. If he had a lively moment in the day, it was his half-hour by the fire-side, after preaching. But now he shrunk silently into a corner; looked on the fire, and said nothing; only, when he was inquired of, he answered plainly, that he was poorly, and went abruptly to bed. He rose at his usual hour, and took a little opening medicine—pursued his customary course—ate his early breakfast—carried Mrs. Robinson her cup of tea—saw Mr. Wood, the secretary of the Bible Society, upon business—retired to dress himself; and when he had just taken the razor in his hand, the stroke was given. He contrived to ring his bell, which brought Mrs. Robinson and the maid servant into his room; when his wild and glaring look told plainly what was the matter. They supported him gently to his bed; all proper means were used, but he never spake again, and expired within about six hours from his attack, at five o'clock in the afternoon, on the 24th of March, 1813." (p. 280—283.

We feel ourselves sensibly obliged to Mr. Vaughan, for making us, by his interesting life of Mr. Robinson, so well acquainted with a man eminently holy, great, and useful, several of whose works we have perused with pleasure, but with whom we had not the happiness of being much acquainted. But we hope to meet him in that blessed region above, where perfect uniformity prevails, and where discordance in matters of opinion or worship, has no existence. Towards that state of blessed uniformity, true Christians on earth are, we trust, rapidly advancing. It is now no unusual thing, to hear pious clergymen of the Established Church speak in respectful and honourable terms of Methodists and Dissenters, nor for Methodists and Dissenters to express their unqualified approbation of such churchmen as adorn their Christian profession. From the many proofs which we might adduce in vindication of this opinion, we select two, *viz.* an extract from the Rev. Robert Hall's speech at the annual meeting of the Leicester Auxiliary Bible Society, in 1813, and the character recently given of Mr. Henry Tuke, a preacher among the people called Quakers, by a clergyman of the Church of England, at a similar meeting in the city of York. All that Mr. Hall said of Mr. Robinson, on the occasion adverted to, is excellent; but we must content ourselves with giving no more than a short quotation. "By manifestation of truth, he, (Mr.

Robinson,) commended himself to every man's conscience in the sight of God; and the success which followed might be expected from such efforts. Through the protracted period of his labours, many thousands, who have finished their course with joy, derived from his ministry, there is reason to believe, the principles of a new life.

"His residence in Leicester forms an epoch in the religious history of this county. From that must be dated, and to his agency under Providence, must be ascribed, a decided improvement in the moral and religious state of this town and its vicinity; an increase of religious light; together with the general diffusion of a taste and relish for the pure word of God. It is only once in an age that an individual is permitted to confer such benefits on the place of his residence, as this ancient and respectable borough derived from the labours of Mr. Robinson; and the change which Mr. Baxter accomplished at Kidderminster, he effected at Leicester."

Of Mr. Henry Tuke, a clergyman of the Established Church, spoke as follows:—"It was my intention to have trespassed a little on your time, by offering a few reflections on the removal of a lay-member of our last year's committee, to a more exalted society; but I have been anticipated by no less than three gentlemen, who have addressed you. This circumstance proves how much the memory of that pious and excellent man lives in the recollection and affections of us all. It has been well observed, with what pleasure he expatiated on the readiness of his fellow-citizens, to concur in every charitable work, (from few of which his purse or his presence was withheld.) This place, and this occasion, excite in my mind a vivid remembrance of his look and manner, when he anticipated, in modest hope, his joy in meeting many of religious denominations different from his own, before the throne of Heaven. There, I doubt not, he now stands 'clothed in white robes, and a palm in his hand.' But, to use nearly his own words on that occasion; 'though possessed of these emblems of righteousness and of victory, he is far from claiming any merit to himself, but ascribes his salvation to the Lord God, and to the Lamb.' Impressed with the solemnity of this subject, you will bear with me, when I express my serious wish, that while associated for the purpose of conveying to others the knowledge of salvation, we may be careful to secure it for ourselves. May it be the happy lot of each of us to ascend in death, whither, we may confidently believe, our late valuable friend is gone before us; and where the unhappy distinction of dissenter and churchman will be for ever extinguished, by enlargement of understanding, refinement of principle, and the perfection of love."

TWO TRACTS, *intended to convey correct notions of* REGENERATION *and* CONVERSION. *By* R. MANT, M. A. *Chaplain to his Grace the Archbishop of Canterbury*, &c.

THESE two tracts have lately been distributed through the kingdom, by the Society for promoting Christian Knowledge; at the head of which society, it is well known, are many dignitaries of the Church of England. It may, therefore, be supposed, that those dignitaries have examined these tracts, and it may be falsely concluded, that they believe them to contain "correct notions of Regeneration and Conversion."

In a few words we will endeavour to shew, that these tracts convey *false* notions of regeneration and conversion; and that therefore, they ought neither to have been admitted amongst the books of the Society for promoting Christian Knowledge, nor to have been circulated under the sanction of that Society.

In these tracts, Mr. Mant (we are informed, now Dr. Mant,) says,

1. "When it may be satisfactorily argued from the highest authority, that baptism is the vehicle of regeneration; why should we look for any other?"—p. 29.

Again,

"Does not the language of the apostle Paul warrant the argument, that we are born anew in baptism, and in baptism exclusively?"—p. 33.

Mr. Mant might have learnt from the Catechism, that there are two parts in a sacrament, the outward visible sign, and the inward spiritual grace; and that the outward visible sign in baptism, is *water*, and that the inward and spiritual grace is *a death unto sin, and a new birth unto righteousness.* He might have learnt also from the Catechism, that *repentance whereby they forsake sin*, is required of persons to be baptized, and *faith, whereby they steadfastly believe the promises of God made to them in that sacrament.* Why then are infants baptized, &c.? Because they promise them both (repentance and faith,) by their sureties.

But when infants are baptized, does Mr. Mant believe, and has he any proof that they receive the inward and spiritual grace, which consists of a death unto sin and a new birth unto righteousness? What sin have those infants committed which they can forsake, and of which they can repent? They promise by their sureties, *repentance* and *faith*, as the means of regeneration; but whoever supposed, that, in their present state of infancy, they are capable of either? They are incapable of the means, and, therefore, cannot be the recipients of *a death unto sin, and a new birth unto righteousness.*

By the outward and visible sign of baptism, children are received into the congregation of Christ's flock; and baptism is a

sign of regeneration, or of the new birth;* but certainly the sign is not the thing signified.

We thank God, that the Methodists have not to learn from Mr. Mant, "correct notions of regeneration and conversion;" nor is it necessary that we should here repeat the scriptural notions of regeneration and conversion, which abound in almost all the publications of the Methodists.

We should be ashamed to speak lightly of God's ordinances, or of his work in renewing the souls of men; but from Mr. Mant's gross absurdity and ignorance on the subject of baptism, it has been ludicrously asked, whether he would have any objection to give a certificate of baptism of a child at his church, in the following words:—"I hereby certify, that A. B. was baptized and regenerated, or born again, in my church of St. Botolph, this ——— day of ——— 1816; and that no other regeneration can take place in this world.—Witness my hand,

"R. MANT, Rector."

We really do not think that there would be in such a certificate the least contradiction of the language of Mr. Mant's two tracts, nor indeed do we know that he would refuse to give such a certificate.

2. "Every unbeliever, and every sinner, although made by baptism a member of Christ, and a child of God," &c.—p. 60.

Does Mr. Mant really believe his own assertion? Will he read again what he has written, and assert, that every unbeliever and every sinner are made by baptism members of Christ, and children of God? If the sinners in general in the streets of London believed this, Mr. Mant would certainly be employed from morning to night in baptizing them. We are certain, that the Society for promoting Christian Knowledge, do not wish to promote such doctrine as this.

3. "To suppose, that, in every Christian congregation there are two sorts of people, some that know Christ, and some that do not know him; some that are converted, and some that are strangers to conversion," &c.—This is a conceit which revelation warrants not, and which, reason and experience disclaim." p. 60, 61.

If when Mr. Mant preaches at St. Botolph's, Bishopsgate, there are not two sorts of people in his congregation, we should be glad to know the one sort of which his congregation consists. If his congregation be really all of one sort, it is such a congregation as we never saw; and if it consist of people, who all know Christ, and are all converted, we shall be very happy to worship

* *Vide* 27th article of the Church.

God with such a congregation; but still it will be such a congregation as we have never yet met with.

Mr. Mant may disclaim as a conceit, the idea that there are two sorts of people in every congregation; but there are certainly many persons in the world who will think that Mr. Mant's *reason and experience* are strangely perverted, and that he has profited very little by either, if he do not disclaim his present anti-christian absurdities.

4. "To represent conversion then as universally necessary to all Christians," &c. is a distinguished and fundamental error in the Methodistical creed."—p. 64.

Here is an ignorant confusion of terms. He is not a Christian who is a Christian outwardly only. The Methodists do not believe every man to be a Christian, who is called a Christian. It is no error in the creed of the Methodists, to believe that every sinner must be converted from the evil of his way, before he can become a child of God, or a real Christian. Every man who is a Christian indeed, has been made such by the converting grace of God in Christ Jesus.

5. "As the Methodists err in respect of the extent, by multiplying the subjects of conversion, they err no less in respect of the rapidity with which it is to be effected. It is represented as an operation which is completed *always* suddenly," &c.—p. 66.

When will such men as Mr. Mant learn to speak the truth of the Methodists? Every person who is acquainted with the Scriptures, and the power of God, knows, that, in many instances, the Spirit of God convinces men of sin in a short time, while hearing a sermon, or reading the Scriptures, and conversion to God, or turning from sin immediately follows, and certainly the sooner the better. In other instances, the work is more gradual, but equally effectual. It is not "an operation which is completed *always* suddenly," although many of the conversions recorded in the Acts of the Apostles were accomplished in a short time, and so are many conversions in modern times. But Mr. Mant's regeneration and conversion must be always *very sudden* indeed, as sudden as the dashing of water in the face of the child which he baptizes. If Mr. Mant may not be said to be the operator of regeneration and conversion himself, when he administers the ordinance of baptism, he is clearly of opinion with the papists, *ex opere operato*, that the administration necessarily operates regeneration and conversion.

6. "The conversions there recorded (in the Scriptures,) are for the most part, if not entirely, conversions of Jews and Heathens, that is, of unbelievers, to a belief in the Christian revelation; and not of hardened sinners to habits of piety and virtue."—p. 67.

Not of hardened sinners! Were not Jews and Heathens hardened sinners? If not, where were hardened sinners to be found upon earth? But were the persons to whom St. Peter addressed his epistles converted only to *a belief of the Christian revelation?* The apostle tells us, that they were *begotten again* unto a lively hope, by the resurrection of Jesus Christ from the dead; being *born again*, not of corruptible seed, &c. 1 Peter i. 3—23. They believed, not only in the Christian revelation, but they believed to the saving of their souls.

We might go on enumerating the instances of Mr. Mant's ignorance of the Scriptures and of sound divinity; but we can employ our pages to better purpose. We would advise Mr. Mant, however, to deliver his opinions, in future, in a less consequential tone, and with a little more distrust of his own talents. His language is too dictatorial, and often very reprehensible. He accuses Mr. Wesley of having said, "Verily, verily, I must be born again," as if there was something criminal in the assertion; and he charges Mr. Whitfield with "*inconceivable effrontery*," for having said, that "he would as soon believe the doctrine of transubstantiation, as that all people who are baptized are born again."

As a proof of the superficial knowledge which Mr. Mant possesses of the facts recorded in the New Testament, we will just mention, that, in the two tracts, as well as in his sermons at Oxford, he talks of the conversion of the jailor at *Thyateira*, and attributes his conversion to an *earthquake*, and the *composure* of Paul and Silas, and not to the operation of the Spirit of God. Here the poor Methodist will naturally ask, "Who was the Jailor of *Thyateira?*" And he will probably say, "I have often read of Lydia, of the city of Thyateira, a woman, who sold purple, and whose heart the Lord opened; but I have never heard of the Jailor of Thyateira. With the history of the Jailor of Philippi, I am well acquainted."

When Mr. Mant talks of the *Jailor of Thyateira*, and makes numerous blunders of the same sort, (which cannot be errors of the press,) he shews how little he is acquainted with the Scriptures; and we believe, that there is scarcely one poor Methodist in the kingdom, whether he can read the Bible or not, who cannot correct him; and yet he thinks it quite meritorious, to misrepresent and abuse the Methodists, of whose true character he is as ignorant as he is of the Scripture doctrine of Regeneration and Conversion.

We have, however, an apology to make for Mr. Mant, and his new acquaintance, the jailor of Thyateira. In looking into a Cambridge Stereotype Edition of the New Testament, distributed by the Society for promoting Christian Knowledge, we see, that, by a strange mistake, the running title of the 16th

chapter of the Acts of the Apostles, is, "Paul and Silas imprisoned at Thyatira." It is possible, therefore, that Mr. Mant made use of this edition of the New Testament, and looking no farther than the top of the pages, concluded, that if Paul and Silas were imprisoned at Thyatira, there must be a jailor at Thyatira; and that he was the jailor, who was converted, and cried out, Sirs, what must I do to be saved?

DAVID DREADNOUGHT, *the reformed English Sailor; or, Nautic Tales and Adventures, in verse. By* S. WHITCHURCH.

THE confined limits of that department of our work, which has been occasionally appropriated to a review, and the peculiar selection of works to which we have directed our animadversions, have not failed to keep our critical disquisitions within proper bounds. By the former circumstance we have been positively restricted; and such is our deference to the sacred duty dictated by the latter, that we have voluntarily withheld our feet from deviating out of our own narrow path, however we may have sometimes felt the force of those enticements so frequently presented in the variegated fields of general literature, fertile in flowers of beauty, pleasant to the eye, and in luxuriant fruits delicious to the taste. For though the weeds, and some of baneful nature, are plenteous, there are yet some flowers, lovely and odoriferous; and though the leaves are generally abundant, and for the most part superfluous, there are yet some fruits, capable of yielding pleasure to the intellectual appetite, and wholesome nutrition to the moral constitution of our nature.

We are not aware that we play truant, by following Mr. Whitchurch; or, to speak more appropriately, (for his are "*Nautic* Tales and Adventures,") by hoisting an "attendant sail," to "pursue the triumph, and partake the gale." We have pleasure in announcing this useful and entertaining publication, in which, without the affectation of mounting to the acme of poetic fame, there is a well-supported structure of versification, maintained by manly sense, and a vividness of fancy beyond the ordinary pitch. But, what is best of all, the poem uniformly displays a rich vein of pure evangelic piety. The history of Dreadnought, and the other interesting heroes of these tales, is founded on fact. Not only are we gratified and amused by accompanying them in their circumnavigation of the globe; but our best feelings are put in requisition, by the author's embarking us along with those on board the ark of the church. With some of them we pursue the voyage of life, till they have had "an abundant entrance" into the Fair Haven. Many of the incidents are truly affecting;—the colouring is just and pleasing, for the author painted the

marine scenery, and several of the most striking incidents, from his personal acquaintance with them in early life. We shall present two quotations, and leave them to speak for themselves. If compared with the work in general, they will shew our impartiality. The author, to use a nautical term, does not sail on board our ship; but, it is sufficient for us, that we recognise on his vessel the *royal standard* of our common Lord, and the *union* of our common faith. The poetic merits of many passages might induce us to class them with some parts of Falconer's "Shipwreck." But the object and design of the author make the warmest demand, and lead us to bestow on him the assurances of our highest approbation.

We understand Mr. W. to be zealously devoted to the welfare of the rising generation; and this little work to have been printed with an eye to Sunday-Schools; into many of which it has been introduced. This has our unqualified sanction; and we will add, that it would gratify our cordial wishes, were we to hear, that every seaman in the British navy had this little instructive and entertaining book in his sea-chest.—There is a new improved edition, 1815.

Henry Mowbray's description of the Rev. JOHN WESLEY, *and of the conversion of* MARY DESMOND, *under his Ministry; from* WHITCHURCH'S DAVID DREADNOUGHT.

* * * *

YET Mary had been gay, too fond of dress,
And too much flatter'd by the world's caress;
To tawdry shew and company inclin'd,
Time's fleeting pleasures won upon her mind.
Not long her reason bow'd at folly's shrine;
She heav'nward turn'd, and sought the life divine:
She heard a sage, renown'd in Wisdom's ways,
For preaching eminent, and prayer, and praise;
Who went about resolv'd on doing good,
And, like his SAVIOUR, taught the multitude.
Mild as May's sunshine, welcome as the showers
On the green earth, that weeping April pours,
His kind words came to children of distress:
Like Heav'n's sweet manna in the wilderness,
His doctrines fall, that new-born life impart
To contrite souls, and heal the broken heart.
His, not the pomp of declamation loud,
To make the vulgar stare, and please the crowd;
With language harsh, he shocks no list'ning ear,
Ne'er past the sentence like a judge severe;
Gentle his speech as summer's mildest breath,
Or angel greetings at the good man's death.

†

So far hath travell'd this Reformer's fame,
To thee I need not holy WESLEY name.
He came to Frome; Mary attended there
His 'suasive preaching in the house of pray'r;
Grace touch'd her heart in that auspicious hour;
Her quiet spirit yielded to its power.
She felt and own'd religion's sweet controul;
The preacher's words sank deep into her soul.
Unshaken faith to her, the boon of Heaven,
With holy hope and love divine were given.

Page 188, 189, 190.

The Interment of Henry Mowbray—p. 178, 179.

SAIL had been shorten'd, and the ship laid to,
And orders issued to the faithful crew;
They hoist the boat out, and with care convey
Their shipmates' relics safe within the bay.
No pomp was there; no hearse with nodding plume;
No flatt'ring epitaph on grandeur's tomb;
For woe's vile mock'ry there no mourner hir'd;
The ev'ning gun was at interment fir'd.
No priest in sacred vestments held the book;
That solemn office pious Dreadnought took,
And while the service he devoutly read,
Sad was each heart, uncover'd ev'ry head:
Mute stood Marrant, as fast the big tears ran
Down the dark face of that experienc'd man;
There Donald wept, and all his comrades brave
Their mingled sorrows pour'd on Henry's grave;
Whom all admir'd, now all alike deplore
The youth sepulcher'd on that lonely shore.

THE WORD OF GOD ILLUSTRATED.

To the Editor.

DEAR SIR,

MAKING some little allowance for the quaintness and peculiarities of the worthy divine, to whom the following brief outlines of a discourse are attributed; I doubt not they will, if inserted in your popular Miscellany, be perused with pleasure by many of your readers.

I am, &c.

Oldham, Nov. 3, 1815. W. HILL.

BRIEF OUTLINES OF A DISCOURSE, BY THE LATE REV. MR. BERRIDGE.

"*Ye are our Epistle.*"—2 Corinthians iii. 2.

THIS was the language of the great Apostle Paul, (who, in his own eyes, was less than the least of all saints,) in an address to

the Corinthian church, the members of which had been some of the most abandoned characters; and to whatever place the apostle went, where letters of commendation were required of the visiting ministers, he pointed to those conspicuous converts, who were living epistles, and so eminent as to be "known and read of all men." The change in them was so great as to render it evident to every one. The drunkards were become sober; the dishonest, just; the miser, liberal; the prodigal, frugal; the libertine, chaste; and the proud, humble. To these the apostle appealed, for himself and fellow-labourers, as letters of commendation, who were living epistles at Corinth, and as lights in the world.

In an epistle there must be *paper* or *parchment*, a *pen*, *ink*, a *writer*, and *somewhat written*.

1. The *paper* or *parchment*, we may consider, in these divine epistles, as the *human heart*; which, some people say, is as clean as a white sheet of paper: but, if it be so on one side, it is as black as sin can make it on the other. It may appear clean like a whited sepulchre *without*, but it is full of all uncleanness and defilement *within*.

2. The *pen* may be well compared to the *ministers* of the gospel, who are used in those living epistles as such, and many are willing to acknowledge themselves as very *bad* pens, scarcely fit to write with, or any way to be employed in so great a work.

It seems they have been trying for many years to make good pens at the universities: but after all the ingenuity, and pains taken, the pens which are made there *are good for nothing till God has nibbed them*. When they are made, it is well known the best of pens want *mending*. I find that the poor old one that has been in use now for a long while, and is yet employed in scribbling, needs to be mended two or three times in a sermon.

3. The *ink* used in these divine epistles I compare to the influences of divine grace on the human heart; and this flows freely from the pen when it has a good supply from the fountain head, which we constanly stand in need of: but sometimes you perceive the pen is exhausted, and almost dry. Whenever any of you find it so, either at *Tabernacle*, *St. Ann's*, or *Tottenham-Court-Chapel*, and are ready to say, "O what a poor creature this is; I could preach as well myself:" that may be true; but instead of these sad complaints, lift up your hearts in prayer for the poor pen, and say "*Lord, give him a little more ink.*"

But if a pen is made well, and quite fit for use, it cannot move of itself: there must be an agent to put it in motion; and,

4. The *writer* of these glorious and living epistles is the Lord Jesus Christ. Some people talk about, and are very curious in, fine writing; but there is something in the penmanship of these

epistles, which exceeds all that was ever written in the world; for, as the Lord Jesus spake, so he writes, as never man either spoke or wrote. One superior excellency in these epistles, is, that they are all so plain and intelligible as to be "known and read of all men."

As pens cannot move themselves, so we profess, when we take upon us this sacred character, to be moved thereunto by the Holy Spirit, nor can we move to any *good purpose* without his divine assistance.

Lastly: In all epistles there must be *somewhat written*. Many things might be said here; but I shall include the divine inscription of these epistles in *repentance*, *faith*, and *holiness*. Repentance is written with a *broad-nibbed pen*, in the *old black letter* of the *law*, at the foot of Mount Sinai. Faith is written with a crow-quill pen, in fine and gentle strokes, at the foot of Mount Calvary. Holiness is gradually and progressively written; and when *this* character is *completely* inscribed, the epistle is *finished*, and *sent to glory*.

THE WORKS OF GOD DISPLAYED.

(Continued from page 197.)

ON THE WIND-PIPE.

THERE is no room for pretending that the action of the parts may have gradually formed the epiglottis; I do not mean in the same individual, but in a succession of generations. Not only the action of the parts has no such tendency, but the animal could not live, nor consequently the parts act, either without it, or with it in a half-formed state. The species was not to wait for the gradual formation or expansion of a part which was, from the first, necessary to the life of the individual.

Not only is the larynx curious, but the whole wind-pipe possesses a structure adapted to its peculiar office. It is made up (as any one may perceive by putting his fingers to his throat) of stout cartilaginous ringlets, placed at small and equal distances from one another. Now this is not the case with any of the numerous conduits of the body. The use of these cartilages is to keep the passages for the air *constantly* open; which they do mechanically. A pipe with soft membranous coats, liable to coalesse and close when empty, would not have answered here; although this be the general vascular structure, and a structure which serves very well for those tubes which are kept in a state of perpetual distension by the fluid they inclose, or which afford a passage to solid and protruding substances.

Nevertheless (which is another particularity well worthy of notice,) these rings are not complete, that is, are not cartilagin-

ous and stiff all round; but their hinder-part, which is contiguous to the gullet, is membranous and soft, easily yielding to the distensions of that organ, occasioned by the descent of solid food. The same rings are also bevelled off at the upper and lower edges, the better to close upon one another, when the trachea is compressed or shortened.

The constitution of the trachea may suggest likewise another reflection. The membrane which lines its inside, is, perhaps, the most sensible, irritable membrane of the body. It rejects the touch of a crumb of bread, or a drop of water, with a spasm which convulses the whole frame; yet, left to itself, and its proper office, the intromission of air alone, nothing can be so quiet. It does not even make itself felt; a man does not know that he has a trachea. This capacity of perceiving with such acuteness, this impatience of offence, yet perfect rest and ease when let alone, are properties, one would have thought not likely to reside in same subject. It is to the junction, however, of these almost inconsistent qualities, in this, as well in some other delicate parts of the body, that we owe our safety and our comfort;—our safety to their sensibility, our comfort to their repose.

The larynx, or rather the whole wind-pipe taken together, (for the larynx is only the upper part of the wind-pipe,) besides its other uses, is also a musical instrument, that is to say, it is *mechanism* expressly adapted to the modulation of sound; for it has been found upon trial, that, by relaxing or tightening the tendinous bands at the extremity of the wind-pipe, and blowing in at the other end, all the cries and notes might be produced of which the living animal was capable. It can be sounded just as a pipe or flute is sounded.

Birds, says Bonnet, have, at the lower end of the wind-pipe, a conformation like the reed of a hautboy, for the modulation of their notes. A tuneful bird is a ventriloquist: the seat of the song is in the breast.

The use of the lungs *in* the system has been said to be obscure: one use, however, is plain, though, in some sense, external to the system, and that is, the formation, in conjuction with the larynx, of voice and speech. They are, to the animal utterance, what the bellows are to the organ.

For the sake of method, we have considered animal bodies under three divisions: their bones, their muscles, and their vessels; and we have stated our observations upon these parts separately: but this is to diminish the strength of the argument. The wisdom of the Creator is seen, not in their separate, but their collective action; in their mutual subserviency and dependence; in their contributing *together* to one effect, and one use. It has been said, that a man cannot lift his hand to his head without finding

enough to convince him of the existence of a God: and it is well said; for he has only to reflect, familiar as this action is, and simple as it seems to be, how many things are requisite for the performing of it: how many things which we understand, to say nothing of many more, probably, which we do not; viz. first, a long, hard, strong cylinder, in order to give to the arm its firmness and tension; but which, being rigid, and, in its substance, inflexible, can only turn upon joints: secondly, therefore, joints for this purpose, one at the shoulder to raise the arm, another at the elbow to bend it: these joints, continually fed with a soft mucilage to make the parts slip easily upon one another, and holden together by strong braces to keep them in their position: then, thirdly, strings and wires, *i. e.* muscles and tendons, artificially inserted for the purpose of drawing the bones in the directions in which the joints allow them to move. Hitherto we seem to understand the mechanism pretty well; and, understanding this, we possess enough for our conclusion: nevertheless, we have hitherto only a machine standing still; a dead organization,—an apparatus. To put this system in a state of activity,—to set it at work, a further provision is necessary; viz. a communication with the brain by means of nerves. We know the existence of this communication, because we see the communicating threads, and can trace them to the brain: its necessity we also know, because if the thread be cut,—if the communication be intercepted, the muscle becomes paralytic; but beyond this we know little, the organization being too minute and subtle for our inspection.

To what has been enumerated, as officiating in the single act of a man's raising his hand to his head, must be added likewise all that is necessary, and all that contributes to the growth, nourishment, and sustentation of the limb,—the repair of its waste,—the preservation of its health; such as the circulation of the blood through every part of it; its lymphatics, exhalants, absorbents; its excretions and integuments. All these share in the result; join in the effect: and how all these, or any of them, come together without a designing, disposing intelligence, it is impossible to conceive.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following account of a remarkable deliverance is related by the Rev. J. G. HAENSEL, Moravian Missionary, in his letters on the Nicabar Islands, and will be new to most of your readers.

Penzance,
Feb. 12, 1816.

From your's respectfully,
A. B. SECKERSON.

On one of my voyages either to or from Queda, a Danish ship hailed us, and approaching incautiously, ran foul of our stern, and broke our flag-staff. We therefore put into a creek, and some of our men landed near a wood, to cut down a tree to make a new one. Hoping to be able to procure some fresh meat for supper, I accompanied them, armed with a double-barrelled gun. While they were at their work, I walked on the outside of the wood, and soon discovered among the high grass, an object, which, by its motions, I mistook for the back of a hare. I took aim, and was just going to fire, when the animal rose up, and proved to be a tiger, of which only the top of the head had been visible. My arm involuntarily sunk down: I stood motionless with horror, expecting that the creature would immediately make a spring at me, and gave myself up for lost: but by God's providence watching over me, the beast seemed as much alarmed as I was, and after staring at me for a few moments, turned slowly about, and began to creep away, like a frightened cat, with his belly close to the ground; then gradually quickening his pace, fled with precipitation into a distant part of the wood. It was some time before I recovered presence of mind sufficient to trace back my steps towards the beach, for I felt my very heart tremble within me. As I approached the water, there was a piece of jungle, or low thicket before me, and I was turning to the left to pass round by the side opposite the boat, thinking that I might yet find some game, when, seeing the men labouring hard to drag the tree they had felled towards the water, I altered my course, and went to their assistance. No sooner had I entered the boat, than I discovered, on that side of the jungle to which I was first going, close to the beach, a large kayman, watching our motions, whom I should certainly have met had I gone round by the way I intended.

To the Editor of the Methodist Magazine.

Dear Sir,

The following anecdote was communicated to me by a respectable member of the Society of Friends. You may depend upon its authenticity. Your insertion of it in your very useful Miscellany will oblige your constant reader, M. E. H.

In a letter from S—— G—— to his wife, dated ———, in Virginia, he relates a circumstance of an unusually affecting kind; speaking of a physician, a man of tender spirit, who had attended one or two of the appointed meetings, and with whose company he was pleased. This person informed him that he was lately sent for by a slave-holder to visit one of his negroes: he found the poor patient stretched on a little straw, placed on a plank, and covered by a poor blanket. His pulse seemed throbbing its last;

and as he was too much exhausted to utter any complaint, the master (who had followed the physician) began to curse and swear at the dying man, telling him that as soon as he recovered he should be severely flogged, for having by his own folly caught his sickness in attending night-meetings. He was proceeding in his violent language, when the doctor checked his rage, by informing him that the poor fellow could not live many minutes. The master was then silent, when the dying slave, collecting the small remains of his strength, with a last effort said, "*Glory be to thee, O my God! who art now taking my soul to thyself, having redeemed it!*" and instantly expired.

To the Editor.

A few days ago I received a letter from Serjeant Charles Wood, of the 3d Battalion Grenadier Guards, dated at Paris, in which are the following lines. "I feel it a duty incumbent on me to transmit to you the following lines of Poetry, written by a *private soldier* in the Scotch Greys, who received 18 sabre-wounds in the battle of Waterloo, on the 18th of June, 1815, and was conveyed to me by Thomas Ladds, Grenadier Guards. It was written while in the hospital at Brussels. I should be glad to see it in print, as I think it worth notice, being written under the pain of bleeding wounds. C. W."——The piece will not bear the eye of the critic; yet, considering the circumstances in which it was composed, and the pious spirit it breathes, perhaps it will not be deemed unworthy your notice.

Feb. 27, 1816. I am, &c.

Joseph Entwisle.

"Happy the bard by nature made,
And bless'd with learning's friendly aid;
Does gratitude inspire his song,
In happy rhymes it runs along.
But though this gift I ne'er possess'd,
And why? because God saw it best;
Yet I'll endeavour to rehearse,
A miracle in homely verse:
For He, who gave me life and breath,
Has snatch'd me from the jaws of death.
'Twas in the battle's hottest rage,
When fully host did host engage;
I fell, through oft-repeated blows,
Beneath the sabre of my foes.
There faint, and smear'd in blood I lay,
Till ev'ning shades shut in the day:
While loud the thund'ring cannons roar,
And stain'd the ground with human gore.
In this distress I made my moan,
To God, my God, and HIM alone.
And lo! when life was almost spent,
A friend was to my succour sent;
From Prussia's land the stranger came,
Unknown to me his house or name:
Suffice, he knew the healing art,
And lov'd to act a friendly part.
He first with bandage gently tied,
The balm he to my wounds applied—
And then when I of thirst complain'd,
A cooling draught he soon obtain'd:
Then flew with sympathizing speed
To all he could that stood in need.
And thus a monument I stand,
A proof of God's almighty hand,
That those who on his strength rely,
Hosts may assail, but can't destroy.
O that I had an angel's tongue,
I'd tell his pow'r to old and young—
I'd tell them how he rescu'd me,
And shout his praise from sea to sea.
But wait my soul, the time will come
When God will say, '*Enough, come home.*'
Then how I'll make heav'n's arches ring
With songs of praise to God my King,
Methinks I'll *all the Saints outsing.*"

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

SIR,

IT is generally allowed, that the lives of private Christians, however amiable their character, however excellent their conduct, furnish few materials for the pen of the biographer. He who is actuated by a worldly spirit, in recording their history, will find little entertainment; when he has said that they were born; that they lived; that they died; he has said all that is in his power to say. But whilst the diary of the Christian is thus barren of incident to the man, whose views are limited by the grave, it is very far from being destitute of interest with him, whose mind is enlightened by divine grace. Such a one will not only derive personal instruction from the perusal of the experience of the departed Christian, but will thereby be induced to give glory to the Lord his God. Of this latter class, by far the greater number of your readers consist; to give them pleasure, and profit with pleasure, is my object, in sending for insertion in your valuable Magazine, the following Memoir of one of our friends who lately departed this life in the faith of Jesus. As she was well known by numbers, and as all who knew her feel interested in whatever relates to her, it is hoped you will insert it as speedily as shall be convenient.

I remain, Sir,

Leighton Buzzard, Beds, Your's, with affectionate respect,

June 10, 1814. JAMES GARTRELL.

LETITIA NORRIS was born at Baldock, in Hertfordshire, March 4, 1772. Her parents were unawakened persons; she did not therefore enjoy the advantage of a religious education. She was taught to read early in life, but being of a gay disposition, novels, plays, &c. most suited her inclination; of course, by reading them, she increased her natural levity. When she was about 19 years of age, she lost both her parents; and was thus left defenceless, exposed to all those snares into which her great vivacity tended to lead her. She went to service, and continued in it three years; when she went to reside with one of her sisters, and engaged in mantua-making. Here she might have been comfortable; but like too many young persons, impatient of contradiction, she could not bear reproof; reproof, however, she often required, and her sister would affectionately give it her; but Letitia, imagining she was of age to choose for herself, would be above controul, and would often accuse her sister of envying her liberty; not considering, as she afterwards acknowledged, that this fancied liberty was real bondage. She was not,

even in this careless state, without some consciousness of guilt; being accustomed regularly to attend at church, and occasionally at an Independent meeting, where there was a faithful preacher, she frequently felt convictions for sin, but to these she did not yield, for the pleasures of the world so engrossed her attention, so engaged her affections, that she lost, during the week, the impressions she had received on the Lord's-day. Still convictions followed her, till they issued in the conversion of her soul to God.

In 1795, she removed to Lidlington, Beds, to live with a distant relation, who kept a public house. In this place, the Methodists preached; and as she was fond of singing, she became for a time a regular hearer, and often had her convictions renewed. Once, at church, when the minister was preaching a sermon preparatory to the sacrament, she was convinced that this was a sacred ordinance which she ought to attend; however, she durst not then attend at the sacred table. She observes on this occasion, "When I turned out of church, my heart was almost ready to burst; I thought that as I was then shut out of church, so I should one day be shut out of heaven." For a time these serious impressions remained: "But I suffered myself (she remarks) to be laughed out of them;" and as she was fond of dancing, the pleasures of the world once more succeeded in making her their captive, even causing her to desist from hearing the Methodists, whose faithful method of preaching was too rough for her conscience. She was, however, once more providentially brought under the sound of the gospel; and under Mr. P——, a local preacher in the Bedford circuit, she received deep and lasting convictions. This was on the 15th of October, 1797. Her own account is subjoined: "His subject was Repentance: the solemn manner in which he addressed the people very much engaged my attention, and I soon began to conceive that his discourse was wholly pointed at me; for whilst he was describing the necessity of repentance, I thought that none present had so much need of it as myself, and that without it I must certainly perish. I resolved to set about the work, but was so oppressed with a sense of my guilt, that I almost fainted. I got in private as soon as the service was concluded; and being sought for, was found nearly in a swoon. I did not tell my friends the cause of my feelings, and hence deprived myself of that consolation which I might otherwise have had." These convictions received additional strength under a subsequent discourse by the same local preacher, from Matt. xxv. 10. This sermon almost drove her to despair; she thought that the door of mercy was closed, and that entrance, though sought for, would be denied; she cried for mercy, yet not daring to believe that mercy would be extended to her; and when any exhorta-

tions of a comfortable nature were delivered, judging herself unworthy of all good, she derived from them no consolation. She lost all relish for her former companions and amusements; but was still possessed of a fear that she should once more return to them. The Lord, however, was more gracious to her than her fears represented him: he delivered her from this state of darkness, and bondage, and misery, and gave her to enjoy evangelical light, and liberty, and happiness. Her own account of this circumstance, which constitutes so memorable an era in the Christian's life, is so clear and satisfactory, that I shall give it as it stands in her papers.

"On the 25th of November, 1797, I went to hear Mr. Jacob Stanley preach. His text was in the 53d of Isaiah, 'He shall see his seed.' I was all attention. I returned home instructed and encouraged; and seeing that my chief bar was unbelief, I intreated the Lord to give me power to believe, somewhat desirous not to sleep till I had received the blessing. I continued praying as well as I was able for some hours, and, glory be to God, it was not in vain. On a sudden, such light and glory shone around me as I cannot describe; and I experienced such a joyful state of mind as is better felt than expressed. I might truly then have said, 'To them who believe, Christ is precious.' I know not what imprudences my zeal would have led me into, had it been day instead of night; for I thought I could wish to tell every body how precious Jesus was to me. In the morning, I told my friends what he had done for my soul. They, among whom was Mr. Stanley, rejoiced with me, and prayed for me; and we had a blessed opportunity. With most young converts, I thought it was always to be thus with me; but I soon found that the Christian's life is a continual warfare; that I had three grand enemies to encounter, but the greatest of these I found to be in myself. For some time I laboured under the fear of them all, so much so, as to give Satan an opportunity of suggesting that I had deceived myself, and that I had only fancied myself into happiness. Being told from whence it came, I strove with all my might to resist the grand adversary. I found much instruction and encouragement from class-meetings, as the people had permitted me to meet with them. In December, I was taken into society by Mr. Harper. Blessed be the hour! None but those who enjoy Christian communion can tell the advantages with which it is attended."

The multiplicity of our sister's avocations, added to frequent and painful afflictions of body, prevented her from regularly recording her religious experience after her conversion. She has only left behind her detached papers; from these I shall give such extracts as appear most calculated, by affording instruc-

tion and encouragement to the Christian, to advance the glory of God.

"In the Spring of 1798 I was taken ill, and had symptoms of a consumption. I was generally enabled to attend the means of grace, but often returned dull and with my spirits oppressed. This I thought was owing to my affliction, but upon close examination I found that I gave way to some degree of peevishness, which was the grand cause; and after humbling myself before the Lord, I was again enabled to go on my way rejoicing for some time, till by looking too much at some old professors, who walked disorderly, I again slid into a dull frame of mind. (I would just remark here, how much harm such characters do to young beginners.) After they had been repeatedly reproved and long borne with, they were excluded, and then we became more lively.

"Now I had another trial to bear, which arose from wandering thoughts, and these so afflicted my mind, that I could scarce ever hear the word with comfort; but one day, as Mr. P. was preaching, he touched upon this point; I took encouragement, I strove more than ever against them, and from that time I have never been so much troubled with them.

"The Lord often manifested his special presence to me; at times, my soul has been so happy, that I have scarce known whether I was in or out of the body. One day in particular, as I was musing on the goodness of God, I was so lost to all below for a time, that when I came to myself, and saw some persons ascending the hill before my room window, I remember that I heaved a sigh and exclaimed, 'Why the creatures have not done grovelling on earth yet!'

"Through unwatchfulness I was again brought into sorrow; for having been hurried in business so much before Easter, I had omitted some opportunities of secret prayer: these omissions so distressed me, that I went to my class one day in such an uncomfortable state of mind as to grieve the minds of my friends, it being so unusual a thing with me. We had a solemn time: such was the affection of my young friends for me, that three of them could not bear to leave me in that state; so after class was over, they stopped with me, and poured out their souls to God in prayer on my behalf; they were not willing to leave me till I was restored to my happiness. I encouraged them, by telling them I hoped the blessing was nigh, and that I now began to feel power to pray for myself. I went home, and wrestled with the Lord till I obtained it; and when I met my friends again, we rejoiced together. Such was our affection for each other, that we never had rest if one of us was miserable.

"On the 18th of August, 1800, the Lord shewed forth his

power in a very tremendous storm. Such hail fell on that day, (I might rather have said large rugged pieces of ice,) as none alive remembered to have seen. The hail was accompanied with loud claps of thunder. During this awful event, the Lord so blessed my soul that I could truly say I was divested of all slavish fear; and this verse was so strongly impressed on my mind, that I could scarce help singing it aloud:

> 'Should storms of seven-fold thunder roll,
> And shake the earth from pole to pole;
> No flaming bolt should daunt my face,
> For Jesus is my hiding place.'

"I now began to desire that all in me, contrary to righteousness, might be destroyed. The Lord, knowing what is best for us, saw good to afflict me once more; which affliction I can truly say, I received as a token of love, hoping that when in the furnace, I might experience its purifying effects; and, blessed be the Lord, I was not altogether disappointed. I experienced a considerable dying to self at this time, and sinking into God. I went on my way praising him with a very weak body indeed, but enjoying much inward strength."

Respecting the removal of our sister from Lidlington to Leighton, she writes as follows: "At Midsummer Quarter, 1803, I was strongly solicited to come over to Leighton, and help the little society there; at that time there were but few members, and they had preaching only occasionally. I thought if there was a place in the world in which I might be made more useful than in another, I would willingly go thither when given to see it was my duty to do so. On this ground, I resolved to give myself to prayer, that I might, if possible, know the will of God concerning me; this I did nearly the quarter through. At length, as I was one day meditating on the goodness of God to my soul, and the value of that hope of heaven I possessed, I fell on my knees with an unusual sinking away of self, and cried out with fervency of soul, 'Lord, what wouldst thou have me to do?' at which time, I think if a human voice had spoken, it could not have been more distinct—*Go*, was so strongly impressed on my mind."

Our departed sister hesitated no longer—she walked in that path she believed to be her duty: her friends at Lidlington parted from her with great reluctance. She came to Leighton, and almost immediately had the care of a class; and was made instrumental, with others, in raising the society to a much more prosperous state.

"August 19, 1805. I have much cause to praise God for support during the week that is past; my experience has rather

varied; but the Lord hath brought me through by his grace. This has been a week of affliction, both of body and mind; but I trust I can say, the Lord has wonderfully interposed on my behalf; he has led me carefully, even through deep waters, so that they have not overflowed me."

"Feb. 28, 1807, being a day set apart by government, for fasting and prayer, I gave myself up to the duty, and found it a good day to my soul. I have found great deadness to the earth through the week."

"March 8, 1807, I was much blessed in meeting my class; but in the evening was very unwell. Satan suggested many unpleasant things respecting my situation, as being alone, in an afflicted state; but, blessed be God, I was enabled to quench his fiery darts, in the blood of Jesus, and they no more troubled me. Though my affliction continued through the week, I could say, Sickness or health, life or death, thy will, O Lord, be done, so that my soul is saved, and thy Name glorified."

"October 16, 1808.—It was eleven years yesterday, since my soul was convinced of sin. A sense of the goodness of God to me, during that period, causes me once more to take up my pen. This day I make a fresh dedication of myself to God. I feel him precious to my soul; I trust I can say with one of old, O God, my heart is fixed!"

"June 26, 1811, I retired to read, earnestly desiring that God would bless me: the book was Thomas à Kempis. I read the chapter on the Royal Way of the Holy Cross; I found my soul willing to suffer what was the pleasure of the Lord; I thought I would never more choose my state, whether joy or sorrow, sickness or health."

"On the 20th of November, 1811, I was taken ill of a disorder that was attended with violent pain; and calling in medical help, my case was pronounced dangerous. In the midst of pain, I felt divine support; but every grain of patience was called into exercise: the medicine given me was of a stupifying nature, which deprived me of the power of reflection. A gloomy scene was before me; affliction and distress were painted in the most striking colours; but being for a short time favoured with the power of thinking, I applied it closely to my spiritual state, and found much cause for self-abasement. I was far from being satisfied with myself, nor had I been for some time. Previous to this illness, I had been earnestly desiring entire sanctification, somewhat indifferent as to the way in which I ought to obtain it. I now looked at this affliction as likely to be the means of purifying my heart. I instantly felt an indiscribable flow of gratitude to the Great Parent of all good, and could very feelingly say,

"Thankful; I take the cup from thee,
Prepar'd and mingl'd by thy skill."

"April 2, 1812.—This day a meeting was held in the church, for the establishment of a Branch Bible Society, which was highly honoured with the attendance of able speakers, for the support of the cause; above all, it was favoured with the presence of God, which was felt by many in no small degree. For my own part, I scarce knew at times, whether I was at Leighton, or in some distant part, beholding the gratitude of those who are favoured with the Bible through this institution, or the eager expectations of those, who are looking for it. At other times, while beholding the love of God to men, in the plan now formed to supply them with his word, I felt such gratitude and joy, as I cannot express."

"Sept. 13, 1812.—What shall I render unto the Lord for all his benefits to me, in the week past? Thou, O Lord, hast been my strength in weakness, my shelter in the storm, my succour in temptation, and my strong Deliverer.—Bless the Lord, O my soul."

"May 8, 1813.—O Lord, I would now, on my bended knees, offer myself to thee. O give thyself to me more fully; and through Christ, accept the sacrifice I now offer thee. Thou, who knowest all things, knowest that I do desire to give my body and spirit into thine hands. Hereafter do with me as seemeth good to thee. Let me evermore serve thee in spirit and in truth. I thank thee, O Lord, for the support afforded under another painful and heavy affliction; though it has been of long duration, thou hast not failed to be my continued support. O Jesus, what hast thou been to me in all my cares! A tender and sympathizing friend; a watchful guardian over my sleepless hours; may I never lose sight of my dependence on thee for all things."

After this month, I do not find that sister Norris wrote any account of her religious experience. In September, 1813, she was seized with the disorder, which ultimately proved fatal. On the 30th of that month, being our quarter-day, she attended, for the last time, in the chapel; and left it with the impression on her mind, that she should never enter it again, which was actually the case. Her affliction was long, and very painful; the weakness of her body was such, as to cause frequent depression of spirits. But whilst she did not experience those rapturous sensations, with which many have been favoured, and which herself had in former times enjoyed, she frequently expressed herself satisfied. "I have peace, (she would say,) perfect peace; my mind possesses a delightful tranquillity. All fear is removed; more than this, perhaps, my weak body could not bear." In this blessed frame, she continued, waiting for the period of permanent repose.

On Thursday, May 26, the closing scene evidently drew near;

in the afternoon of that day, an abscess on her lungs burst, and threatened immediate suffocation. I was from home at the time, but Mr. Cubit visited her. In that awful moment, the tempter was permitted to make his last and grand attack; but she flew for refuge to Jesus, and he once more proved her strong deliverer. About two in the morning, the enemy was rebuked, and a delightful calm succeeded: she then expressed her thankfulness, that Mr. C. had called on her, and anxiously wished to see him; that, as he had been a witness to the conflict, he might likewise behold the victory. "In the morning," (Mr. C. observes,) "I found her scarcely able to articulate, but perfectly happy in God. Her pains were violent, but, as usual, her whole care was cast upon God." I called to see her about an hour after this, when she was sensible, but unable to speak. She expressed her happiness by her motions; indeed her countenance, though sometimes distorted by her agonies, discovered the serenity of her mind. She continued in great pain till about noon, when an artery burst; and after a few struggles, her spirit was released, and death was swallowed in a victory.

On Wednesday, June 1, her remains were carried to the grave, followed by upwards of one hundred persons, who thus testified the respect they had for her during her life. On the evening of the same day, I endeavoured to improve the occasion, by preaching to a very crowded congregation, from Rev. xiv. 13.

The following sketch of the character of sister Norris, is taken from an address delivered by Mr. Cubit, after the sermon; with it I shall conclude this account.

"I dislike praising the dead: our departed sister disliked it; and nearly the last words she spoke to me were opposed to it. 'I have done no more than my duty,' she observed: 'all that I have done has been more than balanced by many infirmities.' There were, however, some traits in her character, that I cannot pass over in silence: permit me to recommend them to your imitation, that you may follow her as she followed Christ.

"She considered the enjoyment of a sense of the divine favour as of the greatest importance. She esteemed this a privilege, a high privilege, for which she could not be sufficiently thankful; but she likewise esteemed it her duty to live in the enjoyment of it. She was not satisfied till she had obtained it, at the commencement of her religious course; and if at any after period she felt her mind distressed, and in darkness, she could not rest till she was restored to the joy of the salvation of God. This was strikingly exemplified the evening before her death. I called to see her: she was not only in great bodily pain, but strongly buffeted by the enemy. I pointed her to Jesus, that Saviour on whom she had relied; still able, still willing to save. She replied, with an energy I shall never forget, 'I believe it, I know it; but I want to feel it.'

"She was truly devoted to God, If indeed there was any one feature in her character more strongly marked than another, it was this: her diary, her conduct, both evince this to have been the prevailing disposition of her mind,—she considered herself as belonging to God: she had placed herself at the divine disposal; and resigning herself to the Lord, her constant endeavour was to be enabled to say, 'Thy Will be done.'

"In the cause of God she was active; labouring, not only to press towards the mark herself, to make her own calling and election sure, but to be useful to others. As a Methodist class-leader, she gave all diligence to fulfil the important duties of her situation. She did indeed rebuke, reprove, exhort, with all long-suffering. I hold in my hand a paper, wherein she wrote the names of all whom she had under her care in Leighton. When any member of her class died, or went back to the world, she made a suitable memorandum in her paper.

"In affliction she was patient. Her afflictions were numerous, and frequently very painful; they often prevented her from attending to her business: yet, neither present pain, nor the prospect of future distress, could draw her into complaining. Little more than an hour before her death, I reminded her, that what Jesus said to the sons of Zebedee, might, in a greater or less degree be applied with propriety to every Christian; 'Ye shall indeed drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized with.' She replied, with remarkable solemnity, 'for this I offered myself." But we look not at words only for proof of this; her whole conduct, during her illness, was a comment on the words. She now rests from her labours. She died, as she had lived, in the Lord: the Scriptures therefore warrant us to pronounce her *blessed*."

MISCELLANEOUS.

Mr. Editor,

Some time ago I purchased Dr. Brown's "History of the propagation of Christianity among the Heathen since the Reformation," and expected to obtain a considerable portion of information relative to missions. Nor was I on the whole disappointed; for the work is certainly worth the perusal of all who have the welfare of the Heathen at heart. But I was surprised at the *meagre* appearance of the Methodist Missions, when compared with their more splendid neighbours. The author gives a short account of their origin, and then proceeds from island to island with apparent weariness, and soon concludes his task. The whole is nearly barren of incident, and there appears little, or nothing, on which the eye can dwell with pleasure, which can excite interest, or afford room for reflection or gratitude. An account of the number in society in each island is, indeed, presented to our view; but this, like the intelligence of a victory ob-

tained, without any previous information of the march of the troops, or the order of the battle, makes no particular impression on our minds. It comes upon us too suddenly, and we can scarcely admit that it is true. That societies so large, and in so many different islands, could not be raised up without very great labour and expense; together with the peculiar blessing of God, is obvious to every reflecting mind. And whoever wishes for farther information on this point, may find it in Dr. Coke's History of the West Indies, and in the Letters of the Missionaries, published in the Methodist Magazine. Yet, I conceive, I may venture to say, without subjecting myself to the charge of boasting, that the missionaries were so intent on the great work in which they were engaged, that little obstacles appear to them as nothing. A thousand occurrences happened which would have furnished sufficient matter for embellishment, to the pen of the historian, but which were considered by them as too trivial for public notice. The Missionaries had not learned the art of magnifying little things, and were more intent on *doing* than *writing*; and, I conceive, it is no disparagement to admit, that they were more qualified for the former than the latter. But there is one reflection in the above-mentioned work, which, I am afraid, will have a tendency to place our Missions in an unfavourable point of light; and as the paragraph has been published, and widely circulated in the Missionary Register for last November, it cannot be deemed improper in one, who has had the honour of being employed in that great work for eleven years, to rectify the mistake on which it is founded. The historian records a fact, which, if allowed in its full force, will place the Methodist Missions high in the scale of usefulness, and excite no small degree of gratitude to God. The fact is, that, from the year 1786, to the year 1813, such a number of people, principally negroes, have joined the Methodist Society, as to leave, at the last mentioned period, 15,220 members.—Brown's History, 2d vol. page 156. This is a very great number indeed; and, if we take into the account all who have died in the faith during that time, the annual addition of members to the Society will amount to nearly one thousand. Surely this account affords a very great ground of encouragement to all lovers of Missions, and should urge the Methodists to persevere in well-doing. But as there is a considerable variation in the numbers published in different years, it affords, it seems, to Dr. B. some ground for suspicion, that these negroes are not real converts to Christianity. Hence, the author says, "In comparing the numbers in the Methodist Societies in successive years, nothing is more striking, than the frequent and even sudden variations which have taken place in the amount of their members. It must, however, be remarked, that the negroes in the Methodist Societies, are not like the members of other churches: few of them comparatively have been baptized, or admitted to the Lord's Supper; they have simply agreed to submit to the discipline of the Methodists, and professed a desire to flee from the wrath to come; so that, as these are the only qualifications which are necessary to constitute a member, it is no wonder that their number is liable to great variations. Besides, the missionaries are, in general, not fixed, but ambulatory, in the same manner as their preachers are in this country. After remaining two or three years in one island,

they remove to another, and are succeeded by a new brother; a circumstance which must have no small influence in producing this irregularity in the number of their members," page 157.

Now, we allow that there is a considerable variation in the number of the members in society, and it has often excited sincere regret in the minds of those engaged in the work; but surely it is not very uncommon, or surprising, to find considerable fluctuation in such an infant work. And it is to the credit of the Missionaries, that they did not attempt to conceal it, but published it annually to the world. Dr. Brown has endeavoured to account for this variation; he says, "The negroes in the Methodist Societies are not like the members of other churches." Does he mean other churches in the West Indies, or in England? Because there were no members of other churches in most of the West India Islands with whom these negroes could be compared, except the members of the Church of England, and those of the Moravian Society. And certainly a comparison with the members of either of the above churches would not have been to their disgrace. I believe it will be allowed by all who know them, that our negroes have evidenced as genuine a work of grace on their hearts, and shewn as great propriety of conduct, as the members of the Moravian society. "Few of them comparatively," says he, "have been baptized or admitted to the Lord's supper." It is true, all of them have not been baptized, and of course not admitted to the Lord's Supper. But this has arisen from the great caution of the Missionaries. They considered that these were very sacred ordinances, and, therefore, did not admit the negroes to be partakers of them, until they had made some progress in Christian knowledge; and clearly evidenced a work of grace on their hearts. "They have," says he, "simply agreed to submit to the discipline of the Methodists, and professed a desire to flee from the wrath to come; so that as these are the only qualifications which are necessary to constitute a member, it is no wonder that their number is liable to great variations." It would be no *wonder* indeed, if this statement were correct; but it is partial, and does not contain the whole truth. I would ask, from what source did the historian obtain his information? Was it from the Rules of the Methodist Societies? Rules which are equally enforced abroad, as at home. If this be the case, why did he not take a few more words, and give us the *whole* truth? We readily grant, that the Rules declare, "There is one only condition previously required of those who desire admission into their societies, viz. a desire to flee from the wrath to come, and to be saved from their sins." But then, in addition to such profession, the Rules require "That they should continue to *evidence* their desire of salvation, first, by doing no harm, by avoiding evil in every kind, such as taking the name of God in vain, drunkenness, fighting, &c. Secondly, by doing good both to the bodies and souls of men. Thirdly, by attending on all the ordinances of God."—See the Rules of the Methodist Societies. Now this is something *more* than merely "Professing a desire to flee from the wrath to come." To these Rules in their great outline we adhered particularly, requiring that our members should "Cease to do evil, and learn to do well;" and, after

serious admonition, if any continued to walk disorderly, we expelled them from the Society.

As it may contribute to throw farther light on this subject, and remove any suspicion which may have been excited by the above statement, for the satisfaction of your numerous readers, I will briefly relate how we proceeded in the religious instruction of the negroes. First, we endeavoured to establish ourselves in the principal town on the island, rented a house, and afterwards built a chapel; and, as soon as permission was obtained, visited the estates. We preached on the Sabbath-day, in the town, and once a fortnight, on the week-nights, on the different estates in the country. On Sunday forenoon we generally read Mr. Wesley's Abridgement of the Church Service, which we found very profitable to the negroes. Then we delivered a discourse, afterwards met the classes; and, in the afternoon, preached in our usual way. In the country, on week nights, after assembling the negroes in some appointed place, we sung, and prayed, and then took a text, or not, as circumstances directed, and endeavoured to impress on their minds the plain truths of religion, as specified in our missionary report. If any negroes were brought under religious impressions, we immediately took them under our care; and if they were resolved to forsake all sin, in addition to their meeting in class on trial, we often put them under a course of instruction, preparatory to baptism. For this purpose, where I was, besides preaching, we had catechetical meetings; at which, the preacher asked various questions respecting the first principles of religion, suggested answers, which were repeated by the negroes, and then he explained the whole in a familiar and easy manner. When the negroes had obtained a sufficient degree of knowledge, were anxious for baptism, and, as far as we could judge, were earnestly seeking salvation through our Lord Jesus Christ, a day was appointed, and they were solemnly baptized. But even after this, we only admitted to the Lord's table such as we had good reason to believe were truly converted to God, and evidenced considerable stability in religion. I have seen, on such occasions, as great a degree of religious feeling, and the pure spirit of devotion, manifested as in any congregation in England. From this statement every person will easily perceive, that the reason for the variation in number, cannot be that which Dr. B. has assigned. What the Doctor has advanced respecting the change of preachers in the West Indies, has also some truth in it. I am well aware, that the itinerant plan has its advantages, and disadvantages, yet I believe the former preponderates. It is a plan which has been greatly owned of God, and notwithstanding all its inconveniences, I hope it will never be abandoned by the Methodist Societies. Yet I do not see that it is absoulutely necessary in the West Indies. It is attended with great inconvenience to families, enormous expense, and is frequently injurious both to the health of the preacher, and to the spiritual concerns of the Society. The only remedy which can be applied to this, consistent with the Itinerant plan, is the division of the islands into circuits, and lengthening the term of appointment to three years. But in its present state, taking in our whole economy, it is not an evil of that magnitude, which the Doctor imagines, nor is it a

principal cause of the declension which sometimes takes place in our Societies in the West Indies. But the true reasons of the variation of the number in society will, I conceive, be found, 1. In the instability of the negroes. Impressions are easily made on their minds; and too often they are like the traces in the yielding sand on the seashore, which succeeding waves presently efface. Like most of the Heathen, they are under the influence of passion more than reason, and time must be allowed for religious habits to acquire stability. The 2d is the situation in which they are placed. It will readily be allowed, that a state of slavery is not friendly to religion; and the converted negroes are surrounded by sinful customs, and by men of vicious habits, so that every thing contributes to make the way to sin perfectly easy; and little or no shame or punishment is attached to such crimes as fornication and adultery. Is it any wonder, when they are so circumstanced, that many of them relapse into their former sins? Alas! there are but few white men, whose religious principles have been imbibed in England, yea, and even in Scotland, who have not been carried away, more or less, with the torrent of vice, in the West Indies. But the 3d and principal reason is, the sickness or death of the missionaries. Many of these men have fallen a sacrifice to excessive labour, in a climate which has often proved fatal to Europeans, while others have been called away, by the mysterious Providence of God, at the commencement of their mission. They cheerfully laid down their lives! Europe heard not a groan, nor shed the tear of sympathy! But their tombs rise by the sides of the chapels, and are often visited by the negroes, who express their affection for the deceased; and though no pompous inscription is found there, yet they easily read their love to the souls of men. Almost every thing depended on the Missionaries, they were the bond which kept the Societies together; so that when there was only one on an island, and his labours were interrupted by sickness or death, the Society was, in a great measure, dissolved. They were as sheep without a shepherd. For the government would not allow negroes to hold meetings in our chapels, without a preacher, nor were they able to conduct public worship properly. Hence, before another Missionary could arrive from England, in several places, there was a great falling away. This will be easily perceived, if we examine the account of the number in Society, and compare it with the annual report. "Dominica has been the most unhealthy island on which the Methodists have attempted to establish a Mission." At this place the Missionaries suffered most by sickness and death: and here is the greatest variation in the account of the number in Society. The Missionary resided at Rosseau, and occasionally went down to Prince Rupert's Bay: here the fields were white for the harvest, and astonishing effects were produced by the preaching of the Word, in a very short time. But the place was exceedingly unhealthy, so that in one or two instances the Missionary *died* as he was returning to Rosseau, and others were so debilitated by sickness, that it either ended in death, or a removal from the island. Hence, the place was visited, and neglected, alternately; the Society raised up and dissolved; at one time there was a Missionary on the island, at another, he was laid

in the dust, or seeking health in a more salubrious clime. This sufficiently accounts for the great variation of the number in society. Thus I have endeavoured to give you a plain account of this matter, which I hope will prove satisfactory to your numerous subscribers to the Missions, and have a tendency to remove any unfavourable impression made by the reflection in the above-mentioned history.

Holmfirth, I am, your's, &c.
Feb. 3, 1816. JOHN BROWNELL.

OF PLAINNESS AND SIMPLICITY IN PREACHING THE GOSPEL.

To the Editor of the Methodist Magazine.

Dear Sir,

IN preaching the Gospel of our Lord Jesus Christ, it is of great importance for a minister to make himself perfectly understood by all who hear him. We who live in the present enlightened age cannot be sufficiently thankful to the Great Head of the Church, that, in his providence, he has been pleased to raise up such a number of conscientious men, who "declare unto *us* all the counsel of God," with the greatest fidelity, and who address their congregations in language simple, chaste, and energetic. Their "speech and preaching are not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power." But, Sir, there is a danger, lest young ministers should depart from this simple mode of address; and hence a caution on this subject now and then, from yourself, or your brethren, who have been long engaged in the work of the ministry, would not be without its use.

Perhaps ministers are not sufficiently aware what a degree of plainness the lower classes of mankind require; they should keep it in remembrance that these, in general, make the great bulk of their audiences.

It is not uncommon to hear persons complain that their ministers make use of words, and terms of art, which they do not understand; and which must, therefore, render their discourses to them, in a great measure, unintelligible. A height of composition, an abstruseness of thought, and an obscurity of phrase, which common Christians cannot understand, are really the same as speaking in an unknown tongue, though the language used be the language of the country. Mr. Flavel observes, "That the devil is very busy with ministers in their studies, tempting them to lofty language, and terms of art above their hearers' capacities. Thus they paint the glass, but keep out the light thereby."

The late Rev. Job Orton, having once preached concerning the *primitive Christians*, some poor people meeting his maid servant the next day, asked her, Who those Christians were of whom her master spoke so much in his sermon? Being unable to inform them, when she came home she asked him the question. He told her they were the *first* Christians; and from that time he resolved to use the latter term instead of the former, and adopted this as a stated maxim, "never to use a hard word in a sermon when an easy one can be found, which as well expresses the meaning." To expose the folly of ministers introducing *Latin* quotations into their discourses, he

related the following anecdote. A clergyman, who was appointed to preach the Assize sermon at Shrewsbury, when the judge happened to be a *Welshman*, having quoted a great many Latin sentences, an old woman, as she came out of the church, expressed her displeasure with some warmth, by saying, "If it had not been for this *Welsh judge*, we should not have had so much *Welsh* in the sermon to-day."

A pious young man, who was preparing for the ministry, and is now an inhabitant of another world, makes the following judicious remarks in a letter to a friend. "You remember I heard Mr. —— on the night previous to my departure; I did not say much of his manner, but I thought it neat, and the sermon far better than I expected; but I must not be understood to approve altogether of Mr. B.'s preaching. I think in particular he has one great fault, that is, *elegance*—he is not sufficiently *plain*. Remember, we do not mount the pulpit to say fine things, or eloquent things; we have there to proclaim the good tidings of salvation to fallen man; to point out the way to eternal life; to exhort, to cheer, and support the suffering sinner; these are the glorious topics upon which we have to enlarge, and will these permit the tricks of oratory, or the studied beauties of eloquence? Shall truths and counsels like these be couched in terms which the poor and ignorant cannot comprehend? Let all eloquent preachers beware, lest they fill any man's ears with sounding words, when they should be feeding his soul with the bread of life! Let them fear, lest, instead of honouring God they honour themselves! If any man ascend the pulpit with the intention of uttering a *fine thing*, he is committing a deadly sin. Remember, however, that there is a medium, and that vulgarity and meanness are cautiously to be shunned; but while we speak with propriety and chastity, we cannot be too familiar nor too plain."

If the above hints, addressed to those who are employed in preaching the gospel, meet with your approbation, you will, perhaps, give them a place in the Methodist Magazine.

I remain, dear Sir, your's, respectfully,

Bedford, Dec. 1815. J. C.

SOME PARTICULARS OF THE BATTLE AT WATERLOO.

EXTRACT OF A LETTER FROM SERJEANT C. W. OF THE THIRD BATTALION, FIRST REGIMENT OF FOOT GUARDS.

Camp Bois du Bologne, Paris, 29th July, 1815.

SIR—My departure from England was very sudden: I had not the happiness of seeing you; but I received your kind note, which, amidst the sufferings of my mind, in parting from a beloved wife, and very dear children, helped to revive me. I can truly say, I never so much regretted a separation from my wife and family, and God's church and people. After having been so long absent in Holland, Sicily, Spain and France, I thought Europe was weary of war, and that I was safe and comfortably situated with my family at home; but the Lord says, "Boast not thyself of to-morrow, and put not confidence in uncertain riches; but trust thou in the living

God." Yet, amidst all the sufferings of my mind, in parting from my friends, I felt it my duty to go in search of that enemy of peace, the Tyrant of the world; and, if it were required, to die in the cause; for I was fully sensible we were defending truth and justice. Our object was Europe's peace and happiness; and I was confident that God had only permitted the evil to bring about the greater blessing, which I hope is nearly accomplished, though it has cost much blood. While we lay at Hovis, near Enghien, in the Netherlands, I opened a place for our religious duties, where many found it their privilege to attend. It was tolerably well filled. Our brethren were refreshed; several were convinced of sin: one received the witness of God's love shed abroad in his heart, and great rejoicing was in the Society. I preached three times on the Sabbath, and once on Wednesday. Class meetings on Monday, and prayer meetings on Friday. All were refreshing seasons to me. I cannot live without the means of grace. Although, when in close contest with the enemy, we are obliged to desist from our public meetings, on account of our duties; yet, we then, as often as possible, commune with each other; and I am happy to say, that only one of our society was killed (Serjeant Silver, third regiment of guards,) and three wounded; two are doing well; the other I have not yet heard of. Serjeant-Major Dixon,* and Serjeant Rippon, wounded on the 16th June, are both doing well.

On the 16th June we marched at four o'clock in the morning the distance of about twenty-four miles, and then rushed into action. The Lord gave us great strength both of body and mind, on that day, and through the whole of our labours. We arrived just in time, or the enemy would have forced the Belgians. With one hour and a half's hard fighting, we maintained our position, with some little advantage, but our loss was great.

As you have received a more perfect account in the public dispatches, I shall only, as briefly as possible, insert a few facts which have not yet been mentioned.

On the 18th of June, the day of Waterloo, we took up a good position, at the same time leaving the enemy one they would accept. We opened on the enemy seven guns before they returned an answer; then, most tremendously the action commenced, but God was with us.

I addressed my company in a few words, to "be steady, and attentive to orders—keep perfect silence—and put your whole trust in God's help, for he is with us;—be strong and determined;—use all your skill in levelling;—make sure your mark,— and in the charge, use all your strength;—and you shall see, by the close of this day's sun, your enemies fly, and the shout of victory shall be your's." I felt my mind stayed upon God; and my confidence was so firm, that neither the thunder of our enemy's cannon and musquetry,—nor the boast of his guards,—nor the threats of his cavalry (in mail,) either alarmed my breast, or concerned my mind: God, I knew, was my Father,—my shield,—and refuge. I cannot say that I attempted to

* Serjeant-Major Dixon, having long maintained an exemplary character, has, since the battle, received a commission, and is now Adjutant in the Derbyshire Militia.

boast myself with confidence of escape unhurt, as I now experience; but this one thing I knew, my peace was made with God, having a bright evidence in my own soul; and that while I lived I would play my part for the victory. It was the Sabbath-day; and while you were praising and praying to the King of Glory, in his Church, I was doing the same in the field of blood: I was truly in the spirit of a Christian and of a soldier on the Lord's-day.

The enemy fired round shot and shell,—grape and canister,—and new horse nails, tied up in bundles, nine bundles in a gun; these I saw and handled on the 19th. Unlawful carnage: but the portrait of the man is blood, murder, and desolation! My eyes have seen much. Sir; I have the happiness to serve in the third battalion of the first Guards, who in a particular manner distinguished themselves, determined to shout "Victory!" or return no more; and God blessed their endeavours. Our third battalion and a battalion of rifle of the K. G. L. [say 1200 men] advanced 300 paces in front of the whole line, into a valley which lay between the two positions, and within 100 yards of about 6000 cavalry and 3000 infantry of the enemy. They viewed us with astonishment; and to prove that God had filled them with fear, they formed square, and neither charged nor fired upon us; except from the heights of their position; but we suffered much from those guns. We remained firing at them for half an hour, and then retired into our post in line. The cavalry (in armour) charged us many times in the course of the day, but made no impression: we repulsed them with great slaughter. We never fired at the cavalry till they came within about 30 yards of us. Towards the evening, Bonaparte directed against us his choice 105th regiment; and, in half an hour, we cut them all to pieces, and took one stand of colours. He then sent against us his Grenadier Imperial Guards; they came within 100 yards of us and ported arms to charge; but we advanced upon them in quick time, and opened a brisk file fire by two ranks—they allowed us to come within about 30 yards of them—they stood still then, looking at us, as if panic struck, and did not fire—they then, as we approached, faced about and fled for their lives, in all directions—they did not like the thought of the British bayonets, for we had just commenced the charge—they ran very fast, but many of them fell, while we pursued, and with them one stand of colours; and I have the honour to wear a Colonel's sword of the French Imperial Guard.*

* The Serjeant, in a letter to his wife, had mentioned a particular fact of his waving an officer's coat, and cheering the men in a critical moment of the battle. A friend who had seen this letter made some inquiry respecting the circumstance; and the Serjeant, in a subsequent letter, adds the following particulars:—

"When the French 105th regiment advanced up the low ground, their cannon at the same time raked us with grape, canister, and horse-nails; and our line at two different times was so shattered, that I feared they could not stand: in fact, I was for a moment really afraid they would give way; and if we had given way it would have gone hard with the whole line, as our third battalion and the rifle battalion of the K. G. L. were the manœuvre of the day. Our Officers exerted themselves to the very uttermost, as also the Serjeants. Major-General Maitland, Colonel Lord Saltoun, Colonel Reeve, and Brigade-Major Gunthorp, were in the front face of the square, in the hottest part of the contest. Our loss at this time was most tremendous. It was at this juncture that I picked up Ensign Purdo's coat, which was covered with his blood, lying on a horse. The Ensign belonged to our battalion; he was killed and

Though not mentioned in the dispatch (they all fought so well,) yet it was our third battalion of the first Guards, and the rifle battalion of the K. G. L., that first completely turned the day in our favour: It was at this moment of the charge that I prayed thus, "Lord, stretch forth thine arm;" and this I did unceasingly, until the enemy was driven. When the Imperial Guards, the dependence of Bonaparte, ran, his defence departed from him, and his whole line, as has been stated, became confusion. Much to the honour of his Grace (as in every case throughout the day) he seized the moment, and in the space of five minutes formed a line in the valley for a general charge, and then the shout of "Victory!" "Victory!" was heard. The very elements rang with voices and cannon on Britain's side—and what was my shout? In a loud tone of voice, I cried out, "Glory be to God! He is with us! I now rejoice. My prayers are answered fully, and my labours crowned!"

The fight, at one time, was so desperate with our battalion, that files upon files were carried out to the rear from the carnage, and the line was held up by the serjeants' pikes, placed against the rear: not for want of courage on the men's part (for they were desperate,) only for the moment our loss so unsteadied the line.*

I lost of my company, killed and wounded, three officers, three serjeants, and 54 rank and file out of 97. Several of them, after their wounds were dressed, returned to the field, and fought out the battle.

It will rejoice your heart to hear that the Methodists in this action have completely refuted the slanders propagated against them, in that pernicious publication, [*The Anti-jacobin Review*] respecting which Mr. Griffiths wrote to me. (I answered his letter, and have no objection that my answer should be published.) Our names are known, and our conduct seen. Our surviving officers may be referred to; and on inquiry it will be found, that we who fear God, love our

stripped by the plunderers during some of our manœuvres. I stepped about twenty-five paces before the line and waved the coat, cheering the men, and telling them that while our Officers bled we should not reckon our lives dear. (I did this a second time when the Imperials came up against us, and I believe it had its desired effect.) I thought if any thing would stimulate the men, this would be effective. An Officer having just sacrificed his life for his country's safety—ours were pledged for the same. The men fought with all their might; and in half an hour, as I mentioned, we cut the 105th regiment all to pieces, and took one stand of colours. Had I known, however, that the coat would have been mentioned farther than to my wife, I should not have inserted it, but let that well known fact have been mentioned by others. I do not like to commend myself, as this is empty praise; I only mention facts to describe the manœuvres, and our thoughts and experience, and how the action terminated. I had nothing in view but the safety and honour of my country, and to *conquer* or *die*. God knows my heart; and through His merciful support I feared no man; no, nor death itself, nor any thing in league with it. I believe this was the animated spirit of the British line, and they did their duty; but no more. This our country expects, and is ever worthy of.

* In a subsequent letter the Serjeant mentions, that "the Serjeants placed their pikes against the men's backs in line (for they were getting eight or ten deep) and bore them up by their shoulders by main strength. Some of the men kept up firm in the line, but others fell back to get out ammunition, and others were begging ammunition in the rear as all their own was spent, which, with our continual loss, quite unsteadied the line; so the pikes were intended to prevent any from falling back for ammunition, as we wanted the men to use the bayonet, for now depended the honour of Britain, and the safety of Europe.

King, and have fought his battles with undaunted courage, and (according to our rank) have as great a share of the honour of that day as any part of the line; and C. W. is ready to meet and dispute with that gentleman, to vindicate the character of the religious soldier, on his return from the field of blood to the land of peace.

O! how happy was my soul (even in the sea of blood) in Britain's cause and Europe's safety. I do not know that I ever experienced greater peace and serenity of mind, and such a confidence that the arm of God was stretched out in our behalf; that He was in the midst of us, and gave wisdom to our commander,—strength to our mind and body,—and confusion to our enemies.

I have, as colour serjeant, stood by the King's colours from the moment of our march, till borne, in Britain's name, within the gates of Paris. Seven of our colour serjeants entered the field; and there are only myself and one more that stand. What shall I render unto the Lord for all His benefits? I will take the cup of salvation, and call upon His name; my tongue shall not cease to proclaim His mercy, nor my heart to adore His goodness.

The French behaved very ill to our prisoners on the 16th; several of our wounded the blood-thirsty cowards ran through with their bayonets and swords. (These were not the old soldiers we used to fight with.) Some have lived so long as to testify against them, and to shew us their wounds; but the British have in return rescued many of their enemies from death, and given them bread and water, and looked as much to their safety as to our own.

On the 16th of June I was informed of an officer, belonging to the French, who was wounded and fell, and being unable to make his escape, he ripped out his bowels with his own sword, and beat his head against a gate rather than be taken prisoner. I hope there are not many such horrid characters. It chilled my blood to hear of such a desperate act. I have good reason to credit the fact.

The Duke has greatly endeared himself to the British soldiers; more so in these actions than in all before. I ever loved and reposed confidence in him as my commander; but the example he gave us on the 18th, and again on the 26th of June, was sufficient to influence every man with that fortitude and determination "With Wellington we will conquer, or with Wellington we will die!" He was continually on the first line, and frequently with our battalion. I have seen some of the enemy's cavalry charge within 50 yards of him. I prayed to God most earnestly for his protection; and I bless the Lord for his preservation. I hope his heart will rejoice in the fruit of his labour, giving God the glory due for his many signal victories.

I am happy to say, that Major-General Maitland is safe and well; he is an example to all around. I lament the sufferings of my late Colonel Cooke: he was severely wounded on the 18th; I pray God to spare his valuable life. You have often heard me speak of him.

But what shall I say in honour of my late Lieutenant-Colonel, William Miller? My great friend, my helper, a servant to the cause of Christ (in the Isla de Leon, and to his latest breath.) He is no more to be seen in this world: he was mortally wounded on the 16th of June, and on the 18th he breathed his last. He was the son of Sir William Miller, Bart. of Scotland. Britain regrets the loss of

those memorable men Lieutenant-General Sir Thomas Picton and Sir William Ponsonby, and so do I: and to myself, and to every good soldier and every officer that knew him in this regiment, with many others, the name of Miller is dear; and we regret in him the loss of a man, a gentleman, an officer, and a soldier; a father, and a friend: he was an example of good, and a terror to evil. His study was to do good; and, as to military tactics, perhaps few excelled him. He was a pupil of Lieutenant-General Sir H. Clinton, under whose care he received much valuable instruction and experience, well known to many valuable generals in our service, whose names I could mention, but prudence forbids at this moment. His penetration was deep, his judgment sound, and his principles firm and good: he was very liberal, and a subscriber to many charitable institutions; and, if he had lived, he would have been so to more on his return to England. I have carried for him as much as £10 at one time to a charitable institution. Respecting his views on religion much has passed between us. He said to me once (in the Isla de Lon) after performing a very great act for our religious Society, "Don't think I do this merely out of respect for you, but for the cause of Christ, because I know it is good; and Serjeant W. go on, and God be with you, and bless your labours. I am satisfied with the good effect religion has on the minds and conduct of many of the men; they give general satisfaction to their officers, to whom they belong."

As for Colonel Miller's attention to his company, none excelled. He was continually inquiring what could be done to make them more comfortable. "I do not care for the expense," he would say, "money is no object to me." On the close of a day's march, his first care was to see his men comfortable, and then he considered himself; and after an absence of any time, his first inquiry was concerning their health and conduct. Before the enemy he was cool and deliberate, vigilant and brave, firm and determined; and on the 16th of June, at the head of his company, in very close action, cheering his men, he received a wound in his breast, which proved mortal. As he passed to the rear, borne by four men, he said, "Let me see the colours." The last office I could do for him was to place the colours in Ensign Batty's hand, to pay him his funeral honours, while living. He then said, "I thank you,—that will do;—I am satisfied." His meaning was, that he died for his country, and in a just cause.

I have lost my greatest friend, and my company a father, England a valuable officer, his parents a beloved son, and the church of Christ a friend; but may our loss be his eternal gain! Serjeant Clarke, who attended him, informs me that his last breath was prayer. I hope his soul is at rest! His labours of love and charity follow him. I shall see him no more in this world, but his name will be a lasting treasure to my heart. Believe me, Sir, I never felt a lost like this before; I cannot find words to express the feelings of my heart. If there be a small vacant place in our valuable Magazine, and you think it prudent, let his name fill it; and let the public know how we value a friend of truth, whether he be a Methodist or not. I should like our people to know, that an Officer, a friend to God and the Truth, hath, in the late glorious victory, sealed the justness of our cause with his blood.

I am very sorry for the commanding officer of our battalion, and First Major Lieutenant-Colonel Stuart, and Lieutenant-Colonel the Honourable H. Townshend, who are severely wounded: they are most excellent officers, and brave soldiers. May God in mercy restore them shortly to health!

On our march to Paris, we passed through a most beautiful and fruitful country; we met with but little opposition. At Peronne, on the 26th of June, after a long day's march, on our arrival, his Grace gave the first brigade a job. Our second battalion carried fascines, and the third battalion stormed the out-works in a most masterly manner, and the citadel surrendered immediately. Major-General Maitland commanded: And here again the Duke was himself in the midst of it. It has been expressed, that our beloved Commander is not much exposed. I can fully contradict that assertion, for he is often first, and always in the midst: he will not permit others to do his duty. I believe Britain is his treasure, and his life he has pledged for its safety.

The Prussians fight exceedingly well. When we arrived off Paris, they shouted for joy, and the French trembled.

Several villages on the road were deserted, for which the inhabitants suffered the loss of all things. Protection was given to those that remained. Much damage has been done to the corn. France, by her deceit, licentiousness, and abominable wickedness, has gathered this cloud over herself; and it has burst upon her head, and no doubt many now repent their folly. The appearance of religion is not seen; and to speak of it, is foolishness to them. The Sabbath is not known by that solemn worship which is due to God; it is only known by pleasure: and as for common decency, it seems to be very trifling.* The element of the tradespeople is imposition. In Paris all is peace and tranquillity, a good reason why. But the people tell us, as soon as you are gone we shall be Frenchmen again. I think the only thing we can do, is, to guarantee the outposts of this country by ourselves and allies, until they have destroyed the fortifications, arsenals, and military depôts of arms, &c. and leave only what may be necessary for internal defence. However, I hope God is with the Sovereigns

* In another letter the Serjeant says, "The people in Paris generally spend their Sabbath in promenading, dancing, cards, dice, music, and in every thing gratifying to the senses. This is a Catholic country; but, in this place, I am never offended with their processions. There is not the least appearance of religion; and if I speak to any who can understand me, of the instructions they receive from the priest, and of the duty they owe to God; they will curse the former, and on the latter cast contempt. 'Shall not I visit for these things, saith the Lord.' They are a very light trifling people. I should be very doubtful of their word, and place no confidence in their oath.

"They display one scene of licentiousness; but this is not to be wondered at, when we see the Royal statues, surrounding the palace, and exhibited in the whole of their pleasure walks, and even at the bottom of the palace steps, as naked figures, large as life.

"I hope the people are a little more satisfied with their present king. The thunder of our cannon did not awake them, but the weight of expense makes them cry out, for us to go. The French soldiers now say we did not fight fair at Waterloo. That we fired on them four deep, and in consequence of that unheard of carnage they could not stand: and now the inhabitants say, that the expenses are so great that they cannot bear them much longer. So I hope we have now conquered France."

and Ministers in Paris, as he was with us at Waterloo, and in all our undertakings; and that peace may be settled upon a good foundation.*

As to the fortification which Buonaparte boasted of, around Paris, I neither consider Mont Martre, nor any other to be worth notice. Not a tenth part of those at Peronne. The entrance into the city and the palace is most beautiful; as also the triumphal arches and picture-gallery; and Napoleon's brazen monument of Ambition, wreathed with trophies of victory, and homage paid him from the different countries he conquered. There is a small vacant place near the top, and the people tell us it was intended to place Britannia there. But in his presumptuous thought he falls; his strength and glory depart; he sues at the feet of our Sovereign for mercy, and proves himself to be no more a monarch, but a captive thrall.

We soldiers feel thankful for the gracious thanks given to us by our Sovereign, his Ministers, and the Honourable Houses of Parliament of our beloved country, for our zealous exertions at Waterloo, and glorious victory God has crowned us with. Be assured, Sir, we feel this as an invaluable treasure. It warns our hearts. There is only one remark, or rather a proposition, made by Sir Francis Burdett, we avowedly disapprove, which was, at that momentous height of joy, to introduce the scene of flogging. Had the Hon. Baronet moved, that the House should have taken into consideration the valuable services the troops had rendered their country at Waterloo, and the addition of a small pension when they pass the Board at Chelsea, Sir Francis would have been a friend; but as for the other, as proposed, we disapprove. For instance, if any part of the line had not stood firm, determined to conquer or die, but had left the field and went to Brussels, Sir F. I suppose, would not have these men flogged! Well, I will agree then with him, that they should be hanged; and every coward who quits his post, and flies from the face of his enemy, exposing his comrades to their mercy, or leaving them in the field; but the good soldier consents to the law, that it is wholesome and good. I approve of the last amendment respecting cowards, and I think it cannot be amended.

We had a grand review of all the British, Hanoverian, and Belgian troops, on Monday last. It was a beautiful sight. The Emperor of Russia was there, and many others of distinction, and his Grace the Duke of Wellington on his right. The day the Emperor arrived and saw the Duke, he fell upon his neck and kissed him, and wept, in the presence of the guard.

I must conclude with noticing the great kindness of our Society in Westminster on my departure, and their unceasing prayers and inquiries: I am much indebted to them; my heart is with them. It

* In a letter dated 29th September, 1815, the Serjeant says, "Paris is rather disquieted at the present, on account of the various nations, which Bonaparte robbed, claiming their stolen property; and in consequence of which restitution is being made. The people most foolishly surmise that the King has sold the Museum! The troops are in much wisdom retained here. I should not be sorry to see this country divided, and no more a nation for ever. They will not allow they are conquered yet! But I think this act would fully convince them. I pray God to direct the Sovereigns and their Ministers in this important work, that Peace may be established and insured to Europe."

comforts me to find I have such friends unsought. It proves to me that God is my friend, and will not leave my family comfortless. I hope soon to see all my friends on that peaceful shore, where the widow and fatherless are visited, the distressed relieved, the poor comforted, and where His gospel shines in its meridian light, amongst that people in whom God delights to dwell. I shall then be able to give you a better account than at present.

I am well in health, and feel my soul alive to God. I have a hut built, and an altar erected unto the Lord. My few brethren are well; their experiences all agree in the blessed help they received in the late actions,—peace with God, and a full persuasion that He had a right to dispose of them as seemed good unto Him. Now they are preserved, they agree to live to and for God. We expect to go into barracks at Paris in a few days, and then I hope to be able to open a place for Divine worship, and in my next to give you a more full account of the blessed cause in which my soul delights: but I must confess I never felt the separation from God's people in England as I have on this service. Though I am blessed with great strength of body and mind, and union and communion with God, yet my heart is at home. Oh! happy, happy England! If thou didst but know thy exaltation and privileges, both great and small would love and adore the Author of all thy mercies! I am, Sir,

Your most dutiful and obliged Servant,

C. W.

Colour-Serjeant, third battalion, 1st Foot Guards.

To J. B. Esq. London.

MISSIONARY INTELLIGENCE.

CEYLON.

Substance of some Letters received from Mr. SQUANCE, Missionary at Ceylon.

To the Editor.

Exeter, Feb. 4, 1816.

DEAR BROTHER,

I forward to you the substance of letters recently received from our Brother Squance, at Ceylon; several particulars of which I have had lately confirmed by letters from my dear son, now in the interior of that island, on his professional duty. The inhabitants of the interior are still further removed from civilization, and involved in still grosser heathenism, than even those of the coasts: the climate is also more unfriendly to the British constitution. A vast field lies before us, and gigantic difficulties intervene. O when will the knowledge of God cover the whole earth! I am, dear Sir,

Your's most affectionately,

GEORGE DERMOTT.

Point de Galle, Island of Ceylon, July 29, 1815.

My dearest Sister and Friends,

Since my arrival, I have written you four letters; and if they all came to hand, you will be furnished with some interesting intelligence. We have now been here upwards of twelve months; and in that time what revolutions have happened to the public, and to myself! I have been remarkably, nay, almost miraculously recovered: when almost on the verge of heaven, I have been called back to life and activity; perhaps in answer to the prayers of my friends; certainly by the goodness of God. Well, I am spared; I hope it will be for the glory of God. Since that affliction, I have had my health as well as ever I had in my life: I am now well, very well, I thank God, both in body and mind. My dear brother Ault, who wrote the account about me, and who was the most healthy amongst us, how soon has he followed his partner to bliss!

It is remarkable, that when he was in perfect health, he seemed to have a presage of his approaching dissolution. I have often heard him say, "I shall soon join my dear wife, and my venerable Leader, in singing the anthems of heaven." O that my dear brother Ault had spared himself a little, and prolonged his

useful life! He rose at three or four o'clock in the morning, and did not retire before twelve at night; and all this time was employed in reading, writing, instructing children, or preaching. Few men, even in Europe, would be able to endure such labour as this; and in this climate it is sufficient to destroy the strongest constitution. May we imitate his disinterested zeal, but avoid his imprudence. All the other brethren have been ill, more or less, (as is commonly the case on entering this country, as the change is so great,) but none of them severely. Great also have been our political changes. Soon after my arrival, a war broke out between the English and the Candians; and in the short space of forty days, the king of Candy, with all his family, was taken prisoner, and all the inhabitants of the interior brought under the British government. This circumstance may be considered as forming a happy era to the natives of this island; for the king of Candy was one of the most despotic and cruel of tyrants that the world ever saw: sometimes he put whole families to death, without assigning any reason. The tyrant is now dispossessed of his power, and the inhabitants begin to feel the happiness of living under British laws.

This is, perhaps, by nature, one of the most beautiful islands in the world: the lofty mountains and intervening valleys, with delighful rivers, render the scenery strikingly beautiful. The tops of the mountains in the interior soar aloft, and are lost in the clouds; one of them is so high, that it cannot be ascended in less than twelve hours. Vegetation is very rapid in every part of the island, and the lands are capable of a very high state of cultivation: but the indolence of the natives is so great, that they suffer the whole country to be overgrown with jungle. Cocoa-nut trees are very numerous all along the sea-coast, and many hundreds of the natives subsist almost entirely on the nuts, their indolence not suffering them to work for a better livelihood. Indeed, the following are maxims among them: "To stand still is better than to walk: to sit is better than to stand: to lie down is better than to sit; and death is the best of all." The cocoa-nut tree serves for all the purposes of life, like the palm: the nut is their food; from the shell they extract oil for light; of the shell they also make rope; and with the leaves they build their huts, &c. &c. These trees in this climate grow about 100 feet high; and some of them are as straight as the mast of a ship. The Cingalese seem to be almost insensible of their being superior to the brute creation, for they have no institutions among them for the cutlivation of their minds, except some schools which have been established by Europeans. They live in most miserable huts, with the exception of the Modeliars, without any furniture, and have no clothing but a coarse rag round their waists. The jungle is infested with wild beasts: elephants, wild boars, tygers, bears, wild buffaloes, jackalls, &c. These sometimes become troublesome to travellers, though they seldom do much mischief, as they are easily frightened away by the lighting up of a fire, or by shouting. The elephants are the largest and finest in the world, and very numerous: at a late elephant hunt, there were upward of 350 taken at once. The tygers are not so large or ferocious as the Bengal tygers; they are about the size of a leopard: they never attack a man, but often carry off children; and when once they have preyed on human flesh, they become exceedingly dangerous. But that which will be most interesting to you, is an account of our labours.

In my former letters, I gave you an account of our respective stations, and how that, after my arrival at Jaffnapatam, I commenced the study of the Malabar language, and that in three months I had acquired such a knowledge of it as to be able to converse with the natives a little, and had even commenced writing a sermon in Malabar; but my affliction obliged me to remove to Columbo, where I was seized with the fever, which deprived me of my senses, and brought me even to the gates of death. It had such an effect upon me, that on my recovery, I was unable even to read the letters of the alphabet: so that I had all my work to begin again. A variety of engagements also have prevented me from studying the language so closely as before; but I can now read it with tolerable fluency, and I hope in a few months to be able to preach in it. I have already acquired the Portuguese tongue, and regularly preach in it; there are always large congregations, and I have sometimes seen nearly fifty persons bathed in tears at once; and I am greatly encouraged to hope that there will shortly be a glorious out-pouring of the Spirit of God. We have a class here, consisting of 24 members, and it is constantly increasing: of these, there are about six soldiers, the remainder are natives, some the descendants of Europeans, and the others blacks. As several of them do not understand English, I have to speak to the members of the class both in English and

Portuguese. When I last wrote, brother Clough was with me; but since that time he has removed to Columbo to be with brother Harvard, and brother Erskine is now here: he is a man of great piety, and he and I are a mutual help to each other. You will perhaps wonder why I am not with brother Harvard, as was originally intended: the reason is, we have come to a determination to itinerate as in England; and it was thought, that as the printing office would be at Columbo, brother Harvard or myself should always be there, which could not be the case were we to remain together.

In this town there is a large Dutch church, in which we preach to the English soldiers every Lord's day. There are about 500 private soldiers, and the officers and other English make 100 more, so that our congregation consists of about 600 hearers.

Alas! the Europeans in this country are in general so degenerate, that our hopes of much success among them are far from sanguine; nor can we expect much better success among the natives, till we shall be able to address them in their respective languages. None of my brethren have yet attempted to preach in any other than the English language, and I only in the Portuguese. We are all of us, however, studying with all diligence; my province is the Cingalese and Malabar; so you may suppose I have enough to do. However, while we are learning languages, we endeavour to be useful by preaching through the medium of interpreters; and though we have not seen much fruit of our labours, yet much good will be done, if the foundation be laid; and I conceive, if we do no more than this, we shall be amply compensated for our labours. If in a country where ignorance, superstition and idolatry, bear almost universal sway, we should be instrumental in laying a foundation on which others may raise a glorious fabric, our labour will be abundantly rewarded. But I believe that God will make us instrumental in not only laying the foundation, but also in raising a part of the superstructure. We have frequently very large congregations of the natives, &c. Three weeks since, I preached in an open field, under a cocoa-nut tree, to upwards of 2000, by an intrepreter. In the course of the sermon, I described the nature of Christianity, and the nature, evil, and consequences of sin. Towards the conclusion, by way of application, I asked several questions; such as, "After what has been said, which will you choose? Heaven or hell?" Hundreds replied, "We will have heaven; we will have heaven." Then, said I, "You must forsake your sins, take Christ for your Saviour, &c. &c." They again exclaimed, "We will forsake our sins, and take Christ for our Saviour, &c." O! how pleasing was this! I would have given all the world, had I possessed it, to have been able to throw off the shackles which tied my tongue. After preaching, I was engaged in marrying and baptizing a number of persons, who, taken together, amounted to about 700. It is necessary that I should explain myself:—200 pairs, who had lived together without marriage, were legally married on the occasion; the remaining 300, who were baptized, were mostly infants, the children of those who had been baptized when the Dutch had possession of Ceylon.

We intend to establish a Sunday school here, but are at present prevented from want of books. We have a day-school of upwards of 40 scholars, many of whom read in the New Testament; and some of them are promising boys.

We have taken a young man to live with us, for the purpose of interpreting, when we are visited by any of the natives: he is also our interpreter when we preach. He has felt the power of divine truth upon his mind, and is exceedingly active and zealous. He is not satisfied with merely interpreting, but generally, before preaching, starts two hours earlier than we do, and collects the people together: he goes from house to house, talking about Jesus; and I think that he will be a most useful young man.

On Wednesday last, we had a most blessed time. While I was preaching in Portuguese from John iii. 3, I felt the presence of God in so glorious a manner, that I laid aside my written sermon, and preached extempore: I felt so much liberty, that I preached nearly an hour; many were deeply distressed; and after sermon two persons prayed, a black man and the young man who lives with us. But Satan seemed to be alarmed; for some unknown person threw in a large stone; however, it struck no one, nor did it interrupt our devotion. Glory be to God, persecution cannot rise high here, because the Governor and all the ruling men are our warmest friends.

A Malabar chapel, built by the Governor, was opened last week. Lady Brownrigg chose three hymns to be sung out of our book, and the Hon. and Rev. Mr. Twisleton, who preached, was pleased to observe, in the course of his sermon, "The excellent Wesleyan Methodists are doing much good at present in this is-

land." Surely the Lord has given us favour in the eyes of the people. I speak not this out of boasting, but humbly to shew how good God is.

Next Monday, (as the preachers will then be assembled in Conference,) I intend to set apart for fasting and prayer, for the prosperity of Zion; and especially for the presence of God in the Conference. Blessed be God, I love Zion, and wish her the greatest prosperity. O! how I long for the happy period, when all shall know the Lord!

As to temporal circumstances, I have neither poverty nor riches: I have neither more nor less than I want. Let me transcribe a few verses from Madam Guion, expressive of my experience:

1 O thou, by long experience tried,
Near whom no grief can long abide:
My Love! how full of sweet content
I pass my years of banishment.
2 All scenes alike engaging prove,
To souls impress'd with sacred love;
Where'er they dwell, they dwell in Thee,
In heaven, on earth, or on the sea.
3 To me remains nor place nor time,
My country is in every clime:
I can be calm, and free from care,
On any shore, since God is there.
4 While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.
5 Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.
6 My country, Lord! art Thou alone,
Nor other can I claim or own;
The point where all my wishes meet,
My law, my Love—life's only sweet.
7 I hold by nothing here below;
Appoint my journey, and I go; [pride,
Though pierc'd by scorn, oppress'd by
I feel thee good—feel nought beside.
8 No frown of men can hurtful prove,
To souls on fire with heav'nly love:
Though men and devils both condemn,
No gloomy thoughts arise from them.
9 Oh! then to His embrace repair—
My soul, thou art no stranger there;
There love Divine shall be thy guard,
And peace and safety thy reward.

Our dear Dr. Coke used to give out the above lines, and we sang them almost every evening on our passage out from England; recollection endears them to us. We have lately received letters from our brother M'Kenny, who is at the Cape of Good Hope; he is not yet suffered to to preach! O! how thankful ought we to be for the privilege we enjoy!

Adieu my dearest, dearest sister and friends, may God fill you with himself! Amen! I am, your's, as ever, yea, everlastingly, T. H. SQUANCE.

From Mr. SQUANCE, to the Rev. Mr. GAULTER.

Point-de-Galle, Island of Ceylon, Aug. 29, 1815.

EVER DEAR SIR,

HAVING promised to write to you soon after my arrival, you will, perhaps, be surprised at not having heard from me before this: the arrival of this, however, will satisfy you that I had not forgotten my engagement, and that its being so long unfulfilled is not to be attributed to neglect, but to a want of opportunity, owing to a long and painful affliction, which prevented my writing to many of my friends. You will have heard, by other letters which have arrived in England, that all hopes of my recovery were given up. I was reduced to the last stage of a consumption, and at the same time had a jungle fever, from which very few recover. In the midst of all, however, I felt that God was with me, and I greatly rejoiced in hope of his glory: but when I was just entering heaven, the prayers of my friends, (I believe,) drew me back: I had to visit earth again, and to labour a little longer for God, and through the power of divine grace, I am determined to devote my added days to his service and glory. The one desire and determination of my soul is to spend and be spent in the glorious work to which he has called me. It is a work in which my soul delights, and I rejoice that ever I was called to it. It is true, we have not yet seen much fruit; we are, however, not without encouragement: the foundation must be laid before the superstructure can be raised; and if that be laid well, no doubt the Great Architect will enable us to proceed with such a fabric as shall survive the wreck of matter and the crush of worlds.

There is a large garrison of English soldiers here, to whom we preach every Sunday; but we have little hopes of doing much good among them; nevertheless, knowing the work to be of God, we pray and preach on, leaving the event with him. Our labours among the natives have hitherto been very much contracted, owing to our ignorance of the language; we, however, endeavour to do a little by means of interpreters; we sometimes go to the Bazars or public markets, where we have large, and in general attentive con-

gregations. The interpreters have a very imperfect knowledge of the English language, and consequently cannot convey our ideas: I hope, however, that this evil will shortly be remedied, and that some of us will be able soon to tell them in their own language, the wonderful works of God. When this is the case, I have no doubt but we shall see idolatry and superstition to fall, and the glorious gospel of the blessed God, scattering its benign influences to all around.

"Haste happy day, the time I long to see,
When every son of Adam shall be free;
Then shall the happy world aloud proclaim,
The pleasing wonders of a Saviour's name!"

This Island is, perhaps, by nature one of the most beautiful in the world; the jutting rocks covered with trees, the rising hills, the rich and beautiful valleys, with the numerous serpentine rivers which intervene, render the scenery such as cannot fail giving pleasure to every beholder. In the interior the scenery naturally rises from beauty to grandeur; there the lofty mountains, whose summits reach to the very heavens, and are hid in the clouds, cannot fail to excite an elevation of thought which fills the mind with wonder and astonishment. On the top of one of these mountains there is engraved on a stone the resemblance of a man's foot, of monstrous size, which the natives say is an impression of Boodha's foot, and hence they resort thither by thousands to worship. Vegetation is exceedingly rapid, and though the island is situated directly under a scorching sun, yet in consequence the dew and refreshing showers which fall at night, the whole face of nature always retains a beautiful verdure. Cinnamon is the principal produce, it grows wild, and is the chief source of revenue to government. Cocoa-nut trees are planted in great abundance all along the coast, and afford the principal means of subsistence to the natives; this is, perhaps, the most useful tree in the world, for besides the nut (which is the common food of thousands) it furnishes arrack, sugar, milk, oil, rope, canvas, materials for building, &c. &c. Many who have a few of these trees consider their fortunes to be amply made, and never labour for more. In the north, tobacco is cultivated in great quantities, and brings in a vast revenue. There are two harvests of rice in the year; the rice is always sown in the rainy season when the fields are covered with water, for it will spoil unless it has three or four inches of water to grow in; it was probably in allusion to this custom that Solomon said "Cast thy bread upon the waters," &c. The climate, though hot, is rendered healthy and pleasant by the sea breezes which are continually blowing. Serpents, scorpions, and centipedes of all kinds are numerous, and grow to a monstrous size; it is said that a snake in this island killed a tiger and devoured it at one meal. Spiders are of an incredible size; I have seen some myself nearly as large as a frog. The feathered tribe are not such beautiful songsters as in Europe, but this defect is made up by the beauty of their plumage, which exceeds every thing I ever saw. There are a number of different kinds of birds that I never saw before or read of, and I think have never been described by naturalists.

The descendants of the original inhabitants are called Cingalese; there cannot perhaps be found under heaven a more indolent race of people than these are; they will never labour unless compelled by absolute necessity; and when they have wherewith to supply the wants of one day, they will not labour for more till the whole is exhausted. They seem to place the whole of human happiness in *sleeping!* Like all the other inhabitants of India they are divided into casts, but are not so rigidly attached to these distinctions as on the Continent. There are among the Cingalese about twenty different casts distinguished by their various professions; and those of one cast are not permitted to interfere with the employments of another; the children are always of the same cast as the parents. Those of the lowest cast are kept in a perfect state of degradation; they live in the woods by themselves, and are never suffered to come near any town or village; they subsist chiefly on wild fowl, and monkies afford them delicious fare! It is considered very disgraceful to have any intercourse with them.

Of their religious system very little knowledge can be obtained; for there are not two priests on the island who express their sentiments alike: however we know enough to be convinced, that the Gospel of Jesus Christ will be to them an invaluable blessing, if received. They deny the existence of a Creator, and maintain that every thing owes its being to chance! The argument they use to prove that the world could not be the production of God, is, that there are in it so many scenes of calamity and distress, of which, they say, it is impossible that a good and gracious God could have been the author; how thankful ought we to be for a Divine

Revelation, which, while it saves us from falling into such absurdities, clearly points out to us the origin of evil, and the source from whence springs all the misery in the world. They are (as the Heathens have always been,) Polytheists. They say there is an immense number of gods, thirty thousand of whose names they know; the chief God is Mahabrachmea, who resides in the highest heaven (for they have 26 heavens,) and is totally unconcerned about the transactions that are going on in this world; and hence, they never pay him any religious worship. Boodha, they say, has the management of every thing in this world; and, therefore, he is the object of their worship. They admit, that nothing was ever known of him but by oral tradition, till after a lapse of several hundred years, a set of priests, in concert, wrote of him; they differ very much in their history of him; but the most common account is, that he was originally a priest, and, in consequence of his merit, was raised to the dignity of a god! Since he has been thus exalted, he has been incarnated several hundred times, and has always done something for the benefit of mankind; at present, they say he is asleep! In all their temples, they have a very large image of him; I have seen one thirty-six feet in length; he is represented reclining his head on a pillow, sleeping with his eyes open, to intimate, that, though asleep, nothing passes in the world without his cognizance. Some of the priests, however, say, that he is dead, and that he has been dead 2500 years; and, at the lapse of 2500 years more, another Boodha will come into existence! They believe the doctrine of Transmigration, and hence, some of them would kill a snake with much greater reluctance than a man; not knowing but the soul of one of their nearest relatives may be dwelling in it; it is this doctrine which leads them to treat with such contempt, those of an inferior cast; for they suppose them to be suffering for the sins committed in a pre-existent state. They are greatly influenced by fear, and believing the devil to be the author of all evil: to avert his displeasure they pay him religious adoration. They will not enter a new habitation without first offering sacrifices to the devil, to prevent his visiting them with affliction. When a person is very ill, they suppose he is possessed by the devil; and, in order to drive the fiend out, they have a ceremony, which is called the Devil-Dance; in performing which, the sick person is laid on a couch, two persons paint and dress themselves in the most hideous forms, and hang a number of bells about their legs and arms, and then they dance, while a number of others are employed in beating tom-toms, (a kind of drums,) this they continue doing from sun-set in the evening, till sun-rise the next morning, all with a view to *frighten* the devil out of the sick man. If he should happen to recover, it is always attributed to the performance of this ceremony. Their religious worship is always performed in the night; this consists in offerings of flowers and fruits to Boodha, and in dancing, beating tom-toms, &c. By these offerings made to Boodha, the priests get their subsistence. They have a most strange tradition respecting the earth; they say, that it is supported on three rocks, that these rocks are supported on water, and that the water is supported on the winds. In the north, the inhabitants are quite a different race of people; their ancestors were not Aborigines, but came hither from the Coromandel coast; they are much more industrious and intelligent than the Cingalese, but not less superstitious; they have not so many different casts, but are much more rigid in attending to this distinction. The most trifling circumstances will occasion the loss of cast, such as eating, drinking, or conversing with those of an inferior cast, or embracing Christianity, which is no small obstacle to the spread of the Gospel; for, as soon as a man loses cast, he is rejected by his family and friends, and no one will hold any intercourse with him; it being considered a great degradation, to speak to a person of this description. In fact, this distinction is an obstacle to every kind of improvement; for those of a high cast are adored as demi-gods, and can rise to no higher pitch of honour, while those of an inferior cast must always remain what they are, although they arrive at the most eminent attainments in literature; and thus every stimulus to improvement is entirely cut off. It is true, however, that many of the Brahmins or priests are men of considerable erudition; numbers of them are well versed in oriental literature, and have a considerable knowledge of general history; but they are mostly infidels in principle, and this is not much to be wondered at, for they have too much good sense to attribute the absurdities of the Gentoo religion to a Divine origin, and they are not disposed to inquire into the evidences of the truth of Christianity. Many of them believe that Christianity will finally prevail; but they are not willing that this should be the case; for they know that then they will cease to be deified by an ignorant and superstitious throng; and they are also

aware, that their very existence depends upon the continuance of the present system. They are, however, by no means such persecutors as is generally represented at home; we have always found them very friendly, and always disposed to enter freely into conversation on religious subjects; but perhaps one reason why they at present appear so friendly, is, that they do not yet see that their craft is in danger. It is certain, that they are a deceitful and treacherous set of men; they have various tricks, by which they impose on the ignorant multitude. One of them will conceal an image, and calling together a crowd of people, will relate to them, that, on a certain night a god appeared to him, reproaching him for suffering his idol to be unnoticed, while it should be placed in a temple; he will also tell them, that this god had told him the place where the image was deposited; he then tells them that unless it be speedily placed in a temple, the Divine vengeance will overtake them; alarmed at this they immediately proceed in search of it; and having found it, they instantly set about building a temple for it, and establish the artful Brahmin as high priest. They have many other artful ways of imposing on the superstitious throng. The Malabars, among a number of other deities, worship the idol Juggernaut, of whose worship Dr. Buchannan has given a description in his Christian researches, only that in this island, they roll themselves before and behind the car, but never under it.

Both among the Malabars and Cingalese, there are great numbers of Roman Catholics; but these have derived little or no good from the Christianity which they have embraced. Their worship differs from that of the Heathen only in the different names which they give to the objects of their worship; and hence, it is very easy for the Heathens to embrace this kind of Christianity. Throughout the island there are interspersed great numbers of Moors; these, I need not inform you, are Mahomedans, and as you are well acquainted with their history already, I need say nothing about them.

The state of Christianity on this island has been greatly misrepresented; there are, it is true, a great number who have been baptized, but it has been merely to get situations under government, or to derive some other temporal advantage, for they attend the Heathen temples still. I believe that, on our arrival, there was not *one* native on the island who was a *real* Christian.

The morals of the inhabitants are not better than their religious tenets; they are enslaved to every kind of vice. Incest, adultery, fornication, perjury, &c. are scarcely considered to be crimes: and yet our modern infidels have the effrontery to say, that Christianity will do them no good; we are sure, that if it makes an alteration in them, it will be an improvement, for worse they cannot be. From this little account, you will see that we have many difficulties to encounter. O help us by your prayers—this I know you do; we need the prayers of all the pious souls in England, and it is no small encouragement to us, to know that they are praying for us! Surely God will hear their prayers! I anticipate a glorious answer.—Amen! Even so, Lord Jesus, let thy kingdom come.

I am, affectionately, &c. &c.

T. H. SQUANCE.

The following Address of Messrs. HARVARD and CLOUGH, to the inhabitants of Columbo and others in Ceylon, is copied from the CEYLON GOVERNMENT GAZETTE.

To the kind Friends and Well-wishers to the Cause of Christianity.

The Wesleyan Missionaries beg leave respectfully to lay before the kind friends of Christianity in this Province, that they have for some time deeply lamented the situation of the Pettah and its suburbs, with respect to Christian knowledge—many of its inhabitants are without any opportunity of Religious Instruction; and too many, especially of the poorer class, are seriously sunk in their moral condition.

The Missionaries take the liberty to say, that, in their opinion, the state of this people is in a great measure owing to the want of interest in their religious concerns; and that if some additional attention were devoted to them, they humbly hope the increased improvement would more than repay it.

In this they are confirmed by the fact, that the few meetings they have already established for religious purposes, have been considerably encouraged by the inhabitants of the Pettah and its suburbs; and they are happy to add that a reformation is already perceivable in some, and that several others appear very desirous of religious instruction.

These appearances, together with the pressing solicitations of several who have offered to assist so far as their circumstances will enable them, have encouraged the Missionaries to attempt the erection of a Place of Worship in the suburbs of the Pettah, for their accommodation.

For this purpose they have made the purchase of an estate, chiefly occupied by old buildings, and situate in the Cayman's-street, nearly opposite Mr. Cadell's

residence. And though their plan is as plain and economical as possible, yet the expence will be rather considerable, added to the original purchase-money of the estate.

On this account the Missionaries humbly and earnestly request the kind assistance of those who wish well to the Christian cause, and who may consider their plan as likely to prove useful. They beg the liberty to say they will be thankful for the smallest Donations, and assure their kind friends that their benevolence shall be most carefully disposed of, and they trust will not "lose its reward."

Main-Street, Pettah, June 11, 1815.

In consequence of the above address appearing in the Gazette, and of an application made privately to some respectable individuals, the business was immediately taken up, and subscriptions from a great number of persons, in different parts of the island, to a considerable amount, had been received Aug. the 26th, 1815, when the Missionaries' last letters were dated.

SUNDAY-SCHOOLS AT CEYLON.

Correction of a mistake respecting Sunday-Schools in Asia.

We acknowledge our obligation to the Rev. James Pilkington, pastor of the Baptist church at Rayleigh, Essex, for enabling us to correct an error, in point of fact, which appeared in page 232 of our last Number. Messrs. Harvard and Clough, unacquainted with the fact that a Sunday-School had been opened by the Baptist Mission as early as July 17, 1808, mention that which they established at Ceylon, on June 4, 1815, as *the first Sunday-School in that quarter of the world*; and that on that day "the Sunday-School system was introduced into Asia." This statement of theirs is not correct; and we are happy to announce to our readers, that almost twelve years before a Sunday-School was opened at Ceylon, there had been one opened by our Baptist brethren on the continent of India. The one established by our Missionaries was, however, we believe, *the first in the important Island of Ceylon.*

Mr. P. is perfectly correct in not admitting "for a moment, that we would, on any account, make our Magazine a vehicle of falsehood or misrepresentation."

WEST INDIES.

Letter from Mr. Dowson, to the Missionary Committee.

Eleuthera, Nov. 18, 1815.

Dear Fathers and Brethren,

In the latter end of April, after having spent a successful and happy year at Harbour Island, I revisted Eleuthera. Owing to various circumstances, religion suffered much in this circuit the two last years. A few members of society falling from what was considered a high state of grace, operated very unfavourably towards the spread of real evangelical piety. Here the circumstance was novel, and its effects were visible in a secession of members from our body, in the discouragement of well-disposed hearers in our congregations, and in the reproach of ungodly men. Upon genuine believers it had a quite opposite effect: they "To Jesus and each other cleaved;" were stirred up, to pray always, to particular caution, and holy vigilance, &c. &c. "Be not high minded, but fear," has been a useful lesson to them.

Our number in society is less, but the order of its members, their firm adherence to the Methodist discipline, and their steady, active piety, in some measure, supply the deficiency; and I believe will, eventually, prove more to the success of the Gospel, and the Redeemer's glory, than the bare attachment of a multitude of nominal, inexperienced, inconstant, Christians to the Methodist body.

Our love-feast, at the end of the quarter, was a melting and refreshing season of grace. God was truly present with his people; and a Saviour's love was at once their theme and salvation. The chapel, where we assembled, and which has recently been enlarged, at once resounded with prayers, cries of penitents, and praises to God. The scene had the appearance of confusion, but it was in reality the order of God. We have received Mr. Brooks's present of books to the poor people of Eleuthera, and I am now distributing them, with the persuasion that they will be of incalculable benefit to them, under the blessing of Heaven. The Societies upon this island are literally poor, and the infertility of their rocky land will probably keep them poor; these, together with the frequent desolation by hurricanes, render them unable to do much towards the support of the Gospel among them.—They do a little, and could the pious purposes of many of them be realized, they would do more. Hitherto the preacher has been conveyed from place to place, in small boats, a mode of travelling, fatiguing to the boat-men and dangerous to the preacher; but several of our society promise to open a horse-road from settlement to settlement, which will be greatly conducive to the better visitation of the different societies, and for enlarging our borders. May the God of all grace favour their designs, if consistent with his will, and enable them to execute their purposes to his eternal glory!

It is now about two months since I was

graciously raised from a fever, which had suspended my labours for six weeks, and in which I was a great bodily sufferer. The promises of God were cordials to my fainting mind. "I have chosen thee in the furnace of affliction," gave me comfort and resignation. Thank God, I am again a labourer in his vineyard.

I am, your's, &c.
W. Dowson.

Extract of a Letter from Mr. Burgar, to Mr. Buckley.

Morant Bay, Dec. 22, 1815.

Rev. and Dear Sir,

I am happy to inform you, that I and my brethren in this island possess good health; and that we have obtained liberty to re-open our chapel at Kingston, and that at Morant Bay, after their having been shut up, with few intermissions, for about ten years. God has, indeed, spoken to us in Jamaica, by his judgments of late, and some, attending to his warning voice, are now learning righteousness. Two evenings ago, I met a class here, consisting of 60 members, the generality of whom are able to witness a good confession. Many of them were, a short time since, violent opposers, who, to the utmost extent of their influence, endeavoured to destroy the work of God; but now they are full of thankfulness to God, and good will to mankind at large. The re-opening of our two chapels was certainly a seasonable mercy, which I hope both preachers and people will improve to the glory of God, and the profit of their own souls. I am your's, &c.

John Burgar.

Extract of a Letter from Mr. Mortier, to Mr. Buckley.

Nevis, January 8, 1816.

Rev. and dear Sir,

I received your kind letter, dated Oct. 24, through the medium of our brethren from Europe, who have arrived in health and safety at Antigua.

I bless God that I ever came to the West Indies, and I verily believe the Lord directed me hither; and although my path is not without its discouragements, yet, blessed be God, I have been amply rewarded already. The Mission has not prospered so much during the last year as perhaps it would have done if I had been favoured with a colleague, as I am not able to attend the country places on the Lord's-day; the town calling for all my time and attention on that day. My times for preaching are as follows:—In town, on Sundays, Friday evenings, and three times a week in the morning early; in the country, Wednesdays and Thursdays: so with class-meetings and other duties, I am not idle, nor do I desire to be so. Blessed be God, his work is a sufficient reward! Our congregations in town and country are large, especially in the former. Many would join us, if we would allow them to live as they list; but we must close the door against them, till they fall out with their sins.

Chrismas-day in the morning was, I think, the happiest time to my soul I ever experienced. I preached to a crowded audience, who were serious and very attentive; and the presence of the Lord was gloriously felt by most, while I addressed them from Luke ii. 10, "Behold I bring you good tidings," &c. Our chapel was filled, and nearly a hundred persons without, by three o'clock in the morning. Yesterday, I read and endeavoured to explain the Rules of our Society to a crowded congregation, consisting of members; after which, we renewed our covenant with God; and I think the solemnity of the time, and the very great fervour of the people, excelled any thing I ever saw in England. As in England we generally, at such times, make a silent pause for a minute; I told the people to pause for a short space, to consider what they were about to do: but, instead of a pause, the whole chapel resounded with loud cries for mercy, and audible resolutions to be devoted to God. After this, we had a solemn time in administering and receiving the Lord's Supper.

We have lost about thirty members by death this year, the greatest part of whom were plantation negroes, and of whose dying moments we cannot gather much, not being able to visit many of them; but from the inquiries I have made, some of them, I learn, afforded sufficient evidence in proof that they had not heard the gospel in vain. We have lost one white person in town, and have been obliged to expel three others, for improper conduct. The one who died made a glorious exit off the stage of life, triumphing over the last enemy. She had joined our Society a little before I came, shortly after which she was taken ill. I visited her during her illness: at first, I thought her not so much in earnest for salvation as I could have wished, and, of course, gave her suitable advice. Her illness continued three months, during which period, her desire to obtain pardon and holiness increased daily. I found myself frequently blessed while speaking to, and praying with her. The three or four last times I saw her, she was rejoicing in the full assurance of faith, and longing for the tie between soul and body to be dissolved. The last time I saw her, I thought every moment would be her last. For three days previous to this, her weakness had been such, that

her friends could with difficulty hear her speak; but while I stood by her bedside, she exclaimed, with a loud and audible voice, and with an emphasis not soon to be forgotten, "I have conquered death; O death, where is thy sting! my Jesus is coming!" I left her in this state of mind, and on the following morning, (Sunday) she gave up her happy spirit into the hands of her gracious Redeemer. So died Mary Broadbelt, aged 38.

Glory be to God, very many receive the truth, and in the midst of outward bondage, the truth makes them free. Our love-feasts afford us encouraging specimens of the glorious effects of the gospel; they are blessed seasons. The artless, and yet scriptural manner in which many of the poor blacks express their knowledge of salvation by the remission of their sins, is truly animating. I think, sometimes, if some of our young brethren at home could but hear them for a few minutes, that they would be ready to cry out, "O that I had wings like a dove, then would I fly across the Atlantic, and share in the happiness of a West Indian love-feast." The following is a specimen of the concise and simple manner in which some of the poor blacks express themselves. A few days ago, an old woman came to me for her ticket; of course, I made some inquiries relative to her experience: after receiving some replies from her, said I, "then you have no inclination to forsake God or his ways, as he has been so good to you for so many years." "Me, massa," said she, "me forsake um! me no forsake God, massa; God too good for me to leave um." While I have been writing this letter, an old black man has been telling me enough about the goodness of God to him during his affliction, to animate any breast with zeal and love to these poor outcasts, but highly favoured of God. O for more of a Missionary's zeal and love, that I may do a Missionary's work, and at last receive a Missionary's crown.

Some outward circumstances, connected with a deep sense of my own unworthiness, almost cause my hands to hang down, though I meet with many things to encourage me. It is nearly a year since I landed on the West Indian shores, and the Lord has blessed me with almost continual health, though I have been in the midst of a very epidemical disease, viz. the flux, which has carried many, both in town and country, into eternity. O that I may gratefully receive, and properly estimate and employ all the gracious gifts which God bestows upon me.

In town we have added to the society, during the last year, about 80, and in the country, about 30; yet, notwithstanding this addition of new members, our number falls short of last year's return: our expulsions have been many, and many have expelled themselves, by neglecting to meet in class. May the Lord revive his work! Brother Blackburn has returned from America, and is better, but he is not able to preach much; he has preached six times since his return, but his doing so has not been attended with any favourable consequences. I have advised him to desist from public labours until the District Meeting, which he intends to do; and as I have hitherto been strengthened to perform the duties of the circuit, I trust I shall be able, until that time so to do, although I do not think I could always do so.

I thank you, Sir, for your letter, and hope you will favour me with another soon, with all the good advice and interesting intelligence you have to time communicate. Please to give my love and respects to the Committee. I am glad to hear of the health of yourself and family.

I am your's, &c.

JOHN MORTIER.

Extract of a Letter from Mr. COULTAS, to Mr. BUCKLEY.

Parham, Antigua, Jan. 9, 1816.

REV. AND DEAR SIR,

I thank you for your favour sent by the brethren, with the different papers relative to Missionary intelligence. In your letter to me, you request that I would give you "all the information which comes immediately under my notice," &c. I have been near two years in this place. I have to preach at four places in the country, once a fortnight, in the evenings, and I take my Sunday and other rounds regularly with my worthy colleagues. But I need not say any thing about the society, except that part which I (under brother Morgan,) have the particular care of.

The first quarter I was here, we excluded 66 for different offences. After that, we had 783 left. Since that time 30 have died, and some of them very happy in the Lord; and we have expelled for various crimes 153. Though, after deducting 183, we have in society at this time 953, which is a clear increase of 170. To 953, may be added, 204 invalids, who reside upon fourteen different estates, and who are not able to attend at this place; so that the total number under my care, is 1157. Our chapel here is generally crowded: the people hear with great attention, and it is very evident, that numbers receive profit from the word of life. I am of opinion, that, if many of our brethren could see and hear, what we frequently do, they would have no objection to spend six years in this country: but to return.—The invalids under my care

are, in general, met by different leaders once a week, or once a fortnight; and once a quarter, if not required oftener, by their sickness, I visit them, speak to each relative to the state of his or her mind, and give them their tickets. Amongst these poor out-casts of men, there are such objects of distress as would harrow up the feelings of any man who has the least humanity. In one place, I have seen one with a wooden leg, sitting with the most apparent resignation, brushing flies from his half-eaten foot, which was all that remained upon his *natural* leg. I have seen another, with a rag to cover his middle, sitting with a dejected countenance, watching the tormenting flies, lest they should light upon his remaining toes; perhaps four of the ten had already dropped off through the king's evil. In another place, I have seen young and old with legs as thick as my thigh; others lying upon a piece of board, racked with pain, or roasting with a burning fever, and nothing in the hut but a calabash, an old pot to cook in, and three stones in the centre for the fire place. I have seen others, both men and women, nearly bowed together with old age, and former hard labour; the hair of whose head was like the blossom of the almond-tree, or, perhaps, more properly speaking, the locks of whose heads resembled the wool upon an English sheep's back. Many of these poor objects of distress have no sooner seen me approach them, than their down-cast eyes have been lifted up, their dejected countenances have at once disappeared, and they have been ready to say, (as one once did to one of the Missionaries,) "O massa, I look on you as an angel of God!"—The happiness that I have felt at different times, when amongst these poor Africans, or their descendants, has been more than I could express, and my feelings have been almost too much for me to bear.

When I have had it in my power, which, thank God, I in general have, either from the poor's fund, or my own allowance, to give some of the most needy, four dogs, or sixpence, with eyes and hands lifted up to heaven, they have manifested their gratitude to God, while tears of joy were rolling down their cheeks. They gave full vent to their feelings, by praying the *Great God* to bless me and mine. Then turning to me, they have repeated, "tanke, massa. tanke, massa," again and again.

I am your's, &c.

WILLIAM COULTAS.

Extract of a Letter from Mr. MORGAN, to Mr. BUCKLEY.

Antigua, Jan. 10, 1816.

MY DEAR BROTHER,

I received your kind letter, &c. by the brethren who arrived here on the 4th ult. in health and spirits; also the stations, dated the 9th of October. The brethren, and sister Hillier were favoured with a good passage, and received every attention from Capt. Billinghurst. We greatly rejoice over our brethren, who, to all appearance, are well calculated for the mission. You may rest assured that I shall render them all the assistance in my power. They have enjoyed their health very well since their arrival, except brother Beacock, who was unwell for a few days, but he is now quite recovered. Mr. and Mrs. Woolley have not yet arrived.

We rejoice to hear that a Missionary spirit is poured upon so many of our society and hearers in England, but are surprised that out of so many hundred Travelling Preachers only *one* has received the Missionary flame. We were led to expect that the formation of each Missionary society would not only increase our funds, but that within its sphere there would be at least one preacher from among the many, who, in addition to his pleading in behalf of missions, should say, "Here am I, send me." But how disappointed are we to find that all are silent! Perhaps the preachers will say, "We truly love the heathen, and wish to promote missions among them, and highly respect those men who engage in this blessed work." This puts me in mind of some of our stated hearers, who inform us how highly they respect our society, and what well-wishers they are to our laudable undertakings. The sincerity of these professions I am obliged in a measure to question. For were all of this stamp, there would be neither Methodist society, ministers, nor missions. I fear the application is too much in point, with respect to many of your younger brethren in the ministry. We also rejoice that Missionary prayer-meetings are likely to be more general among you; the object is noble, and, no doubt, our different missions will receive a shower of blessings in answer to the prayers of the thousands of Israel. Were it not for the novelty of the thing, it might be useful to have monthly meetings for prayer among the negroes, to intreat the Lord to pour forth a Missionary spirit on our preachers in England. But there is every reason to believe that your meetings for prayer would be attended with much greater success than ours. However, I trust the day is at hand, when your junior brethren will roll away their reproach in this affecting instance.

Yourself and the Committee will, no doubt, feel thankful to the Head of the Church, when I inform you that we all enjoy good health, and that the pleasure

of the Lord prospers in our hands. The last year has been a good year; we have seen the ingathering of many precious souls, who are now the crown of our rejoicing. Many of our members are gone to heaven during our stay on this island. I have heard their dying testimony, and have blessed the Lord for so great a privilege. O! how they blessed their dear massas, for teaching them how to love Jesus, and for leaving our friends, &c. behind, to come and preach to them the blessed gospel. "Me dear massa, (says an afflicted negro to me one day,) me blessed Jesus too good to poor sinner; me feel so happy, me blessed Jesus die for me; me love he, because he first love me; me wish to see him; me no want to stand here; me want to go home to my Jesus—Jesus, come and take poor sinner yourself." This poor woman is now restored to health, and is truly a mother in Israel. Another, who died very happy in the Lord a few months ago, told me that she blessed her Jesus every hour for his love to her soul; that her Jesus gave her peace, and comfort, and patience, and every thing. At one of our love-feasts in the country, a negro woman said, "Massa, me one great fool, for me serve the devil long time; me tink that was good; me den call good evil, and evil good; me go on so long, long time; but when massa come to preach to all we, me then see what a sinner me be against me Jesus; me den feel me sin like 56 on me; (alluding to an ancient mode of punishment inflicted by some cruel managers, who, in addition to a severe flogging, would make them work with 56lb. weight on their heads. This gives great force to the above;) but me Jesus take all me sin away, me now happy; me love me Jesus, massa; (meaning Jesus;) me bless you, may he keep me to the end."

The Christmas festival has been a season of great good in all the island. Brother Lewis spent the season at *Barbuda*, where the Lord made him a great blessing to that poor, and too much neglected people. To-morrow Mr. Shrewsbury and I intend going to visit them. Our Sunday-School in St. John's is in a flourishing state; we have near 300 children in it. Many of the dear girls are under serious impressions. They delight to learn their books, and repeat their tasks. The thought of parting with the children affects me much. On New-Year's day they attended the chapel, accompanied by their teachers, where they heard an excellent sermon delivered by brother Coultas. They behaved, and sung so well, that the school is now quite popular. Twenty-four joined the school last Sunday. The body of the chapel was filled with the children and their teachers, and the other parts of the chapel with the childrens' friends, &c. Such a day of joy and gladness I hardly ever witnessed before. Many tears of joy and contrition were shed, both by the children and the spectators. May this blessed work go on. Present my kind love to each member of the Committee.

I am, your's, &c.

THOMAS MORGAN.

P. S. Brother Mortier informs me that Mr. Blackburn is just returned from America, and that he is much better. He is at St. Kitt's for the present. Brother Allen is also much better, and is now at Barbadoes.

Letter from Mr. CALLAWAY, to Mr. BUCKLEY.

Eclipse, at sea, near Cape Finisterre, Jan. 7, 1815.

REV. AND DEAR SIR,

I AM persuaded that during the late gales your feelings have been much excited on our account. We have experienced most severe weather. For several days the sea was continually boisterous, and the wind quite unfavourable. Yet, blessed be God, "while passing through the watery deep," his protection and promises caused divine consolation and good hope to spring up in our hearts.

It affords me pleasure to state that we have every prospect of a comfortable and speedy voyage. The vessel sails remarkably well; the captain does all in his power to promote our convenience. He is a lively, clever man; well qualified for his important office. He returned home from India with the late Rev. C. Buchanan, and actually accompanied him as far as Goa, when he visited the Inquisition.

There are only seven passengers on board, besides our brethren, Mr. Griffiths, Baptist Missionary, and his wife: their cabin is on the opposite side to brother Shaw's, and adjoins brother Broadbent's; a young gentleman of Madras, sleeps in the birth next adjoining mine. These are the only persons whose cabins are immediately connected with the large one, where we all dine together. The other passengers, an apothecary and his wife, and two military officers, occupy the quarter-deck. One of those officers is a very intelligent man respecting the affairs of India. Some time ago he was stationed in Ceylon several years, and he is now going again to Columbo. We hope to receive much information from him, which may hereafter render us essential service.

The perusal of a brief extract from my Journal, will doubtless give you a degree of satisfaction.

Wednesday, Dec. 20. Went on board the Eclipse, not expecting to go on shore again. Our feelings at parting with our dear friends, "who accompanied us to the ship," were inexpressible. The vessel not being quite ready to sail, we returned to Gravesend, and in the evening brother Shaw preached from, "Behold how great things God hath done for us." It was a good season: and the congregation manifested much affection for us.

Friday, Dec. 22. Slept on board last night for the first time, expecting to sail this day. I have resumed my former studies with much pleasure. Of late I have deplored the want of this privilege. The men have been employed to day in getting the vessel ready, so as to sail tomorrow at all events. The weather continues remarkably fine. My soul rejoices in the hope of being useful in my day and generation.

Monday, Dec. 25. Passed the heights of Dover, and had a charming view of the castle, coast, &c. The wind blowing strong. Put the pilot and two gentlemen on shore. Went to bed about four o'clock very poorly.

Wednesday, Dec. 27. The wind continued high and contrary. About noon were obliged to put back to Dungeness, a bay on the coast of Kent, about 6 miles from Rye. In the evening the wind became moderate.

Thursday, Dec. 28. We continue at Dungeness. The sea is rough, and the wind unfavourable. The seamen have been employed this day in arranging the articles of consumption, and getting ready for the voyage.

Friday, Dec. 29. This morning the brethren met in Mr. Shaw's cabin, and had a very interesting conversation. We resolved, in future, to rise at five every morning, to spend an hour together after breakfast, in reading the Scriptures, another hour after dinner, in reading the oriental works with which we are furnished; and on Thursday mornings, between six and seven, to hold a class-meeting. In future, brother Carver and myself are desired to act as secretaries on the voyage, and to write to the Committee as often as possible.

Saturday, Dec. 30. Last night about eleven o'clock, it was discerned that the vessel was drifting from her anchor. Mrs. Griffiths was much agitated at the alarm, and fainted. Happily all was secure in a short time. In the morning, it was discovered that the ship had removed nearly a mile from her former station. The anchors have just been weighed, and we are proceeding out to sea. Although we have been at Dungeness seven days, we have not been visited by a single boat, and not one of our crew has been on shore. The weather is pleasant, and the wind about north.

Your's affectionately,

JOHN CALLAWAY.

P. S. The brethren are all well.

OBITUARY.

DIED, very suddenly, at Chislehurst, in the neighbourhood of London, on Saturday, March 2, 1816, Mr. WILLIAM BLAGBORNE, who had been for many years a zealous and useful preacher in the Methodist Connexion. Having received an invitation to preach at Chislehurst, he arrived there, in perfect health, on the day which proved his last. He was received at the house of Mr. Smith with all the kindness for which that gentleman is distinguished. The following, being the Lord's-day, he intended to preach; but he had already finished his public ministry, and was on the verge of the eternal world. Surely it may well be said, "In the midst of life we are in death." Our late departed friend, without any apprehension of his speedy removal from time, spent the evening with Mr. Smith in conversation which chiefly turned upon heavenly things. In praying with the family, he was fervent and copious, especially when pleading for a revival of religion at Chislehurst, and in the world at large. This was noticed by his kind friend Mr. Smith, and by the other part of the family. Mr. Blagborne was particularly happy and cheerful during the whole of the evening. After supping very sparingly, and proposing to go to bed, he observed that he felt a slight pain over one of his eyes, but that he considered it of no consequence, as it would probably soon be removed. He told Mr. Smith that he was an early riser, and hoped that he would not be alarmed, if he heard him stirring at six o'clock. He was then introduced to his bed-room by the house-keeper; and, on observing the comfortable provision made for him, he expressed his gratitude to God, and to the family; and concluded his last words in the hearing of mortals, by thanking the housekeeper for her kindness and attention, and saying, "God bless you." About three or four minutes after, some part of the family heard him fall on the floor, and instantly hastened to the room, where they found him stretched on his back, unable to speak, but continuing to breathe, which he did nearly ten minutes. Medical aid was sought, and a vein opened; but life was gone. An apoplectic fit was evidently the cause of his death.

About ten days before this unexpected stroke, Mr. Blagborne's whole family sitting in his own parlour, having been apparently engaged in meditation and prayer, he said, "I am ready, whenever my Lord shall call me, at morning, noon, or night." Some weeks before his death, his friends noticed in him an increase of heavenly-mindedness, and of the spirit of devotion. The Lord was thus preparing him for his sudden change. Surely this providence calls aloud to survivors, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Mr. James Wood says of Mr. Blagborne, "An intimate acquaintance with my deceased friend, for near 28 years, produced a union of spirit, which continued to the last moment of his life. He ever appeared to me, *an Israelite indeed, in whom was no guile.*"

The venerable Mr. GEORGE SHADFORD, also died at Frome, March 11th, in the 78th year of his age.

To the Editor,

The following is an affecting tale which appeared in one of your publications some years ago, but it is now much improved by being thrown into verse. It is copied from the Rev. D. Lloyd's Voyage of Life. As its tendency seems highly calculated to awaken concern in the human mind on the great subject of a future state, I have been induced to transmit it for your inspection: should the lines be deemed proper to occupy a place in your useful Miscellany, an early insertion of them will greatly oblige,

Shrewsbury, Your's, respectfully,
Feb. 17, 1814. S. M.

THE CONTRAST,

A TRUE TALE.

There liv'd a Peer in former times,
Who, fond of folly and of rhymes,
Amid life's pomp and pageantry,
Forgot that man is born to die.
This Peer, as ancient stories say,
To chase the tedious hours away,
An inmate kept, a mimic tool,
And dubb'd him with the name of "Fool."
The coaxing, swaggering, artful clown,
Knew when to fawn, and when to frown:
More knave than fool this fellow seem'd,
And by the sequel will be deem'd,
To have surpass'd his master far
In wisdom's truest character.

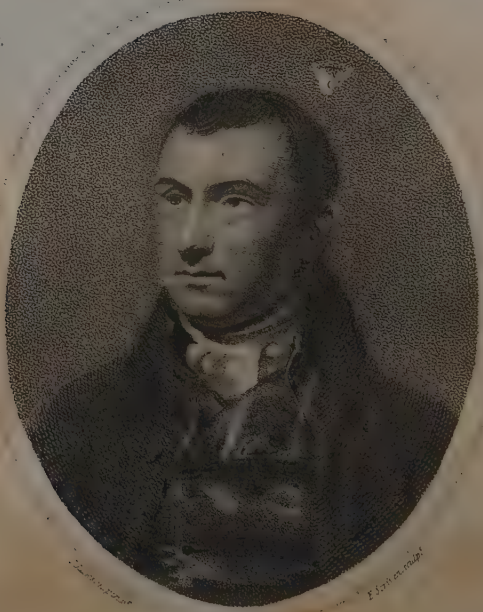
His Lord, one morn, in vacant mood,
Accosted Sancho on the road:
"Here, sirrah! take this staff," he said;
"And should it chance, as thou art led
In Folly's maze, that thou shouldst meet
One greater fool, him kindly greet,
And to superior folly give
The staff, which now with thee I leave."
The carle replied, "I will attend
My master's dictates to the end."

As time his rapid car rolls on,
It chanc'd that Death, who favours none,
Knock'd at the rich man's palace gate,
Commission'd from the realms of fate.
This Lord fell sick, and now began
To feel how frail the state of man:
The tear evinc'd, as down it stole,
The inward anguish of his soul;
To him whose sum of bliss is here
Death comes in sable character—
Fame seems to hover o'er the great,
And news attendant waits on state:
The tidings spreading far and near,
"Thy Lord is sick"—reach'd Sancho's ear.
Sancho, a cynic character,
Was never seen to shed a tear;
Nor friend, nor foe, assail'd his heart,
For he with all the world could part.
In this same mood he hastes to see
His languid Lord—nor sympathy,
Nor pity mov'd him—yet he taught
A lecture which the chaplain ought.
Admitted to the presence room,
Where all seem'd melancholy gloom,
No mirth could now the clown afford,
To soothe the anguish of his Lord,
Whose changeful cheek, and darting eye,
Disclos'd the shafts of destiny.
With the same staff his Lord bestow'd,
The carle approach'd, and rev'rent bow'd:
"My Lord, cheer up, for riches save
Their fond possessors from the grave."
"Ah Sancho! now thy humourous vein
Augments my anguish and my pain:
I vainly thought, alas! till now,
That glitt'ring gold could all things do;
But now I feel I cannot stay,
I leave them now, I go away."
"And whither wilt thou go?" replied
The cynic carle: his honour sigh'd—
"Into another world; I fear
That matters differ there from here."
Sancho rejoin'd—"Pray tell me when
Will my good liege return again?
Banish thy gloom, and check thy fear;
Say, in a month, or in a year?"
"No, Sancho, no; the dye is cast;
My destiny is fix'd at last:
It is the lot of life, and I
Must share the common fate, and die—
And never more inhabit here:"
He could no more, and dropt a tear.
"What sayest thou? never! What, I pray,
Hast thou been careful for a day,
And yet neglected to secure
Eternity's high prize? I'm sure,
No folly e'er can equal this,
To win the world, and heav'n to miss,
Were passing mad! I pray relate,
What entertainment for that state
Whither thou goest, hast thou in store?"
The sick man groan'd—the carle forbore.
His Lord, as turning to the wall,
Was heard to whisper, "None at all."
"No!" said the fool; "no more I'll laugh:
What, none at all! Here, take my staff.
Art thou so sudden going away,
The creature of a fleeting day;
For ever going to take thy flight,
To realms of bliss, or blackest night.
And hast not deem'd it worth thy care
To fit, and furnish, and prepare
For that same state, where thou must be
Fix'd for the term—eternity?
Here, take my staff: though call'd a fool,
I have pursued a different rule,
And deem all folly, but the care
To seek, and lay up treasures there."

Reader, by this establish'd rule,
Determine now who was the fool;
Timely "to meet thy God" prepare,
Lest thou shouldst fill that character.

Errata.—In p. 163, (Epitaph on Miss Manley,) line 9, from the bottom, for "Youth's bloom"—read "Youth and beauty's bloom."
P. 199, line 5, for "Bienvoleur, read Ami.
P. 208, line 9, from the bottom, for *perfert*, read *perfect*.
P. 223, line 16, for *respectively your's*, read *respectfully your's*.

Printed at the Conference-Office, 14, City-Road, London: T. CORDEUX, Agent.



Mr. JOHN SIMMONS,

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR MAY, 1816.

Methodist Historical Society Southern California - Arizona Conference

BIOGRAPHY.

Some Account of the late Mr. THOMAS PEARSE,

Of Camelford, Cornwall.

THAT "It seems profane to quench a glory lighted at the skies," is an observation which applies with great propriety to the subject of the following Memoir. To bury in silent oblivion what Divine Grace did for him, and by him, must imply not only ingratitude to the deceased, and injustice to the public, but also criminal indifference to the interests of religion. In behalf of Christianity, much has been said, well said, and urged with good effect, on the ground of fair argumentation; but still, the lives of its consistent subjects constitute its best defence. By these, Infidelity is confounded, and were it capable of blushing, it must blush to behold of what extensive good and benefit it would fain have deprived mankind, had its power been equal to its malignity. By these also, the timid penitent is encouraged, at seeing an exemplification of excellence in real life, and under circumstances like his own, such as he had been tempted to deem unattainable. The hands of gospel ministers are hereby strengthened on witnessing the pleasing effects of their pious exertions; and wisdom is justified from the aspersions cast on it by ignorance and malice. Had the design of this memoir been to panegyrize Mr. Pearse, much might have been added to his honour, which is now suppressed for the sake of brevity. What appears necessary and proper to be inserted, will relate chiefly to his parentage and education—his conversion to God—his domestic connexions, and secular concerns—His methods of holy living—his concern for the salvation of others—his extensive beneficence—his affliction and death—and his general character.

His Parentage and Education.

Thomas Pearse, the son of Robert and Grace Pearse, of Newport, in the county of Cornwall, was born November 14th, 1758. His parents were at first members of the Established Church, but afterwards became members of a dissenting church at Launceston. They were very moral in their general conduct; and rigidly exact in conforming to all the externals of religion. They kept up family prayer, carefully instructed their family, by daily reading the Scriptures in their presence; and were remarkably strict in observing the Lord's-day: not permitting their children nor servants to go out on that day, but for the purpose of attending divine worship. They were equally remarkable for industry in their secular pursuits, and in obliging their children to engage in some labour, as soon as they were capable of it. So particular were they in this respect, that even their vacant hours before and after school time, were filled up by some useful employment. Thus they brought up their children under what was considered and pronounced by some, *severe* discipline; but as the objects proposed by it were the restraining their charge from vice, and instructing them in their duty towards God and man, the design was laudable; and the desired effects were in some good degree produced: the numerous family thus trained up, proved in general conspicuous, as persons of most correct morals, and of great respectability in civil society. Mr. Thomas Pearse in particular, frequently acknowledged the great benefit he derived from the instructions of his parents, and the reverence due to their memory on that account. Thus being trained up, when a child, in the way in which he should go, when he arrived at more mature age, he did not depart from it. Hence, during his apprenticeship, when comparatively under no restraint, he was still led by habit, almost uniformly, to observe the Lord's-day, and attend on public worship, as when under the immediate eye of his parents. This circumstance he took notice of many times since, and observed, "If parents would insist on their children attending the public worship of God, when young, there would be very little need of urging them to it when they grow up."

His Conversion to God.

Such were the humiliating views which Mr. Pearse entertained of himself, that it was long his wish to have nothing said of him after his decease; and hereby he was unhappily prevented from recording many particulars, which would undoubtedly have rendered this portion of the memoir highly interesting. A friend of his, aware of that excessive modesty which we now lament, with a view to extort some memorandums of God's dealings with

him, thus addressed him on the subject, a few months before his death.

"So far as your strength admits, while you can, may you not profitably amuse yourself with your pen? I know not what the God of your life has commanded you, but I hear him speaking to his ancient people thus: 'Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.' This accordingly was remembered, and recorded by Moses, to the unspeakable benefit of the church in all ages. And may not my dear friend still do likewise? For many years the Lord has led you in the paths of holiness, usefulness, and comfort. He has led you as a man, a husband, a parent, a christian, a preacher, a friend, and a neighbour. While you humbly and gratefully remember this, suppose you record the steps by which you have been led—the impediments which have been thrown in your way—the enemies which have opposed you—the means by which you have overcome—the methods by which you have advanced in personal piety—the order which has appeared most eligible for the government of your family—and the schemes which you have found best calculated to promote the general good. By such a memorial you may possibly speak to your family, the church, and the world, for the honour of God, while your future services are engaged before his throne in heaven. At the same time, such a review, so far as you are capable of it, will tend to your present improvement in unassuming love, holy joy, and filial affiance."

Urged by this counsel, and the importunity of several other friends, he began to write a little, and would have continued the narrative, but his extreme weakness and violent cough prevented the accomplishment of what was desired and intended. From the little assistance thus afforded, it appears that Mr. Pearse became a subject of gracious impressions in his very tender years. "When a child," says he, "my mother used to take three or four of us by the fire, on Sunday evenings, and sing Dr. Watts's Hymns with us so sweetly, that we loved the hymns, and loved our mother with greater affection for singing them to us." But though graciously restrained during childhood and youth from gross outward sins, yet it was not till after his marriage and settlement at Camelford, that he became a new creature in Christ. Here, at first, for some considerable time, he regularly attended the service at the parish church; but he observes, "I frequently felt disgust at our conversation, while walking to and from the church, which is a mile from the town. I thought our worship is hypocrisy; we talk of wool, of farming, or any thing but God, even to the church door. While in the service, we pray that God may incline our hearts to keep his law; and sum up all by beseeching him to write all his laws there; and yet no sooner is

the service over, than the same vain foolish conversation is resumed. This worship is vain; it is sinful: this is drawing nigh to God with the mouth, when the heart is far from him. God is a spirit; and none worship aright, but those who worship him in spirit and in truth. Here I would remark the great good which results from parents' reading the Scriptures daily in their families. How often, when there is no other teacher but the Holy Spirit, has the word of God been found profitable to direct and instruct in righteousness! Who knows the number of souls which have been brought to God, and landed safely in heaven, by means of an early acquaintance with the Holy Scriptures? The Methodist society in Camelford was at that time very small, and they held their meetings in a chamber. But the convictions I felt, led me to assemble with them, being desirous to know how I might please God; and I believe I shall praise him to all eternity for the light and grace which I received through their ministry. In April, 1785, I joined the society, which was an immediate blessing to my soul; for though I did not, for nearly a year, see the evil of sin, so as to cry earnestly for mercy, yet I was more circumspect; and frequently searched the Scriptures, to see whether these things were so; which rendered my hearing the word more profitable. In the Spring of 1786, on hearing a sermon from Mr. Townsend, on the Power of Prayer, I determined to try what prayer would do for me; and began to pray more fervently and frequently, laying open my whole heart to God. Before the week expired, while meditating on this faithful saying, '*Christ Jesus came into the world to save sinners*,' the Lord was pleased to impart such light and comfort to my soul, that I could believe Christ Jesus came into the world *to save me*: and being then on a journey, like the Ethiopian eunuch, I went on my way rejoicing."

Here Mr. Pearse's manuscript ends; but his whole deportment, during the subsequent twenty-eight years, abundantly evinced that the "light" and "comfort" of which he speaks, truly descended from above: it was the light of heavenly *wisdom*, which uniformly led him to seek the best *end* in the use of the best *means*; it was the comfort of *divine influence*, which smoothed and lightened every step of his future pilgrimage. From this time, the love of Christ became the governing principle of his conduct. This directed his words, inspired his thoughts, suggested his purposes, rendered him an ornament to religious society, and a burning and shining light in the world.

His Domestic Connexions, and Secular Engagements.

It pleased God, who setteth the solitary in families, to bless Mr. Pearse and his prudent help-meet with a numerous offspring, so that they had the pleasure of seeing five sons, and five

daughters standing as olive plants round about their table. These he justly considered as an heritage that cometh of the Lord. He felt himself laid under obligations to God, in proportion to the increase of his family; and at the birth of every child, he conscientiously set apart an additional moiety of his property as a thank-offering to the God of his mercies. But though it was his first concern, that the children which God gave him, might be the seed of the blessed of the Lord, he by no means neglected to *provide for his own.* The foolish ambition of leaving his children in a state of *idle* independence, he never indulged; therefore, to put them in some respectable and comfortable way of being generally useful while providing for themselves, was the object steadily pursued by him in all his disposals of them; as to their education, callings, and connexions. In fulfilling a trust of such extent and importance, as the management of ten children, much care and thought must be requisite. Of this, the exemplary christian and parent now before us, was fully convinced; and that he might provide things honest in the sight of all men, and also have something in store for the needy, he was studious and industrious to *get* all he could, and *save* all he could, in a way of fair and honourable commerce. Agriculture, merchandize, and various branches of the woollen business, all engaged his attention; and in general, whatsoever he did, greatly prospered. But he acquired no wealth at the expence of justice, mercy, or truth; his frugality was preserved without meanness; and he *enjoyed* what he possessed, without high-mindedness or vain confidence. In conducting his various concerns, he excelled in neatness and regularity. Nothing around him appeared disordered, or neglected. For every business there was an allotted time; for every thing there was a place; and every thing was kept in its place. The following counsel, which he gave in a letter to one of his sons, then an apprentice, was exemplified in all his own deportment. "We were glad to hear of your welfare, but sorry to see your bad writing. I wish you never to forget this maxim, *Whatever is worth doing, is worth doing well!* A clean even hand-writing has proved a handsome maintenance for many. Carry this always with you: when you think, think closely, till you are master of your subject. When you hear, hear attentively; when you speak, speak in the best language; whatever work you take in hand, do it as well as you can: and when you write, if it be only a ticket for a spinner, write as well as you can. By adopting this plan, you will be always improving."

Having well studied, he carefully practised the several duties arising from his various relations of husband, parent, master, brother, friend, and neighbour; rendering what was due to every one, with the utmost cheerfulness. He put on righteousness,

and it clothed him; his judgment was a robe and a diadem. By things lovely and of good report, as well as by things true, venerable, just, and pure, he became both a shining example, and a general blessing. When the ear heard him, it blessed him; when the eye saw him, it gave witness to him. In a word, he was held in the highest estimation, as a strictly *righteous* man; and generally beloved, as a truly *good* man.

His Methods of Holy Living.

A character like that of Mr. Pearse, so bright, so long preserved amidst a variety of trying avocations, and still improving in lustre, to the very close of life, could not be sustained without much holy care and diligence. Of his exercises in secret, no accurate information can be obtained: but from their obvious effects, from his frequent retirement, and from his counsel to his christian friends, we may still derive important instruction. To gain time for private devotion, he was habitually and conscientiously an early riser. In the cold winter mornings, he was frequently found, like his heavenly Master, "rising up a great while before day;" going out, and departing into a retired little room provided for the purpose, and there praying. In summer, it was his constant practice to rise at four o'clock, and retire till six, for the purpose of prayer and searching the Scriptures. Two other portions of his time he would also manage to find every day for similar exercises. There is reason to believe that he read two chapters or Psalms every day on his knees; and that he carefully treasured up some passage of Scripture every morning, as a subject of profitable meditation, kept always in readiness to occupy his mind, when not necessarily engaged by his secular concerns.

In, and with his family, no business nor company was permitted to prevent prayer and reading the Scriptures, every morning and evening. And as he was concerned to present the best sacrifices to God, so he was also careful to present them at the best seasons. In his numerous family, he found by experience, that the best times for performing those duties, were, in the *morning* before breakfast; as then his charge could be most easily collected, and kept together—and in the *evening*, early, before the younger children were committed to rest, or the design of these pious exercises could be defeated by drowsiness. It was observed by good Mr. Philip Henry, "Those who pray in their families do well; those who pray and read the Scriptures do better; but those who pray, read, and sing praises to God in their families, do best of all." This observation Mr. Pearse often quoted, being much pleased with it; and whenever he found he had voices sufficient to form a little choir, he added singing to reading and prayer in his own family. In recom-

mending this, he says, "If singing hymns were more practised in professing families, many blessed effects would follow: it would be a more open confession of Christ; it would soften and unite the family; and it would be a means of preparing the hearts of children and young persons, nay, and of the old too, for family and social prayer; and hearing the word preached to greater profit."

But though God was thus acknowledged by him every day in his family, yet it was the Lord's-day which he called a delight; the holy of the Lord; honourable. Then it was that he honoured God most abundantly; not doing his own ways, nor speaking his own words. Solicitous not to rob God, he scrupulously rose on that day at least as early as on any other day; and well filled up every part of it by the practice of holy duties. Besides his regular attendance, with all his household, at all times of public worship, he always engaged in prayer with his family just before dinner, in addition to his usual morning and evening duties. After dinner, he called his family together; heard them read the Scriptures; asked them the most interesting questions; and imparted such admonitions, instructions, cautions, and encouragements as were adapted to their various cases. Thus he commanded his children, and his household after him, to keep the way of the Lord, to do justice and judgment; employing all his talents, and influence, in restraining them from evil, and engaging them to live godly, righteous, and sober lives.

His regularity in attending all the public means of grace, at all times, was almost proverbial: he departed not from the temple, but served God night and day. When capable of going, or of being taken up to the house of the Lord, his place there was never vacant. Frequently, when fatigued with the business of the day, he would defer his usual time of going to rest, on recollecting that there was a prayer-meeting; observing. "The time will come, when we shall need all the grace we can get, and, possibly, may not then be able to attend." At the same time, he would order the shop to be shut, that his family might attend also; frequently saying, "Health is the time to get grace, and sickness is the time to use it. The wise virgins had no oil to part with; when the bridegroom came, they wanted all they had."

He often expressed a wish that he might not live a day longer than while he could be of some use to his fellow-creatures; having observed that frequently, as people grew in years, they felt a growing attachment to the things of this world; with him, however, it was very different: as he approached the confines of the eternal world, the objects of sight and sense became divested of their former charms. All their glory was effaced by the supe-

rior lustre of a brighter scene. No company was now desired by him, no conversation now delighted him, but what helped him on towards the celestial city. His treasure being in heaven, his heart was there also.

His Concern for the Salvation of others.

From what has been already observed, it is evident that Mr. Pearse behaved himself wisely in a perfect way, and walked within his house with a perfect heart. But though a well regulated family, and a fair form of godliness, could not fail to appear as the fruit of his exertions, yet we still find him travailing in birth, till Christ is formed in all his dear connections. Of this we have abundant evidence, in the following extracts from letters sent at different times to the several branches of his family. Several years ago, when at London on business, he wrote from thence as follows:

"*My dear Wife and Children,*

"Let us, with one consent, enter into a covenant to be the Lord's. He hath redeemed us, that we might be a peculiar people, zealous of good works.

"My dear wife, don't rest till the kingdom of Christ is set up in your heart. Daughter Mary, still sit at the feet of your Lord; blessed be his name, you have chosen the good part, which shall not be taken away from you. Robert, my dear son, I love you. You are near my heart; but much nearer the heart of Jesus. Go forward in the strength of the Lord; and remember the end of your faith is the salvation of your soul. Edmund, I love you as my son; and should still love you better, if you would open your heart to Jesus. Do seek the Lord, my son; he will be found of them that seek him. Peggy, hear what the Lord says, 'Those who seek me early shall find me.' Will my daughter become the King's daughter, all glorious within? This is your privilege. Thomas, seek the the Lord; he will be found of those who seek him. No one ever repented seeking him too soon, or serving him too much. Susan, what say you? will you be the Lord's? This is his will: many children as young as you have found Jesus. Call upon him, and you will be saved. George, will you give your heart to God? Samuel was the Lord's, before he was as old as you. Timothy sought the Lord betimes. What say you, my son? Betsy, my daughter, I have been praying for you this morning, that you may seek the Lord. Then you will certainly find him. William, my dear son, where will believers go after death? Will you be a believer? Then you will go to heaven. Grace, my youngest, may you be the Lord's, even in childhood! May the Lord reveal his love to you, and shew you his salvation."

To one of his sons, he writes thus:

"Health is no small blessing: this we see, when convinced that we are heirs to all the diseases which sin brought into the world. Hence, an exemption from any, is grace; an exemption from all, is great grace. No one would be exempted from the curse, which was the fruit of man's transgression, were it not for that great salvation wrought out by the Lord Jesus Christ. What infinite obligations are we under to give up our hearts to him, who is the way, the truth, the life! Our advantages are great, and our means of improvement are many; but all these will avail nothing, unless we close in with Christ. There must be an actual receiving of Christ, as our prophet to teach us, our priest to intercede for us, and our king to reign in our hearts; or all the benefits flowing from that great sacrifice made on the cross, are lost to us, and we are undone to all eternity."

As soon as Mr. Pearse's children could read, he most abundantly supplied them with whatever books appeared calculated to entertain and improve their minds. These books he also permitted and advised them to lend; and frequently furnished them with a variety of new books, to be given as presents to such of their acquaintance as were likely to make a good use of them: by which means, he happily promoted that love of reading, and that habit of beneficence, which he so much desired to witness in his rising progeny. The methods by which he endeavoured to fix their attention; and engage them to improve, with pleasure to themselves; we learn from his own observation. "Sitting," says he, "by the fire one evening, with my children around me, I told them I would furnish each of them with a Bible; and give half-a-crown to each, for reading as far as the Psalms; another, for proceeding as far as the New Testament; and a third, upon getting through the whole Bible. Peggy read, and was paid three half-crowns. What an encouragement for parents to induce their children to read the word of God! The Scriptures were a source of consolation to her." This he mentions in the account of his daughter's death, when referring to her own dying testimony on the subject.

In a letter to his youngest daughter, then at school, he thus repeats the same experiment. "Buy of Mr. Evans, Mr. Wesley's Hymns for children, and get them by heart. I will pay for the book, and give you a penny for each hymn, which I believe will amount to nearly four shillings in all. Those hymns afforded much comfort to your sister Peggy, who is now in heaven."

"And as a bird, each fond endearment tries,
To tempt her new-fledg'd offspring to the skies;
He used each art, reprov'd each dull delay
Allured to brighter worlds, and led the way."

Numerous other letters, now in the hand of Mr. Pearse's family, are all expressive of the same affectionate concern for their spiritual and eternal welfare. But while so diligently employed in planting and watering, he well recollected, It is God who giveth the increase. Every morning, therefore, while in retirement, it was his invariable practice to mention his whole family circle by *name*, before God, from the oldest to the youngest. On these occasions, in the fulness of his heart, he lamented their transgressions, acknowledged their mercies, and implored their salvation: still presenting sacrifices to God, according to the number of them all. *Thus did he continually.*

In the visible success which attended these pious labours, it appeared evident, that the effectual fervent prayer of a righteous man availeth much. In August, 1805, death made the first breach in the hopeful family of Mr. Pearse, by removing his second daughter, Peggy, in the 17th year of her age: an account of whom, written by her father, appears among our valuable tracts. She possessed a superior mind, which was well improved; and as a subject of divine grace, was enabled to witness a good confession in her last illness and death.

> "Early, bright, transient, chaste, as morning dew,
> She sparkled, was exhaled, and went to heaven."

In the year 1812, George, the fourth son of this family, who was an apprentice, about 12 miles from Camelford, came home seriously indisposed. Mr. Pearse was at that time from home for the benefit of his health. On being sent for, and finding his son's disorder to be a dangerous fever, which no medicine appeared to mitigate, he called his eldest son, and his son-in-law, who are both local preachers, into a retired room of the house, and thus addressed them: "George's case is alarming: he is dangerously ill; and though convinced of sin, and concerned for the salvation of his soul, he has not yet obtained a sense of God's favour. Every thing else must be laid aside; and we must spend this evening together in fervent prayer for him. Let the first object of our importunate intercession be, not so much for his recovery, as that God's saving mercy may be revealed to his soul." The proposal was most readily acceded to. Their hands were unitedly lifted up for some hours together. The gracious presence of God was most sensibly felt by them. Their hopes were animated—their souls were abundantly comforted—the language of their addresses became that of undoubted assurance—and before they returned to the chamber of affliction, the joyful father exclaimed, "George will be saved; my son will go to heaven; surely God will hear me for all my family." The Lord indeed heard their cry, and sent a gracious answer; for in the course of that night, the Sun of Righteousness arose on the

dying youth, with healing in his wings. This was soon manifested by his saying emphatically, "I love God," and by many other expressions of a similar nature. Just before, he had been saying, "How shall such a sinner as I am, stand before God?" But now, he anticipated the glory of heaven; and spoke of his death with the utmost composure; so that those present were quite affected. His last words, which could be understood, were, "I love God." And then, after a little pause, "I am happy." Thus, after a fortnight's illness, he, who had been considered the strongest and most healthy of the whole family, was numbered among the dead, in the 18th year of his age.

(To be continued.)

DIVINITY.

MR. BENSON'S SERMON ON JOHN I. 14.

(Concluded from page 262.)

II. We proceed now to inquire into the certainty of the fact stated and explained under the foregoing head, viz. that the Eternal Word was made flesh, that Jesus of Nazareth was that Word, and was neither a mere man as the Socinians say, nor a mere creature as the Arians contend. The truth of these important particulars will appear from three considerations. 1. They who assert these things could not be deceived themselves, such was the evidence afforded them. 2. They had no motive knowingly to deceive us by asserting what they knew to be false, but many and powerful motives to the contrary. 3. God from heaven in a variety of instances confirmed their testimony, and thereby hath assured us that they have not deceived us. I say,

1. They could not be deceived themselves: for they were eye and ear witnesses of what they relate. *We*, says the evangelist, *beheld his glory, the glory as of the only begotten of the Father.* And of whose glory does he speak? Surely of that of the *Word made flesh.* But who was this? Certainly, Jesus of Nazareth, *the seed of the woman*, the seed of Abraham and David, and the son of Mary; for that any other person was meant has not been so much as pretended. My hearers know that the glory of the Eternal Word, incarnated in the person of Jesus, was manifested by the supernatural events which preceded, accompanied, and followed his birth; such as the appearance of the angel Gabriel first to Zacharias, predicting the conception and birth of John the Baptist, Christ's harbinger, who was *to prepare his way before him;* and afterwards to Mary, assuring her that, though she was a virgin, and while she was such, she should be the mother

of the Messiah; and bearing witness to his dignity as *the Son of the Highest*, who was to sit *on the throne of his father David, and of whose kingdom there was to be no end.* You know also, that the appearance of the angel, accompanied by a multitude of the heavenly host, announcing his birth to the shepherds of Bethlehem; the miraculous star guiding the eastern sages to the very place of his birth, and the supernatural revelation made to Joseph concerning him, with the testimony borne to him by Simeon and Anna in the temple, were events which still further displayed his glory, and shewed that he would be a most extraordinary messenger of God to man: as indeed did also the wonderful wisdom which he discovered, when he was only twelve years of age, among the doctors in the temple. But the glory, of which my text speaks, is that which was manifested at his baptism, and after he entered on his publick ministry. Of the former the sacred historian speaks thus; Jesus, *when he was baptized, went up straightway out of*, or rather *from, the water*, (as απο τ⸗ υδατος, properly signifies,) *and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove*, viz. in a hovering motion, and probably also in a bright flame, in the shape of a dove, *and lighting upon him. And lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* It does not appear indeed that the evangelist John, the author of this gospel, or that any of the other evangelists or apostles, not being called till afterwards, saw or heard these things: but they had them from the testimony of others, especially from that of John the Baptist, whose disciples some of them were, (see John ii. 35—42.) But after Jesus had called them, and they begun to follow him, they were eye and ear witnesses of his glory every day. They were, several of them, present when he wrought his first publick miracle, viz. that performed at Cana in Galilee, where he turned the water into wine, concerning which this apostle writes, *This beginning of miracles did Jesus, and manifested forth his glory, and his disciples believed on him.* From this time he ceased not to work miracles daily, his disciples ceased not daily to be spectators of them, and every fresh miracle he wrought manifested still further than had been done before, his glorious and wonder-working power, especially, as these his miracles were of various kinds, and done in various ways which cannot here be specified, and indeed are best contemplated as represented in the artless narratives of the evangelists.

But how much soever the glory of his *power* shone forth in his wonderful miracles, the glory of his *wisdom* was equally displayed in his divine and heavenly discourses, whether delivered in the audience of immense multitudes, as they often were, or in the private circles of his friends. And, as his miracles often *amazed* and *astonished* the spectators of them *with great astonishment*,

and made them exclaim, *We never saw it on this fashion;* or, *We have seen strange things to-day;* or, *What manner of man is this that even the winds and the sea obey him;* (See Mark ii. 12, iv. 41, v. 42;) so were his auditors often *astonished at his doctrine*, and while they hearkened attentively to his discourses, were constrained to cry out, *Never man spake like this man.* And, were his mercy, love and goodness less conspicuous than his power or wisdom, or less illustriously displayed? Surely not. As he continually *went about doing good*, and was employed in nothing else from day to day, so every benevolent action which he performed; (and he performed none but such as were benevolent,) demonstrated his compassion for the wretched, and his kindness and beneficence towards all; and drew from the surrounding multitudes, beyond measure astonished, this honourable testimony, *He hath done all things well, he maketh both the deaf to hear, and the dumb to speak.* And what shall I say of his glorious holiness? Did not this shine forth with the most illustrious splendour in his spirit and conduct, in his tempers, words, and actions every day, and every hour? Was it not continually evident to all, except the bigotted and blinded leaders of the blind, the priests, Scribes and Pharisees, that he was *holy, harmless, undefiled, and separate from sinners;* that *he did no sin, and that guile was not found in his mouth?* but that he always did the things which pleased his heavenly Father; *i. e.* the things which were holy, just and good?

The glory, however, to which the evangelist here chiefly refers, is that of his peculiar Son-ship and Divinity, termed in the text, *the glory as of the only begotten of the Father.* Of this, he and two others of the apostles, Peter and James, had the high honour of being spectators, when he was transfigured in their presence, and *his countenance shone as the sun, and his raiment was white as the light*, was *white and glistering:* so St. Luke: Or as St. Mark has it, *became shining exceeding white as snow, so as no fuller on earth could have whitened it.* Of this St. Peter speaks, 2d Epistle i. 16—18, where he says, *We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.* The evangelist may also refer to the glorious proof given of his being the Son of God, by his resurrection from the dead, for by this, as St. Paul declares, Rom. i. 4, he was *declared* (or *marked out*, as the original expression, ορισθεις, properly signifies,) *to be the Son of God with power*, εν δυναμει, *with efficacy*, or *demonstration.*

I must also notice two particulars more of his glory, viz. first, his *faithfulness* to his word and promise, and *power* with the Father, manifested in the glorious effusion of the Holy Spirit in his enlightening, sanctifying, and comforting influences, and in extraordinary gifts on his apostles and many others of his first servants. He had said, *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: the Spirit of Truth shall guide you into all truth; shall testify of me; shall glorify me; shall take of the things that are mine, and shall shew them unto you: if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.* These glorious promises were evidently fulfilled in the sight of multitudes, when, the day of *Pentecost being fully come*, and they *being all with one accord in one place, there came a sound from heaven, as of a mighty, rushing, wind, filling all the house where they were sitting, and there appeared unto them cloven*, or *distinct*, (διαμεριζομεναι) *tongues*, or flames, *of fire, and sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues*, to speak languages of which they had before been perfectly ignorant, and declare in those languages, *the wonderful works of God.* The other particular of Christ's glory which I wished here to notice, is the glorious dominion which he manifested over all creatures, in giving success to the gospel of his grace, the despised doctrine of the cross, in spite of all the opposition made to it by earth and hell, by the great and learned statesmen and philosophers, priests and politicians, heathen and Jewish, yea by the united power of men and devils.* But,

* "Let us not imagine," says Bishop Horne, "that even in the state of humiliation, his glory was altogether obscured by the veil, within which it dwelt; or that its frequent irradiations were not sufficient to convince those who beheld the house, how illustrious a guest it had the honour to contain. Eye-witnesses have given a different account: they *beheld his glory, the glory as of the only begotten of the Father.* The sun was covered with a cloud; but it was the sun still; and often manifested through the cloud, the power and brightness of its beams.—That Christ was man, the labours and the sorrows, the stripes, the wounds, the pains and the death, which as man he suffered, did fully attest. But they who saw the most boisterous elements in nature cease from raging, and compose themselves into a perfect calm, when he said, *Peace, be still;* they who saw a foul and inveterate leprosy done away in a moment by the words, *Be clean;* they who saw a body, that had been four days dead, arise from its tomb when he called, *Lazarus, come forth;* these might well ask, *What manner of man is this, that even the winds and the sea*, disease, and death itself, *obey him.* Outwardly, indeed, he appears to be a man; but surely, under that form, a celestial visitant is come among us. Is not this the Lord of nature? Is not this man's Almighty Redeemer? When at the marriage in Cana he had caused water to change its nature and properties, and to become wine, it is said he *manifested forth his glory, and his disciples believed on him.*—But our evangelist saw more. He was one of those who attended their Master on the mount of transfiguration, and to whom was vouchsafed a glimpse of that excellent glory which the Word *had with the Father before the world was*, and with which the humanity, by him assumed, is now for ever invested. The Divinity enshrined within, communicated its radiance outwardly to the body, and even to the garments till mortality seemed to be swallowed up of life. The *Lord our God became exceeding glorious, he was clothed with majesty and honour, he decked himself with light, as it were with a garment.*"

2. It may be said, So these evangelists and apostles, and others, their friends, testified, but how we sure that their testimony is true? What proof have we that in affirming these things they have not knowingly and intentionally deceived us? In answer to this I observe, 1st. According to the testimony of all antiquity they were righteous and holy men, and would not have borne witness to a lie, how strong soever the temptation might have been to do it. But, 2dly, They had no temptation, no possible motive to do any thing of the kind. What were they likely to gain in Judea, or in heathen countries, by testifying that a man, whom the Jewish rulers, their heathen governor Pilate, and others, had condemned and executed as a malefactor on a cross, was the expected Messiah, the *Son of God, the prince of the kings of the earth*, and had been raised from the dead, and exalted to supreme power in earth and heaven? That a poor and mean man, whom his countrymen, who were most likely to know him, had despised, persecuted, and put to death in ignominy and torture, and who, it appeared, *could not save himself*, was the Saviour of the world, the Lord of glory, the present upholder and governor of the universe, of which he had been the maker, and would be the future and final judge of men and angels? Surely they could not reasonably expect any thing but reproach, persecution, imprisonment, and martyrdom, either from the Jews or heathens, as the recompence of such a testimony. And in fact they were warned by their Master to expect nothing else, and they met with nothing else. Instead, therefore, of having any temptation from prospects of gaining either wealth, or honour, or ease, or pleasure among men, by bearing such a testimony, knowing it, in the mean time, to be false, they had powerful human motives to conceal all these things, even though they knew them to be true. And doubtless, through the weakness of human nature, they would have concealed them if they had dared so to do. But a dispensation of the gospel had been committed unto them, and they knew that woe would be to them, that miserable should they be in time and in eternity, if they preached not the gospel. Hence the declaration of Peter and John before the council at Jerusalem, *Whether it be right in the sight of God to hearken unto you more than to God, judge you. For we cannot but speak the things we have seen and heard.*

3. But to put the matter beyond all doubt, God bare witness to, and thereby confirmed, their testimony, *with signs and wonders, and divers miracles, and gifts of the Holy Ghost according to his will;* yea by enabling them to do such works as Christ had done, and in some respects and instances even greater works, and to utter divers predictions of events which afterwards were exactly and perfectly accomplished. And Christ, their blessed and glorious master, was with them always, giving won-

derful success to *the word of his grace* by their ministry, and enabling them to subdue to the idolatrous and heathen world to his glorious and despised cross.

III. We come now to consider, in the last place, what we gain, or may gain, by the Incarnation of the Eternal Word. He is *full of truth and grace*, viz. full for the human race, the whole posterity of Adam, for Gentiles as well as Jews: full for us. 1. In verse 17, the *grace* and *truth*, here spoken of, brought to us by Jesus Christ, and displayed in his gospel, are put in opposition to the law of Moses, namely, the *truth* to the ceremonial, and the *grace* both to it, and the moral law. The *truth*, which came by Christ, is opposed to the ceremonial law, not because that law was in any respect or degree *false*, but because it was figurative and emblematical: a mere picture or shadow of good things, but not *the very image*, much less the substance and reality of the things. The blood of bulls, for instance, of lambs, sheep, goats, and other animals, offered under that preparatory and imperfect dispensation, was not designed to take away sin, being not offered for that purpose, but was a figure for the time then present, intended to exhibit the blood of the Messiah to be in due time shed for the sins of mankind, and to direct the faith of the Jews to that all-availing sacrifice. In like manner the various washings and purifications enjoined under that economy, were not appointed for the sanctification of the soul, not being adapted for any such purpose, but were designed to be emblematical of the cleansing blood of Christ, and purifying influences of the Spirit of God. And the same may be said of all the other ceremonies of the Mosaic law; they were mere pictures, or emblems of spiritual and heavenly blessings. But *the body*, as St. Paul speaks, Col. ii. 17, or substance, shadowed forth by them, *was Christ*. Or, in the language of the text, he was the *truth* of these representations.

The word *truth*, however, is here to be taken in a farther sense, being not only opposed to shadows, pictures, or images of things, but to man's ignorance and errors. And, considered in this view, it includes all the great principles of Christianity, the whole truth as it is in Jesus. For the whole doctrine of Christ, whether declarative, preceptive, promissive, or comminatory; whether taught by him or his apostles, endowed with his Spirit, is infallible truth and certainty, and therefore, on account of the infinitely momentous and interesting matters which it reveals, is unspeakably important. Of this truth it is here said Christ was *full*; that is, it dwelt in him in all its fulness, and was by him fully and clearly revealed to mankind. In him and his gospel we have not merely a few detached, unconnected and imperfect parts of divine truth, but the entire body of it, with all its members, and all these in their proper order and connection. Some

shreds of sacred truth were to be found among the heathen, many more and larger shreds were communicated to the Jews; but in and by Christ we have the complete system thereof, the whole *mystery*, or analogy, *of faith to be held in a pure conscience. In him are hid*, and from him we have *all the treasures of* heavenly *wisdom* and *knowledge*. And hence he is said to be *the light of the world*, and to *be made of God* unto his true followers, *wisdom*. For, as the apostle observes, Col. ii. 10, *We are complete in him;* that is, have all in him, and have no need to have recourse to other teachers, much less to *vain philosophy*, the *traditions of men*, or the *rudiments of the world*, to make us wise unto salvation, or to furnish us with any information or knowledge necessary for us, respecting the things which make for our present and eternal peace.

2. The *grace* here spoken of, stands opposed, not only, or chiefly, to the ceremonial, but also, and especially, to the moral law, which was a dispensation of justice, austerity, and rigour, ministering condemnation and wrath to the guilty. This law, considered in itself, independent of gospel grace, demanded perfect, constant, and persevering obedience in all things, and had no mercy to shew to those who did not perform it. Its language was, on the one hand, *He that doth these things, shall live by them*, Rom. x. 5; Gal. iii. 12; and on the other, *Cursed is every one that continueth not in all things, which are written in the book of the law, to do them.* As many, therefore, as cleaved to it, and sought justification and salvation by it, were *under the curse*, and condemned already. But the language of the Gospel to all the truly penitent is, *Through this man, is preached unto you the forgiveness of sins, and by him, all that believe are justified from all things, from which they could not be justified by the law of Moses.* For *now the righteousness of God*, God's method of justifying the guilty, or of making people righteous, *without the law, is manifested* in the gospel, *being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ, unto all, and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus*, Rom. iii. 21—26. This is not all: as the law shewed no mercy to the guilty, so it had no supernatural aid for the weak, or renovating power for the depraved. But for these purposes also Christ is *full of grace*,

and from him his followers may receive those *enlightening*, *quickening*, *sanctifying*, *strengthening*, and *comforting* influences of the Holy Spirit, which are frequently signified by the word *grace*, in the New Testament; (see 2 Cor. xii. 9; Eph. iv. 7; 2 Tim. ii. 1; Heb. xii. 28, xiii. 9.) From him we may receive, 1. *Enlightening grace*, that is, *the Spirit of wisdom and revelation*, Eph. i. 17, opening the eyes of our understanding, and translating us out of darkness into marvellous light. So that, whereas by nature, we had no proper discernment or just apprehension and sense of divine things, but were destitute of the true and saving knowledge of ourselves, of God, the Mediator between God and man, of the way of salvation, and the will of God concerning us; we who were formerly *darkness, are hereby made light in the Lord*; and are enabled to *walk as children of the light, and children of the day; he that commanded the light to shine out of darkness*, having *shined into our hearts to give the light of the knowledge of his glory in the face*, εν προσωπω, *in the person*, or through the mediation, of *Christ Jesus*, 2 Cor. iv. 6. 2. *Quickening grace*, begetting in us repentance unto life and living faith, and thereby uniting us to God, from whose life we had been *alienated*, through the ignorance that was in us, Eph. iv. 17. &c. yea, *quickening* us *when we were dead in sins and in the uncircumcision of our hearts*, and raising us up, and causing us to *sit in heavenly places with Christ Jesus*. 3. *Adopting grace*, not only sealing the remission of sins on our consciences, and assuring us of our having peace with God, but receiving us into his family, and constituting us his children, and his heirs, so that while we behold *what manner of love the Father hath bestowed upon us*, that we should be called the sons *of God, we love him who hath first loved us*. 4. *Regenerating*, and *sanctifying grace*, changing our nature, as well as our state, renewing us *in the spirit of our minds, creating us* anew *in Christ Jesus*, stamping the image of God upon our souls, and communicating that heavenly, holy, and divine nature, without which, we are neither qualified for the vision and enjoyment of God, nor for the society of saints and angels in the heavenly and eternal world. 5. *Strengthening grace*, enabling us to withstand and conquer our spiritual enemies, the devil, the world, and the flesh, and to do cheerfully and constantly, and suffer patiently and contentedly, the whole will of God, that we may stand complete therein. 6. *Comforting grace*, supporting us under our various trials and troubles, filling us *with joy and peace through believing*, giving us an earnest of heaven in our hearts, and causing us hereby to abound in hope of the glory of God, and in and through that hope, to *rejoice with joy unspeakable and full of glory*, persuaded his grace will be sufficient for us while here, at all times, in all

places, and on all occasions, and confidently expecting, in due time, to receive the end of our faith, the final and eternal salvation of our souls.

Now as Jesus is full of this truth and grace, it having *pleased the Father, that in him all fulness should dwell*, so are these inestimable blessings free for all; and all, without exception, are invited to come and partake of them, none being excluded but those who, through wilful impenitence and unbelief, exclude themselves. Wherefore, *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently unto me, eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live.* These, my brethren, are the words of God addressed to us all. We are all invited to partake of these blessings, how unworthy soever we may see ourselves to be of them (and none of us can judge ourselves more unworthy than we are:) and as a pledge of his willingness, and I may say, of his *desire*, to bestow them, he has given us the unspeakable Gift which we this day commemorate; he has *sent his Son into the world*, that we *might live through him:* has sent him to assume our nature, die in our stead, and be a sacrifice to divine justice for our sins: has sent him *full of truth and grace* for us, that, *out of his fulness*, we might receive both these inestimable blessings, might be instructed and directed, rescued from ignorance and error, vanity and folly by the truth, and from guilt and depravity, weakness and wretchedness by the grace. And Jesus himself, in whom this fulness dwelt, and still dwells, and that to supply our emptiness, invites us. *If any man thirst*, says he, *let him come unto me and drink: let him that is athirst come, and whosoever will let him come, and take of the fountain of the water of life freely: and whosoever cometh I will in no wise cast out.* Let us come, therefore, to Him, spread our wants before Him, and look to Him, in faith and prayer, for the necessary supply, fully persuaded He will not deny us; being infinitely more willing to give than we are to receive. You that are mourners in Zion, who are weary and heavy laden sinners, are especially called. You have peculiar need of the blessings here set forth, and they are peculiarly free for you. See, therefore, that *you* especially make application to Him for them: and that you be not satisfied without them. *Ask, and they shall be given: seek, and ye shall find: knock* at the door of Divine mercy and grace, and *it shall* certainly *be opened* to you. You shall know the truth, and it shall make you wise and free; and you shall receive the grace, and it shall make you holy and happy, and that not only after you die, but even

while you live. You shall *purify your souls by obeying the truth unto the unfeigned love of God and the brethren.* You shall have *Christ in you, the hope of glory: Christ dwelling in your hearts by faith:* yea, you shall *dwell in love,* and therefore, *in God, and God in you:* and as sure as you are *an habitation of God through the Spirit* here, so sure shall you dwell in his presence hereafter.

Upon the whole, let us all wonder and stand astonished at this great *mystery of godliness, God manifested in the flesh,* manifested for us; *rich,* but becoming *poor! in the form of God,* but *taking the form of a servant! the Lord of glory,* but *made of no reputation!* the *holy One of God,* but appearing *in the likeness of sinful flesh;* having *glory* with the Eternal Father *before the world was,* but *despised and rejected of men,* insulted and spit upon, condemned and crucified: *the Prince of life;* but delivered to suffer the pangs of death. And in this glass, let us behold the dignity, as well as infamy of our nature, and the high value which, notwithstanding our ignorance and sinfulness, our poverty and misery, God puts upon us in thus sending his beloved Son to seek and save us, and giving such a wonderful price for our redemption! Let us then respect ourselves, and not foolishly and wickedly throw away what was bought so dear. And inasmuch as, because the Son of God is become the Son of man, we sons of men may become sons of God, let us readily and thankfully accept of the high dignity thus procured for us, and held out to us: let us gladly receive the adoption of sons, and, being born *not of blood, nor of the will of the flesh, nor of the will of man, but of God,* have the Lord Almighty for our friend and Father, and being made partakers of his divine and heavenly nature, dwell in his divine and heavenly kingdom, among angels and archangels, and all the company of Heaven, through eternal ages.

THE TRUTH OF GOD DEFENDED.

REVIEW

Of an Inquiry into the effect of Baptism, according to the sense of Holy Scripture, and the Church of England: in Answer to the Rev. Dr. MANT'S *two Tracts on Regeneration, &c. by the Rev.* JOHN SCOTT, M.A.

IT is to be lamented that in this age of gospel light, many respectable ministers of our venerable and orthodox Established Church are directly opposed to each other in their views of the effect of baptism; some maintaining, with Dr. Mant, that "no other than baptismal regeneration is possible in this world;" and others maintaining, with equal earnestness, that regeneration

is not a necessary consequence of baptism, though "rightly administered." Those ministers who contend that "baptism is a new-birth," found that opinion upon the views which they form of certain scripture passages, and upon what they conceive to be express declarations of the church to which they belong.

If baptismal regeneration be a doctrine "according to godliness," it must be capable of producing a good practical effect; but what good practical effect can possibly be produced by persuading men to believe, that however immoral they may be in their lives, they ought, upon the supposition of their having been duly baptized, to consider themselves as persons regenerated? If they are regenerated, they are unquestionably justified; for regeneration and justification, though distinct, are inseparably connected. In proof of this, we have not only human, but divine authority. "Being *justified* by *faith*, we have peace with God," saith St. Paul, in Romans v. 1; and in Acts xiii. 39, "All who *believe* are *justified*;" and another apostle informs us, that "Whosoever believeth that Jesus is the Christ (*i. e.* who believeth this with the heart unto righteousness) is born of God," 1 John v. 1. It follows, that all who are regenerated are justified; and that if we identify the new birth with baptism, we must admit that all to whom that sacrament has been "rightly administered," the most notorious sinners not excepted, are both justified and "born of God." That millions to whom baptism has been "rightly administered," are notoriously wicked, will be acknowledged by Dr. Mant, and those who, with him, assert that "baptism is a new birth:" now, we would seriously ask the Doctor, in what sense are we to conclude that such characters are either justified or regenerated? How ought they to be addressed from either the pulpit or the press? Are they to be told, that because they have been baptized, they are both justified and "born of God?" Has not the doctrine of baptismal regeneration a direct tendency to cause those who adopt it, to neglect the grand scriptural doctrine of justification by faith, and go about to establish their own righteousness, as the ground of their acceptance with God? Is it not highly probable that, in proportion to its prevalence, it will increase the number of carnal professors? Ought those whom St. John describes as "of the devil," and "children of the devil," to be assured from *high* authority, or *any* authority, that because they have been duly baptized, they are "born of God," and that "no other than baptismal regeneration is possible in this world?" At present, they are "dead in trespasses and sins," do they not, therefore, whatever they may have been formerly, need as much "a death unto sin, and a new birth unto righteousness," as if they had never been baptized? If no more be meant by "baptismal regeneration," than that "*a new princi-*

ple of life is infused" into those who are duly baptized, wherein does that new principle differ from what is essential to moral agency? Does not "the true light, which lighteth every man that cometh into the world," imply a "*new principle*," independent of baptism?

Our author, after having quoted several passages from Dr. Mant, some of which seem to identify baptism with the new birth, and others to make sanctification a consequence of baptism, whenever "rightly administered," proceeds to reason as follows:

"It appears then, that by 'the regeneration of baptism,' Mr. M. understands 'a supernatural grace conferred'—'a new principle put into us'—'a new principle of life' and 'of action'—'even the spirit of grace'—'the sanctification of the Spirit'—which makes us 'heirs of salvation'—and 'entitles us to eternal life.' And he believes, that all this extends to every one to whom 'baptism has been rightly administered:' that to deny this, is to 'deny its sacramental character'—is 'heresy'—is 'in some sense doing despite to the Spirit of grace.' And, finally, he holds, that 'no other regeneration is possible in this world.'

"In the above citations, if I have not collected every term by which Mr. Mant (Mr. Scott had not learned till near the conclusion of his Answer, that Mr. Mant had proceeded to the degree of D.D.) describes the effect of baptism, yet I trust I have omitted nothing by which his views of the subject may be elucidated. And truly, after such accumulated and diversified phraseology, to complain of the want of explanation may appear a little unreasonable. Yet this is the complaint which I am constrained to make. The whole of this language appears to me indefinite, indistinct, and not very consistent with itself, and with other parts of the work. Far from being calculated 'to convey correct notions of regeneration;' it by no means indicates the writer to have entered into the consideration of the various questions which belong to the subject.

"For instance, it might be asked, Is baptism itself regeneration? or does it convey regeneration? or is it only 'attended by regeneration?' Each of these questions suggests an idea distinct from the others. Each sentiment has had its abettors; and each might claim the support of Mr. M.'s authority: the first on the ground of the quotation from page 9, beginning 'baptism *is* new birth;' the last, on the ground of the second quotation from page 20; and the intermediate one on the ground of the quotations which have been made, and of his prevailing language.

"Again: does baptism convey its regenerating influence only to infants, or to all 'to whom it is rightly administered?' Certainly we should not hesitate to pronounce the latter to be Mr. M.'s opinion, from various passages above cited, and from the

general tenor of his tracts. What then shall we say to the following sentence in page 22? 'We maintain the regenerating efficacy of baptism to those who die before they commit actual sin.' Has it then no 'regenerating efficacy,' at the time, to those who live afterwards to commit actual sin? If so, Mr. M. can never know whether to return thanks for the regeneration of an infant whom he baptizes, unless he can first know that it will not live to commit actual sin! Has it, again, no 'regenerating efficacy' to adults, 'rightly receiving it?' And do both the classes, which have been named, need, or, *may* they need, 'another regeneration,' distinct from that of baptism? This must be the case, if with them baptism be attended with no 'regenerating efficacy.'

"But the main question is that which relates to *the nature* of regeneration. Unless it be settled what we mean by the term, there is no end to the dispute. Mr. M. charges Bishop Hopkins, and other more modern divines, with confounding it with 'conversion,' 'renovation,' 'a change of heart,' and the like. (p. 41, 42.) Certainly he is *not far* from the truth, in supposing that many of us do pretty closely connect it with conversion: yet from a work, with which so near a follower of the Bishop of Lincoln ought not to be unacquainted, he might have learned, that even here he is not quite correct, that we 'identify regeneration with conversion.'* Waving that point, however, in what does Mr. Mant suppose regeneration actually to consist? As the former of the two prelates just mentioned, observes, The 'grace, that concurs unto the great change,' that a sinner undergoes, 'when he is translated from a state of nature unto a state of grace, is of two sorts: either such as alters *the relations*, wherein we stand to God; or such as alters *the dispositions* and habit of our souls.' Of the former sort is *justification*, which does not express 'how our hearts are changed towards God,' but that our sins are put away, and that we are accepted to God's favour. Of the latter kind is *sanctification*, which declares the purification of our 'moral habits and principles.' These two things, though inseparable, are essentially distinct, and must be carefully distinguished by him who would write with any precision on theological subjects. Of which kind, then, does Mr. M. understand the change of regeneration to be? Is it an internal and moral change, turning fallen man from the love of sin to holiness, the *commencement* of 'the sanctification of the Spirit,' by which he is to be restored to the 'image of God?' or is it a change of state and circumstances? Is it a remission of sins? If the former, then why does he censure those who identify it with 'a change of heart?' But if not, what are we to understand by his own language, when he speaks of '*a new principle of life*' being

* Scott's Remarks on Bishop Tomlin's Refutation of Calvinism.

infused into us, the opposite of being 'dead in trespasses and sins'—of 'the outward washing of baptism being attended by *the sanctification of the Spirit*'—of '*sanctification and purity*, unspotted and unblemished *holiness*,' being 'attributed to the church of Christ, as the effect of the washing of water,' under 'the operation of the Spirit'—and of 'dying unto sin in baptism?' If all this does not mean a moral change, 'a change of heart,' what does it mean? And if it do, what, again, are we to understand by the following extraordinary passage concerning St. Paul? 'Where is St. Paul described as regenerated, until Ananias baptized him and washed away his sins? That he was converted, and that his heart was renewed, is evident from the language which he uttered when he had fallen to the earth, and from the obedience which he paid to the voice from heaven. That he was not regenerated until a later period is evident: for when Ananias called on him to be baptized, he was still under the pollution of his sins.'

"On the mode of reasoning, adopted in this passage, I at present offer no remark. But I must ask, what is here meant by 'the pollution of his sins,' which the regeneration of baptism was to wash away? Does it mean depravity, corrupt disposition? If so, had not his 'conversion,' and the 'renewal of his heart,' removed it? Or does it mean guilt, liability to punishment? If so, are we to suppose a man 'converted,' 'renewed,' 'obedient,' and consequently penitent and believing, yet unpardoned? Is this compatible with the explicit and acknowledged doctrine of Scripture? And, further, the question recurs, If regeneration signify the removal of guilt by pardon, where was the propriety of all the language so recently quoted, which describes it as the removal of depravity by 'sanctification?'

"Our views of regeneration (if, without any pretensions to be the 'accredited advocate' of a party, (Tracts, p. 65,) I may presume on behalf of many of my brethren as well as myself,) are surely more definite, and more consistent with themselves, whether they be 'more correct' or not. We consider the term as equivalent, or nearly so, to other scriptural phrases, such as 'the quickening of those who were dead in trespasses and sins,' 'a new heart,' 'a new creature.' The necessity for this change is laid in the corruption and depravity of human nature; which are such, as to make a moral renovation of the whole man indispensable to 'his seeing God,'—whether our Lord meant, and whether we are to describe this change, by the term regeneration or not. The effect of it is, to turn man from sin to God and holiness. It is the commencement of that 'sanctification of the Spirit,' which must restore us to 'the image of God,' make us 'meet to be partakers of the inheritance of the saints in light.' The Holy Spirit of God is the author of the change: the word

of God the *ordinary* means of effecting it. Baptism, we consider as the 'sign of regeneration;' as 'a pledge' of it 'to those who receive baptism rightly;' and also as 'a means' by which the blessing *may* be conveyed, in answer to the devout prayers of the several parties concerned in the administration and reception of this sacrament." (p. 10—17.)

We have quoted thus largely, about the beginning of this article, in order to give our readers a general view of the dispute, on the "effect of baptism," which unhappily subsists betwixt those who are usually styled the evangelical clergy, and the rest of their clerical brethren. According to Mr. Scott, baptism is "the sign of regeneration," and "a means by which the blessing *may* be conveyed;" but according to Dr. Mant, baptism is the "vehicle of regeneration."

Mr. Scott, and those of his brethren who do not identify the "new birth" with baptism, must, in order to be practically right, and consistent with themselves, preach to baptized persons, who have never afforded, by holiness of life, sufficient evidence of their having been "created anew in Christ Jesus," the absolute necessity of being born again; for according to their views of the "effect of baptism," they cannot point out *any* individual to whom that sacrament has been made even "a means" of regeneration. They almost in theory, and completely in practice, give up the doctrine of the "regenerating influence" of baptism. To prove that they are justified in doing so, Mr. S. in the volume before us, uses many unanswerable arguments.

To the arguments drawn by Dr. Mant, in favour of the "regenerating influence" of baptism, from our Lord's conversation with Nicodemus, our author replies at considerable length. That our Lord, in that conversation, did not intend to confound regeneration with baptism, is strongly and satisfactorily proved in the following extracts.

"We will admit that, in the expression 'born of water,' our Lord alludes to baptism, though as Mr. M. observes, it must have been 'by anticipation,' since that sacrament was not yet ordained: and, I conceive, the same language might, without impropriety, have been used, had the appointment of baptism never been intended. My reasons for such an opinion will appear as we proceed.

"Mr. M. indeed, speaks of 'water' as the instrument whereby Christ says, we 'must be born again.' But it is not very conceivable, how *water*, literally taken, being applied to the body, should be instrumental to the regeneration of the soul. Nor does our Lord's language necessarily, or even naturally, convey such an idea. It might mean more: it may mean less. The expression is precisely the same respecting water, as respecting

the Spirit: 'born of water and of the Spirit.' Yet Mr. M. himself will not go to the length of interpreting it of both in exactly *the same* sense. He lowers its meaning, as it is applied to the former, to the notion of instrumentality: I see not, therefore, what right he has to condemn us, if we consider it as expressing only that of sign, or emblem. I speak here of the *water*, that which alone our Lord names, and that which Mr. M. calls 'the instrument:' not of the sacrament of baptism, which we consider as more than a mere sign.

"Mr. M. lays great stress on what he calls 'that joint operation of water and of the Holy Spirit, of which,' according to him, 'Christ affirms we must be born.' He is 'disposed to press this argument, and to bring it forward in the most prominent point of view. He talks, in this connexion, of 'putting asunder things which Christ himself hath joined together; of dispensing with the ordinances of God:' and other things of serious import. But before this has any weight, he must prove much more decisively than by the mere citation of the words, that such 'a joint operation,' and such an ordination of God, inseparably connecting regeneration with the use of water, are implied in the terms 'born of water and of the Spirit.' Are they even so clear upon the point, that any one would have inferred from them *alone*, that Christians were to be baptized at all? I readily allow, that 'a single text of Scripture, properly understood, may serve for a foundation of a doctrine:' but, to serve for the foundation of such a doctrine as Mr. M—'s, it must be much more decisive, and the interpretation much more clearly 'proper,' than what is now before us.

"Let me beg the reader's attention to a very observable circumstance in the passage of Scripture, under consideration, which Mr. M—'s remarks upon it would not have prepared him to expect, and which is by no means undeserving of notice in the argument. It is true, that, in his *second* assertion, (v. 5,) our Saviour does introduce the mention of 'water:' but not only had he said nothing of it in the first, (v. 3,) which, indeed, was more concise and general; but he drops all notice of it, all allusion to it, in every one of the three subsequent instances in which he speaks of the same thing, in the same discourse, insisting only upon being 'born of the Spirit,' as the great essential matter intended. (See v. 6, 7, 8.) As it has been justly remarked, '*one word* intimates the outward sign, all else relates to the thing signified.'" (Scott's Remarks, &c.)

"Let me further ask, while the expression 'born of water and of the Spirit' is under consideration, does Mr. M. recollect no other instance, in which, and that in speaking on the self-same subject, the operation of the Spirit is connected, in a very similar manner, with another material substance? I allude to the words

of St. John the Baptist, concerning our Saviour: 'He shall baptize you with the Holy Ghost and WITH FIRE.' Might we not from this passage argue 'the joint operation' of the Holy Ghost and of fire, much in the same way, and with pretty much the same degree of force, as Mr. M. has argued that of the Holy Ghost and of water, from our Lord's words? Might we not proceed, in language resembling his, to observe upon the presumption of 'putting asunder' what he, whose baptism and whose commission were "from heaven," hath 'joined together,' and joined together in speaking expressly of what Christ should do for his people? Yet no one would hesitate to pronounce such arguments misapplied in this case: no one imagines that 'the fire' is more than an emblem in St. John's address: and what proof then is there, that 'the water' is more than an emblem in our Lord's discourse." (p. 27—31.)

"Now suppose our Lord to intend by this figure, (born of water, &c.) an internal and radical 'change of heart,' wrought by the power of the Holy Ghost, and making a man 'a new creature,' conformed to 'the image,' and fit for the kingdom of God; but without which fallen man can neither serve God acceptably, nor be saved: suppose this, and the address is evidently, by its weight and importance, worthy of the speaker, and worthy of the occasion. Then indeed our Lord, as we should have expected him to do, fixes at once upon a great, essential, and distinguishing doctrine of true religion; a doctrine which had been taught as he intimates in the Old Testament, and which is taught in every part of Scripture, but which was overlooked by Jewish teachers, as it has too often been by others also: and which it was one design of his coming to place in due prominency. Then, indeed, he did begin, with this 'master of Israel,' with what is fundamental to all true and spiritual religion among men. Then, as in the latter part of his discourse, he delivered the doctrine, which relates to the JUSTIFICATION of sinful man, through the redemption of 'God the Son;' so, in the former part, he delivered that, which relates to our SANCTIFICATION by the power and grace of 'God the Holy Ghost.'" (p. 35, 36.) Another of Dr. M—'s scriptural authorities for confounding baptism with regeneration, occurs in Mark xvi. 15, 16. Mr. Scott's observations upon this passage are sufficient to make those ashamed who urge it in favour of "the regenerating influence" of baptism.

"His (Dr. M—'s) notice of Mark xvi. 15, 16, is thus connected. 'It is the doctrine of the Holy Scriptures, that we are by baptism made heirs of salvation through Christ: and it is the declaration of our Saviour, that we cannot enter into the kingdom of God, which is equivalent to the expression, that we cannot become heirs of salvation, except we be born anew of water

and of the Spirit. If then we cannot become heirs of salvation, except we be born of water and of the Spirit; and if we be made heirs of salvation by baptism, I see not how we are to evade the consequence, that the outward washing of baptism is attended by the sanctification of the Spirit, when we are baptized. Thus, when our Saviour, on giving his commission to the apostles *to go, teach all nations, baptizing them;* accompanied it with the promise, that *he* that *believed and was baptized should be saved:* it must clearly be understood, that the communication of the Holy Spirit and spiritual regeneration were to attend baptism, which is here expressly represented as the means of salvation.'" (p. 41.)

Before we proceed to quote any part of Mr. Scott's reply to this extraordinary passage, we shall make a few observations upon it. Many, both churchmen and papists, have written extravagantly and absurdly, on the wonderful "effect of baptism;" but Dr. Mant seems to excel them all. If, without baptism, none can become heirs of salvation, a holy league ought to be formed, as soon as possible, by all Christian powers, to compel Jews, Heathens, and Mahomedans, to be baptized. Putting down the tyrant of Europe, was a trifling achievement, in comparison of making millions "heirs of salvation." Upon the supposition, that baptism confers a title to salvation, and that without it, salvation is impossible, a new crusade ought to be formed, by all Christian states, not for the purpose of recovering the Holy Land out of the hands of infidels, but, in order to constrain millions to be born again by baptism. If they who know to do good of any kind, and do it not, are guilty of sin, what egregious sinners must they be, who know that baptism "rightly administered," makes its recipients heirs of salvation; and yet do not earnestly petition their respective governments, to send forth legions of soldiers, with a sufficient number of those by whom baptism can be "rightly administered," to compel whole nations to become "heirs of salvation." If baptism implies "the new birth," and a consequent "title to salvation," an Inquisition, for obliging as many as possible to be duly baptized, may, upon every principle of reason and charity, be justly termed a "*house of mercy.*" If none, without being baptized, can escape the damnation of hell, it would be an act of unparalleled charity, to burn alive the one half of the population of every Heathen country, in order to force the other to be duly baptized, and consequently to be "born again." Could Dr. Mant persuade the magnanimous Emperor, Alexander, to believe, that by forcing millions to be baptized, he would be the honoured instrument of making them heirs of salvation, the restoration of Louis XVIII. to his hereditary throne, would, in his view, dwindle into insignificance in comparison of so glorious an enterprise. Nor would

the hero of Waterloo, could he be persuaded, that his unparalleled skill as a commander, might be used for the purpose of making millions heirs "heirs of salvation," shrink to encounter the greatest dangers and difficulties which might be opposed to his accomplishing so desirable an object. Societies for promoting the interests of humanity and religion abound in this charitable country; but upon the supposition, that baptism "rightly administered," entitles its recipients to eternal life, it is high time to add one more to the list, for the purpose of saving millions from eternal death, by using every *possible* method (no matter how cruel to their bodies, when their souls are at stake,) to prevail upon them to be duly baptized.

We do not speak thus from any disbelief of the utility of baptism, but from a thorough persuasion, that the extravagant notions maintained by Dr. Mant, and some of his brethren, on the *efficacy* and *necessity* of that sacrament, have a direct and powerful tendency to bring it into contempt, as well as to produce other bad practical consequences.

(To be concluded in the next.)

REVIEW

Of The Judgment of Archbishop Cranmer, *concerning the People's right to, and discreet use of,* Holy Scripture: *together with a comprehensive Manual of Directions for a profitable reading of the same, by the celebrated* Professor Franck. *(Never before published in English.)*

The former part of this pamphlet contains the whole of Archbishop Cranmer's Preface to the Bible. In 1689, it "was published in a separate form, under the title which it now bears; and with a view to repel the attempts of a party who were labouring to bring the authorized version of the Scripture into disrepute." Though the Protestant world have, with comparatively few exceptions, declared in favour of the unrestricted use of the Holy Scriptures, yet the sentiments of our great and mild Reformer upon that subject will be read with pleasure and profit by thousands, who, from their knowledge of history, form a just idea of the difficulties with which that illustrious prelate and his colleagues had to contend. But excellent as the preface is, taken as a whole, our limits prevent us from inserting any more of it than the following extract.

"Wherefore in few words to comprehend the largeness and utility of the Scriptures, how it containeth fruitful instruction and erudition for every man; if any thing be necessary to be learned of the Holy Scripture, we may well learn it. If falsehood shall be reproved, thereof we may gather wherewithal. If any thing be to be corrected and amended, if there need any

exhortation or consolation of the Scripture, we may well learn. In the Scriptures be the fat pastures of the soul; therein is no venomous meat, no unwholesome thing, they be the very dainty and pure feeding. He that is ignorant shall find there what he should learn. He that is a perverse sinner, shall there find his damnation, to make him to tremble and fear. He that laboureth to serve God, shall find there his glory and the promissions of eternal life, exhorting him more diligently to labour. Herein may princes learn how to govern their subjects; subjects obedience, love, and dread to their princes; husbands how they should behave themselves to their wives, how to educate their children and servants; and contrary, the wives, children, and servants, may know their duty to their husbands, parents, and masters. Here all manner of persons, men, women, young, old, learned, unlearned, rich, poor, priests, laymen, lords, ladies, officers, tenants, and mean men, virgins, wives, widows, lawyers, merchants, artificers, husbandmen, and all manner of persons, of what estate or condition soever they be, may in this book learn all things what they ought to believe, what they ought to do, and what they should not do, as well concerning Almighty God, as also concerning themselves and all others. Briefly to the reading of the Scripture none can be an enemy, but that either be so sick that they love not to hear of any medicine; or else that be so ignorant that they know not Scripture to be the most healthful medicine. Therefore as touching this former part, I will here include, and take it for a conclusion sufficiently determined and appointed, that it is convenient and good, the Scriptures be read of all sorts and kinds of people and in the vulgar tongue, without further allegations or probations for the same." (p. 11, 12.)

There are several phrases and words in this short extract which afford a striking proof of the mutability of all living languages; but which, though more or less harsh and uncouth to modern ears, are well calculated to convey the ideas of the venerable Reformer. Sorry should we be to see an attempt made to give the writings of the English Fathers a modern dress. We now read them with veneration, as originals, with the language of which we are sufficiently well acquainted: and we are decidedly of opinion that to modernize them would be to deprive them of a considerable portion of that great worth and authority which, in their present state, they possess.

The following observations made by the Editor, on the subject of Professor Franck's "Manual of Directions for reading the Scriptures," appear strictly accurate. "That some Directory is much wanted at a time when the Holy Scriptures are so widely diffused, is what almost every reader will be disposed to admit; and the memory of Professor Franck is so warmly cherished by

Christians *universally*, that from *him* such a Directory will be received with a cordiality which could be conceded to no living writer. Independently of this consideration, the Tract will be found worthy of that great man; and for so small a piece has merit certainly of no common kind." (Preface.)

The following observations, taken by Professor Franck from St. Bernard, are worthy of the greatest publicity.

'A stated time must be set apart to the stated reading of the Holy Scriptures. If the performance of this duty be left to convenience, or, as it is termed, chance; or if the reading itself be pursued without any regular plan; it will not only prove unedifying, but even render the mind unstable and unsettled. That which is admitted into the memory without effort, will, with as little difficulty, escape from it.

'The Scriptures must be read and understood, under the teaching and influence of the same Holy Spirit by whom they were originally indited. Thus it is not possible to enter into St. Paul's meaning, except you read his epistles with a simple and upright design, united with assiduous reflection; and by these means imbibe his spirit. The language of David will never be fully comprehended by you, until you yourselves feel the holy affections which prompted him to speak as he did. And so it is with all the other inspired writers. As it respects the Scriptures, study indeed differs as much from mere reading, as true friendship from slight acquaintance, and as social love from a merely casual salutation.

'Independently of the daily reading of the Scripture, some portion of it should be daily committed to memory, and faithfully *digested* in the mind. This portion we should very often recal to our recollection in the course of the day, and we should consider with ourselves, What does it contain suited to my case? What is there in it calculated to confirm my purposes?—to stay my mind?—or to preserve it from taking pleasure in dwelling upon other things?

'The affection which animated the Sacred Writer's mind when he penned the portion which we are engaged in reading, should be imbibed as we peruse it; and our reading must submit to occasional interruptions, in order that we may offer up a prayer to God; interruptions indeed which shall not prove hinderances to us, but on the contrary, send our minds back to the holy word better fitted to understand what we read there.

'Our reading of Holy Scripture will be found to take its character from the design which we have in view when we read. He who in reading sincerely seeks after God, will find that all things co-operate to promote his edification; and such a reader's mind will take captive, and bring into subjection to Christ, whatever is understood of Holy Scripture. If, on the other

hand, the mind be warped aside after some other object, it will draw away every thing else after it; and there is nothing so sacred or so godly in the Scriptures, but what vain-glory, a distorted mind, or a depraved understanding, may apply it to purposes of malice or of vanity. All our reading of Scripture ought to begin in the fear of God; that the mind of the reader may be first established on this foundation, and that all his views and explanations of Scripture may spring from, and be regulated by this principle.' (p. 31—33.)

Having given the above excellent extract from St. Bernard, the Professor, after pointing out some of the unholy motives from which too many read the Holy Scriptures, proceeds to give special directions to such as sincerely desire so to read them as to become *wise unto salvation*. Were Christians in general to attend to his directions, the result would be glorious; for then, *strong in the Lord, and in the power of his might*, as well as *mighty in the Scriptures*, they would adorn their Christian profession, and prove, by the most irrefragable of all arguments, *i. e.* a life of universal holiness, the truth, certainty, and excellence of Christianity.

"The directions which I have to give to such persons, shall be comprised in few words. Let it be your sincere and sole concern, that you may become faithful and devoted disciples of the Lord Jesus Christ, not in shew, but in deed and truth; that so you may have the testimony, that in this life you please God, and that you shall be made partakers of eternal joy in the life to come.

"It is indispensably necessary that you begin with prayer. He who loves true Christian simplicity, will not fail, before he enters on the reading of Holy Scripture, to address himself to God, in the following words, or in others of a similar import; and he will do it, not with his lips, but with a heart filled with a devotional spirit.

'"O thou living and eternal God! how shall I sufficiently bless thee for the precious benefit of thy Holy Word, in which thy gracious will is so clearly revealed to us? Grant me thy grace so to read as to obtain true and living faith, and to become both pious and happy. Let thy Holy Spirit open mine eyes, that I may behold wondrous things out of thy law; through thy word may he beget and cherish faith in my heart; and may he so effectually mould my will, that I may delight in thy testimonies, may believe in Thee with my whole heart, and may strive to render that entire obedience to thy commandments which is due to thee, O my God.'"

"It will be necessary likewise to connect with our actual reading of the Scriptures, continual prayers and aspirations, as well as praises and thanksgivings to God. This is a very simple me-

thod, and will always be productive of the best and most assured effects. I proceed to illustrate my meaning by an example drawn from the word of God.

"The Holy Scriptures open with the following words. 'In the beginning, God created the heavens and the earth.' Thoughts of a devout nature will probably suggest themselves to the mind as this passage is read; and the soul may be lifted up to God in such ejaculations as the following.

'Eternal God! I thank thee that thou hast taught me in thy word, from whom the heavens and the earth derive their origin.

"Or, 'Oh thou most gracious Father, who art in heaven! whenever I raise my eyes to the heavens, or fix them upon the earth, recal to my mind this portion of thy word, that I may not forget to worship thee and to call upon thy holy Name, as the glorious Maker of heaven and earth.'

"Or, 'Oh, thou blessed God! who didst create the heavens and the earth, thou art thyself more excellent than either. If, therefore, I possess Thee, I need be under no concern about them.'" (p. 35—37.)

"The observations made by Luther, on the Gospel for the Nativity, are judicious, and worthy of the reader's regard. 'This Gospel,' he remarks, 'is so plain and obvious, as not to require any laboured explanation; but only, that it be examined, meditated on, and treasured up deeply in the mind. No one will derive more profit from it, than he who is of a quiet spirit, and who retaining all other things in subordination, dwells on this with fixed attention. The sun is seen best in the stillest waters, and it is them he most effectually warms; while, on the contrary, he cannot be so much as discerned in the tumultuous and noisy billows, nor can he communicate to them his genial heat. And if thou, reader, desirest to be instructed, and that, in contemplating the divine grace and miracles as they are exhibited, thy heart should glow, with devotion, light, and joy, retire, where thou mayest be quiet, and then firmly impress this image on thy mind. Thus shall the miracles mutually explain each other.'

"In all our reading of the Scripture, this must be observed. If a chapter be read with the eye merely, while the mind remains inattentive, and the book be shut as soon as the chapter is finished, and thus what has been read immediately escape the memory; what is there to surprise us, if after the Bible has been several times read through, we discover in ourselves, no increase of piety and devotion?

"It is necessary, that prayer and meditation reciprocally aid each other. When you cannot meditate, pray; when prayer does not flow, then meditate on some portion of Scripture. Prayer will give birth to meditation, and keep it alive; and me-

ditation will, on the other hand, urge us to pray. 'No man,' observes St. Bernard, 'reaches the top at once. It is by climbing and not by flying, that we arrive at the summit of a ladder. 'Let us ascend, therefore,' he says, 'as with the two feet of meditation and prayer. Meditation will discover our wants to us, prayer will obtain the supply of them. The former teaches us the way; the latter leads us to it. Meditation discloses the dangers which threaten us; prayer enables us to escape them, through Jesus Christ our Lord.' And in another place, he observes, 'Meditation and prayer are necessarily connected together. Prayer gives light to meditation, and meditation life to prayer.—Oh, the blessed union which subsists between prayer and meditation!'"—(p. 39—41.)

"It will be found especially useful after our reading is finished; and, while what has been read is fresh in the memory, to go over the whole again, in prayer to God."—(p. 43.)

"Let all your prayers, meditations, cares, and conflicts, be directed to one object; think of it by day, and meditate on it by night, and labour through grace for its accomplishment; namely, that you may die to the world, and live to God; that you may apply yourself to the perpetual mortification of your old nature, and that so the new life which is from God, may acquire increasing strength in you every moment, and that Christ may live in you more and more, who is the Way, the Truth, and the Life."

"If this advice be contemned, though you make use of all diligence in the study of the Scriptures, you will, nevertheless, be hereafter numbered among those who with the most bitter sorrow shall say, 'We have erred from the way of truth and righteousness; light has not enlightened us; and the sun of understanding has not arisen on us.'"—(p. 47.)

In dismissing this shilling pamphlet, we would briefly observe, that it is equally calculated to promote veneration for the Sacred Volume; and such a method of reading it as has a *direct* and *powerful* tendency to further the gracious designs for the accomplishment of which its contents were dictated to *holy men*, by infallible inspiration.

MR. EDITOR.

SIR,

I HAVE just read the second edition of a book, entitled, "*Private Education; or, a Practical Plan for the Studies of Young Ladies, by* ELIZABETH APPLETON." *Dedicated to the Countess of Leven and Melville, crown octavo, pages* 340. *Printed for Colborn.* This little work, on female education, is so happy and easy in its plan, so ample and judicious in its selection of

books, and highly moral in its whole design, that I have requested my own daughters to make it the model of their studies. I do not wish to say this with the least view to depreciate other valuable books on female education; Mrs. More's Strictures are designed for the great, and written with superior judgment and taste; Miss Edgeworth's work is excellent in its method of teaching; and Dr. Gregory's Letters to his Daughters, are very judicious: but Miss Appleton descends to the minutiæ of a tutoress, and enters into the spirit of female education.

The book opens with an address to parents, guardians, and those who may have the management of daughters. Among the numerous hints thrown out on management, that is a leading one, "Never to require of a child more than it can do with ease." The propriety of this is so evident, as to command the immediate assent of the mind.

With regard to the first struggle for power, between a tutoress and pupil, this lady remarks, that extreme delicacy and caution, extreme firmness, tempered with mildness, should be exercised with the elder hand. She illustrates this maxim by a contest she once had with a pupil, when she had not been with her more than a fortnight.

Child. Here is my copy book.

Governess. I see it, my dear; Have you brought your globe?

Child. I wanted to write my copy now.

Governess. Perhaps, my dear, you did not hear me tell you to fetch your globe; I wish to point out to you the country of which we have been reading.

Child. Oh! I know where it is; I would rather write first, and look at the globe afterwards.

Governess. And I, my dear, would rather shew you the place before you proceed to any other studies; therefore, I wish you to bring me the globe.

The young lady looked greatly disconcerted. I appeared perfectly unconcerned, looking over a book. The globe was at the other end of the room, and rested on the floor, so that it was entirely within her reach. Of this I took care to be assured. My young friend struggled very hard. She threw a glance at me, at the copy-book, and at the globe, none of which I appeared to observe. I was particular in keeping command over my countenance, that it might not discover any thing of impatience or severity. Presently the young lady pushed her copy-book towards me in a manner to take me by surprise. I quietly looked up, and said, "No, my dear, I want the globe." Another struggle ensued. I uttered not a syllable. In a short time, a slow step towards the door proved to me I was to conquer. The globe came, and was placed with a sort of thrust at my side. The fretful moment was human nature itself: I forgave it, and

immediately turning round, began to explain the point in question to the half-sulky girl, who, upon finding I took no notice of my victory, soon regained her composure." p. 36.

The second chapter is confined to the course of reading, and the choice of books. The puerile library; the selections; and the standard works from the three divisions of the course. The books enumerated may be considered as perfectly safe to be put into the hands of children. On the subject of natural history, this lady remarks, that the Divine Being is intimately to be connected with his works. On this principal the inspired writers ever proceed. She selects the xxixth Psalm as a specimen.

The course of studies treated in this work is, Grammar and the English language; writing and arithmetic; geography and astronomy; the French and the Italian languages; music; painting, connected with exercises of the mind; list of daily studies; address, &c. The whole is interspersed with a richness of remark, in a style that might be expected from a governess in the habit of superior tuition; and such as may be recommended to a mother, as well as to a governess.

J. S.

THE WORD OF GOD ILLUSTRATED.

DAVID'S COMBAT WITH GOLIATH.

SIR,

As in the following extract from *Delany's* Life of King David, some of the peculiar excellencies of sacred history are ably pointed out; and, the work from which it is taken is in comparatively few hands, I hope you will deem it a fit article for insertion in your miscellany.

I am your's, &c.

January, 1816. AN OLD CORRESPONDENT.

How long *David* had been returned to his father and his flock, when the *Philistine* war broke out, can no where be clearly collected; but I think it pretty evident, that he returned, upon his father's sending his three eldest sons into the service of *Saul*: for when we are told, that *David* was the youngest son, *and the three eldest followed Saul*; the sacred historian immediately subjoins, *But David went and returned from Saul, to feed his father's sheep at Bethlehem.*

The occasion of this war is unknown: probably, the *Philistines* were tempted to engage in it by the fame of *Saul's* lunacy, which would leave him ill able to manage it to advantage.

As little are we informed of the continuation of this war, or in what year of it to fix the era of the *Philistine* champion's chal-

lenge; we are only told, that when *David* was directed by his father to the camp of *Saul*, with some necessary provisions for his brethren, and a present of ten cheeses for the captain of their thousand, he rose up early in the morning, and left his flock with a keeper, and took and went as *Jesse* had commanded him, and came to the camp just as both armies were going to engage: *He came to the trench*, says the text, *as the host was going forth to fight, and shouted for the battle.* This sound soon inflamed his manly spirit with more than common ardour, to see, and to share in the engagement. He left his carriage in the care of the officer who guarded the baggage, and ran into the army, and saluted his brethren; and, as he talked with them, (both armies being now drawn up in battle array,) the *Philistine* champion, *Goliath*, of *Gath*, who, it seems, had now braved the *Israelite* army for forty days together, stept out as usual, to urge his challenge, which he did with a loud and terrible voice, the tenor of which was as follows:—

That to spare the effusion of human blood, they should decline a general engagement, and leave the decision of their quarrel to the valour of a single champion, chosen on each side, whose defeat, or victory, should determine that of his country, who were to follow his fate: *If*, says he, *your man be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us:* concluding all with a bold defiance of the *Israelite* army, and demand of an antagonist.

The challenge was plausible: but, however, seemingly founded upon fortitude and humanity, was not in reality the effect of either. The case was thus:—The *Philistines* had one man amongst them of a very singular make and character; his stature was gigantic, and his strength proportionable; he was nine feet nine inches high, and his very arms and armour were more than a load for another man. He is generally believed to be a *Philistine* nobleman, and, as a mark of dignity, an armour-bearer carried his shield before him; a distinction which *Alexander* the Great, and other ancient heroes always affected. It is no wonder then, if the *Philistines* confided more in the strength of one man, than in that of their mercenary forces, which were their chief strength; and therefore, chose rather to rest their cause on his single arm, than in the issue of a general engagement.

Besides all this, they well knew, that such a challenge, from such a man, was admirably fitted to strike a general terror into the adverse army, inasmuch as it could not fail to make an impression of fear upon the breast of every single man in it. If then the *Israelites* accepted the challenge, the *Philistines* were assured of conquest; if they declined it, it must form the impres-

sion of an universal fear, which would better open their way to victory in a general engagement.

In this distress *David* found the forces of his country; *Saul*, and all *Israel*, mightily dismayed, not daring so much as to stand the terror of the *Philistine's* presence, but retiring to their trenches as he approached: and here, as it was natural, their conversation wholly turned upon this champion, and the reward offered by the king to any one that should slay him in combat; no less than the freedom of his family, added to great riches, and the honour of the king's alliance by marriage with one of his daughters; asking one another, (as the manner of men is who could think of nothing else) what reward should be given to the man who subdued him.

David listened to their accounts, and mixed in their inquiries with an eager curiosity, expressing at the same time some degree of wonder, that no one had accepted the challenge: *What shall be done*, says he, *to the man that killeth this Philistine, and taketh away the reproach from Israel?* And again, *For who is this uncircumcised Philistine, that he should defy the armies of the living God?* The workings of *David's* modesty and valour are finely painted in these questions: his modesty would not suffer him directly and openly to accept the challenge, and profess himself *Goliath's* antagonist; and yet the fortitude of his beating breast, and the glory of the undertaking, left him wholly at a loss why others should decline it. His brother, *Eliab*, observed his ardour, and was offended at it: He, who knew *David's* spirit, soon saw his design; and, filled with indignation lest *David* should achieve what he himself had not dared to undertake, he reproved him with the most taunting questions, Why he left his flock? and what he had to do there? upbraiding him at the same time, that nothing but vanity, and a vicious curiosity, had drawn him thither: though, without doubt, he was well acquainted with his true errand. To all this, *David* made no other reply, than by asking his brother what he had done to offend him? and whether the greatness of the occasion did not justify all the questions he could ask about it? Then, turning to somebody else, he renewed his inquiries; and stung with double indignation, at the ill treatment of his brother, and the insolence of the *Philistine*, he broke out into such open declarations of accepting the challenge, as were quickly brought before *Saul*; and being called, and examined in his presence, continued undaunted in his resolution.

Saul endeavoured to dissuade him from so rash and desperate an attempt, by a remonstrance of his youth, and *Goliath's* confirmed strength, and experienced valour; but to no purpose. *David* defended his design, by a relation of his success against enemies full as dangerous as *Goliath*.

There is an united dignity and humility in the relation, which no words but his own can come up to;—*Thy servant*, said he, *kept his father's sheep; and there came a lion and a bear, and took a lamb out of the flock, and I went out after him, and smote him, and delivered it out of his mouth; when he arose against me, I caught him by the beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.*

Here we see, that David's confidence of success is founded on *Goliath's* blasphemy, which had debased him to a brute; and therefore he now carried no more terror with him, than a lion or a bear.

There is nothing more offensive and shocking to the human ear, than self-praise; inasmuch as it is ordinarily the effect of two very unlovely passions, self-love and intemperate vanity: and yet, when it is extorted, as it were, I know nothing more becoming, or more noble. It is then adorned with all the dignity of self-defence, under the falsest imputation of the heaviest guilt. And yet *David's* temperance and modesty are remarkable even here: he describes his combat with the lion, in the shortest and simplest narration that ever was was made of such a combat;—*I caught him by the beard, and smote him, and slew him.*

And, as if even this were too much, he concludes all in the style of a man who had rather escaped than conquered;—*The Lord, who delivered me out of the paw of the lion, and out of the teeth of the bear, he will deliver me out of the hand of this Philistine.* Upon which, *Saul*, struck with the steadiness of this resolution, grounded upon so just and noble a confidence, immediately cried out, *Go, and the Lord be with thee.*

And now his care was, to see his champion properly provided with arms offensive and defensive; and accordingly he put his own armour upon him, an helmet of brass, and coat of mail. And when *David* had girded his sword upon his armour, and essayed to go, he found himself encumbered and embarrassed by a warlike apparatus to which he was unaccustomed; and therefore, desiring to be excused from using them, he put them off; and taking his staff in his hand, he chose five smooth stones out of the brook which divided the two hostile armies, and put them in his shepherd's scrip; and so, taking his sling in one hand, and his staff in the other, he advanced towards his adversary. Nor was *Goliath* less forward; for he also advanced to the combat with his armour-bearer before him. But when, upon a nearer approach to *David*, he discerned his youth and beauty, he disdained the effeminacy of his aspect; and filled with indignation, to find himself so contemptuously paired, and assaulted like a dog, with stones and a staff, he vented his rage in reproaches

and execrations, devoting his adversary to the wrath and vengeance of his gods; and then, calling aloud to him, bid him advance, that he might give his flesh to the fowls of the air, and the beasts of the field. To these taunts and threats, *David* made only this answer;—*Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.* And then, inspired with a clear foresight of that just vengeance which this just blasphemy would draw down upon him, and upon those who abetted him, he adds, *This day will the Lord deliver thee into mine hand; and I will smite thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the beasts of the field: that all the earth may know that there is a God in Israel. And all this assembly shall know, that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.*

So saying, he sprung forward, with a noble alacrity, to meet his antagonist; and *putting his hand into his bag, took thence a stone, and slung it, and smote the Philistine in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth.*

This done, he ran up to his prostrate enemy, and standing upon him, drew out his own sword, (for *David* had none,) and cut off his head.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

SAGACITY OF BRUTES.

Sir,

Much has been said on the reasoning or the instinct of brutes, and some have maintained, that they are all destined to a future state of happiness. On this subject I shall say nothing; but there are not wanting instances of the sagacity of brutes, which fully prove that they possess a portion of understanding. Among the innumerable instances which might be produced, I shall only mention the following; one taken from Anson's Voyages, and the other from a sermon of Mr. Steel's, in the fourth volume of the "Morning Exercises." In one case, it will appear, that a goat knows how to conduct himself with prudence, when cases of difficulty and danger call for the exercise of that talent. He can also prove himself no contemptible adept in the art of war, when either his own safety, or that of his friends require him to repel force by force; as will appear in the following extract from Anson's Voyages. "We once had an opportunity of

observing a remarkable dispute betwixt a herd of goats and a number of dogs; for, going in our boat to the eastern bay, we perceived some dogs running very eagerly, and being willing to discover what game they were after, we lay upon our oars some time to view them, and at last saw them take to a hill; where, we observed upon the ridge of it, a herd of goats, which seemed drawn up for their reception. There was a very narrow path, skirted on each side by precipices, on which the master of the herd posted himself, fronting the enemy; the rest of the goats being all behind him, where the ground was more open. As this spot was inaccessible by any other path, excepting where this champion had placed himself, the dogs, though they ran up the hill with great alacrity, yet, when they came within twenty yards of him, they found they durst not encounter him, (for he would infallibly have driven them down the precipice,) but gave over the chace, and quietly laid themselves down, panting at a great rate." Could any commander upon the face of the globe have displayed more military skill, in taking all possible advantages of his ground, and more resolute prowess in maintaining it? and, on the other hand, were not the invaders equally judicious, in sounding a timely retreat, and in not attempting to attack a fortress, which, both the nature of the place, and the discreet valour of the defendants, concurred to render impregnable? Martin Luther tell us of two goats, who meeting together on a narrow plank over a deep river, and finding it impossible for them to pass abreast, one of them very prudently couched, that so the other walking over him, neither of them might be in danger of falling into the river.

If your readers should be inclined to call all this *instinct*, I have no objection, provided by this term is meant the particular natures of brutes; but if by it is understood an impulse on the creatures, without their intelligence; that is to say, that they avoid danger, not from an apprehension of danger, but because they have an impulse to avoid it;—let the partridge, which tumbles along before the sportsman, in order to draw off the dogs from her helpless covey, or the stratagems of the turkey, to preserve her young from the kite, refute the idea.

Toddington, Bedfordshire. J. Potts.

I beg to subjoin the following, from a respectable writer.—"Swallows, we know, build the walls of their nests with mud, tempered and tied together with straw; but, where mud is not to be found, they carry water upon their wings and tail, and turn dust into clay; and, tempering that as they do mud, make it their mortar. Now, making use of the materials before them, and adapting them to their appointed ends, seem to be the ordi-

nary limits of instinct; but, to make new materials from the combination of substances seemingly different, and, at that instant, contrary in their qualities, the one wet and the other dry, appeareth to be the work of another power, more enlarged and enlightened than simple instinct, yet aiding and assisting to the attainment of its ends."

"I myself was eye-witness to something yet more extraordinary in that species of animals.—I resided some time in the house of a friend, where a martin (a kind of swallow so called,) built its nest, at the entrance into an old-fashioned portico, flagged with smooth stones. The birds were unfledged, and one of them fell out of the nest, I know not how, upon the floor, and was dashed to pieces; the next morning, we were all greatly surprised to see the nest neatly and closely palisaded about by feathers stuck deep into a mound of new mud raised about it."

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

Plymouth Dock, March 9, 1816.

VERY DEAR SIR,

IF you think the following extraordinary instance of God's providential care (which I have transcribed from the Plymouth and Dock Telegraph,) be worthy of a place in your useful publication, its insertion will oblige, very dear Sir, your's, very respectfully and affectionately,

FRANCIS DERRY.

"On Sunday evening last," (March 3,) "Mr. J. Holman, a farmer belonging to Perran, Cornwall, was returning from a place of worship, across a common to his own house, a heavy mist falling, he put up an umbrella, and imperceptibly wandered out of his way, when he suddenly was precipitated into an exposed shaft of a mine, which had not been worked for some years. The shaft, which is in an unfrequented part of the common, is 90 feet deep, besides 9 feet of water in the bottom; and, almost miraculously, he reached the water without receiving any serious injury. Being an expert swimmer, he kept himself afloat during the night, occasionally relieving himself, by clinging to the projecting points of rock in the sides of the shaft. Most fortunately, the return of day-light on Monday, enabled him to see a kind of ledge, on which he contrived to get; he lay on it the whole day, calling for assistance, till the night came on, when, overcome by fatigue, he fell asleep, and again fell into the water. The darkness of night prevented his regaining his resting place, and he had to support himself as before until Tuesday morning, when

he regained the spot from which he fell. Having become quite hoarse, from cold and incessant calling, the only recourse he had of engaging the attention of those who might be seeking him, was by throwing stones in the water. Tuesday night came without affording him any relief; on Wednesday, however, the noise made by the stones which he continued to throw into the water, attracted some persons whom his distracted family had despatched in search of his remains, and he was extricated from the dreadful abyss, and not a bone broken, nor had he sustained any serious contusion; so that a little rest and care are likely to restore him to his usual state of health."

HERMIT OF CANDY.

[*From one of the public Prints.*]

SCARCELY had the advanced troops of the British army, under General Brownrigg, occupied the capital of Candy, during the march of 1814, when a living object first presented itself to the contemplation of the commanding officer;—with a face meagre and sallow, a beard long and matted, clothing ragged, scanty, and of the same description as that worn by the Cingalese. He spoke the English tongue; his name, he said, was THOEN; he had served as a private in the Bengal artillery; had accompanied the ill-fated expedition of 1803, and survived the massacre of Major Davie's corps, having been one of the sick in the hospital, felled by a blow from the butt-end of a musket, and thrown promiscuously out among the dead. Being the next morning seen crawling to an excavation in the ground, desirous of shelter, he was seized, hung by the neck on the branch of a tree, and again left to his fate;—the rope broke, and he fell;—he was discovered to be alive once more, and again hung, but the rope a second time gave way! Recovering a little strength, after some time, by great efforts, he reached a deserted hut, where he remained ten days, without any other sustenance than the rain which fell through its roof, and the grass that grew around this habitation. By accident, as it were, an old Candian looked into the hut, but seeing its tenant, he precipitately fled. Humanity had touched him, notwithstanding, for he soon returned back, slipped in a plate of rice, and then disappeared. That infamous wretch, Peleme Talare, the chief adigar, (who, in 1798, had dethroned the issue of his rightful king, and given the sceptre to a young Malabar of low birth, on condition of subserviency to him,) this monster, though he never had felt the quality of mercy, yet being told the tale of Thoen, he yielded to his superstitious fears, and thus spared his life. Regarding him in a suspicious light, however, he contrived to render his existence as miserable as possible.

Thoen once ventured to send a message to Major Davie, by a woman, who, being detected in this act of real humanity, was instantly put to death.

Shielded by that Providence which had so wonderfully, and so long preserved him, Thoen at length got in safety to Columbo; and, it seems an affecting coincidence, that, like his countryman, Robert Knox, he obtained possession of a fragment of an English Bible, from which he derived the greatest consolation in his long confinement, and no small relief to his affliction.

Thoen has been encouraged to compose a narrative of his sufferings, which we really hope to see speedily in print. Robert Knox, to whom some allusion has been made, discovered, like Thoen, a Bible in the midst of the Candian dominions; and his previous state of despondency, from the death of his father, his only friend and companion, *whose grave he had but just dug with his own hands*, being, as he says, "*left desolate, sick, and in captivity*," with much agitation, joy, and terror, on meeting with a book he had such a length of time not seen, nor hoped to see—his anxiety lest he should fail to procure it—and the solace it afforded him during his affliction—are told in such a strain of true piety and genuine simplicity, as cannot fail to interest and affect every reader of sensibility.

From Bell's Weekly Messenger for March 17, 1816, *we have copied the following Account of a late Earthquake at Lisbon.*

[The following particulars of this circumstance are contained in a letter from a young gentleman on the spot, to his father, at Hull, dated Lisbon, Feb. 2.]

MY DEAR FATHER,

I should not have so soon despatched this, had it not been for the dreadful shock we felt last night, or rather this morning. At about five minutes before one, I felt my bed move, as if it were up and down, for about a minute and a half; the shaking increased after this, and changed its direction from side to side, and very severe; when, on a sudden, it ceased. I cannot describe the horror I felt, when the thought of the real cause of this disturbance came across my mind. Every one in the house, as by instinct, met on the stairs, calling for lights; and the scene of confusion that ensued is past description. I opened my window, which, by the bye, is the safest place; the atmosphere was dense; a thick fog covered the whole city. On a sudden every thing became light; and a meteor was seen which approached the earth, and of itself dissipated:—and all was again in darkness. My thermometer, in the room, was at 60 or 62 degrees; every thing then became quiet, until seven in the morning, when

another, though more trifling, shock was felt.—For two days past, we have all been noticing the oddity of the weather; all the morning dull, close, and very cloudy; no sun, (wind N.) nor rain; at about one o'clock, wind changed to south, blowing a hurricane, and dreadful rains. Last night, the rain cleared off, and although the wind did not change, a thorough calm followed. The ships in the Tagus all seemed to point different ways, and every one supposed that the weather was about to alter for the better. Not being certain as to the length of time it lasted, I spoke to the police centinel who parades in front of our house, and his answer was "about three minutes;" the general opinion is two minutes and a half. The oldest man in Lisbon says, it is the longest shock that has been felt in their memory in this city, and that the very great earthquake in 1755, was only for about eight seconds. No damage has been received that I have as yet heard of, except that some of the high houses have received several severe cracks: no falls.

The Portuguese were so terrified, that all our streets were full of inhabitants, who dreaded the fall of the houses, and of being buried in the ruins. The rain, since this morning's shock of seven o'clock, has been incessant, and particularly heavy. Another extraordinary circumstance that occurred, was, the swarms of birds of all descriptions that filled the air, uttering most hideous notes. Captain Parker, of the navy, who lives in the same house with me, said, he felt a great number of shocks in Palermo, but nothing equal to the one of last night.

Many respectable families have gone already on board of ship. I have just learnt that the shock was felt on the other side of the Tagus.

THE GRACE OF GOD MANIFESTED.

A SHORT MEMOIR OF MRS. ELIZABETH BERRY, OF ESHOLT.

By William Radcliff.

Elizabeth Berry was born at Esholt, in the year 1767, of poor, but honest parents, who, like the rest of their neighbours, were ignorant of their fallen state, and of the necessity of being born again through the influence of the Holy Spirit. Imbibing their sentiments, and following their example, she was brought up in the same way; believing, that abstaining from gross sins, and doing the things which gain the respect of the world, would be sufficient to ensure a title to eternal happiness. In this state she remained, till it pleased the Lord to enlighten the mind of her husband, and make him a partaker of the saving knowledge

of the truth. She then attended the ministry of the word, and heard the servants of God deliver their message. One evening (about 14 years ago) whilst hearing Mr. Thomas Harrison, at Low Esholt, the Lord broke in upon her soul, and by the penetrating energy of his word, fully convinced her that her whole life had been in direct opposition to his law; that her inward parts were very wickedness, and, that should the Lord proceed against her, she could not stand before him. Finding all her vain subterfuges taken away, and every hope founded upon the plea of innocence or personal righteousness, ineffectual; she was now constrained to apply with earnestness to the Friend of sinners, as an humble supplicant for mercy. The Lord, who is abundant in goodness, did not suffer her to seek his face in vain; she soon found him whom her soul desired to love, and felt that consciousness of the divine favour which enabled her to say with filial confidence, "My Jesus is mine, and I am his!" But alas! this happy experience was of short duration. She suffered the enemy to darken her evidence, by harassing her soul with unprofitable reasonings. Finding to her grief, that her religious ecstacy (which she erroneously conceived to be the principal, if not the sole criterion of sound experience) was greatly diminished, she gave way to the tempter, and lost the abiding witness of her interest in the Redeemer of sinners. Baffled by the wiles of her cruel adversary, she immediately felt, to her sorrow, that she had grieved the Spirit of God; but instead of repairing instantly to a throne of grace for help in the time of need, she suffered herself to be overcome by shame and the fear of man, and declined waiting upon the Lord with his people in his appointed ways. We cannot be too much upon our guard against this powerful temptation of Satan. Many who were once happy in the God of their salvation, have to lament that the fear of shame and disgrace has prevented them from disclosing their minds to a faithful and judicious friend, till they become hardened through the deceitfulness of sin. This shews the great advantage of Christian communion, in which we have an opportunity of frequently conversing with those who can teach us the way of God more perfectly.

But to return to the subject of our memoir. From this period, she remained in spiritual darkness till the Lord began to pour out his Spirit, and to revive his work at Yeadon and Guiseley; though she never lost the respectful sentiments of religion and its followers which her former happy change had produced. As soon as the news of this blessed work (which commenced at Yeadon a little more than a year ago) reached Esholt, several of our friends in the village set off to Guiseley, not merely to witness the gracious effusions of the Divine Spirit on others, as is the case with too many at such seasons; but

chiefly that they might have their own souls baptized with heavenly fire. On Saturday evening, May 21, three, who had gone from Esholt to hear Mr. Rogerson preach, found peace with God, at a meeting held in their own village, after preaching. When brother Berry, accompanied by some friends, had come back from the meeting, and was relating the wonderful things which the Lord was doing, his wife seemed to share, in some degree, in the joy so expressive on every countenance; but could not help blaming him that he had not sent for her to the meeting, not doubting, that if she had been there, God would have answered prayer on her behalf, and set her soul at liberty. On Sunday morning, finding an increase of the symptoms of the disorder which terminated in her death, she was persuaded to apply for medical advice to a neighbouring physician. With this advice she complied, and as she was going on the road, her mind was solemnly impressed with a deep sense of her awful state. Before she reached the end of her journey, she firmly resolved, that as she was under the necessity of seeking relief for bodily affliction, she would much more earnestly apply to the Physician of souls, that she might be healed of all her spiritual diseases, and be made meet for the inheritance of the saints in light. At Guiseley, that evening, seven from Esholt were set at liberty, as they were wrestling with the Lord in prayer. Sister Berry continued to labour under the spirit of bondage till Monday the 23d. On the morning of that day, her distress was brought to a crisis; the burden of her sin was too heavy for her to bear. Coming down stairs about nine o'clock, she said, "O children, come and pray for me, else I shall be *lost* for ever." She then kneeled down and began to cry earnestly to the Lord for mercy. Information of this was immediately communicated to her husband, (employed at a mill at some little distance,) who instantly came and joined with her in prayer. In the course of her struggle, her husband observed to her, "Hast thou not told me many times that thou didst believe *all* the words that Jesus Christ ever spoke, and now it appears thou dost not believe *all?*" She replied, "Yes, but I do believe *all* that he has spoken." "Well then," said he, "thou wilt believe him, where he says, '*He that cometh unto me, I will in no wise cast out.*'" In that instant, this very animating declaration was, through the divine power of the heavenly Comforter, made the means of restoring her soul to the favour and peace of God. In that moment her fears vanished; her guilt was removed; and Jesus was exhibited to the eye of her faith as the Saviour of sinners.

It is impossible to describe the happiness which she now felt, and the clear testimony which she enjoyed of the

"O'erwhelming power of saving grace.'

This was about eleven in the forenoon, and what is very remarkable, (that the joy might be *doubly* full, that it might *indeed* be unspeakable and full of glory,) her daughter Betty, who still continues to walk in the good way, found peace with God about one o'clock in the afternoon of the same day. May she never forget her solemn engagements to her covenant God! Those who desire that their children should meet them at the right hand of the Judge of all, in the day when every man must give an account of himself to God, should never forget to pray for and with them. The good work which the Lord has been carrying on among the younger branches of this family, may, to a great degree, as a means under God, be attributed to the attention paid to closet and family duties.

Our dear sister did not rest in the first principles of the doctrine of Christ, but soon learned that it was her duty to go on to perfection; and that it was her privilege to be fully cleansed from all filthiness both of flesh and spirit, that by perfecting holiness in the fear of God, she might be fully prepared to enter into the joy of her Lord. From the commencement of her christian warfare, her mind was seriously impressed with the nearness of death, and the transitory nature of things below; which stirred her up to improve her time to the best advantage, and to embrace every opportunity to work out her own salvation with fear and trembling. Being thus intent on the salvation of her soul, and faithfully following the light of God which shone upon her mind, she was soon made sensible of the remains of the carnal mind. She was then led to see, that salvation from the remains of sin is the free gift of God; that the grace of present experience does not merit, either in whole or in part, the blessings which are still in reversion, but that the heart is purified by faith in the blood of Jesus. She next saw, that this great salvation was for her, and that she had a right to claim it in the all-powerful name of Jesus, and by virtue of his gracious promise. With these views of the necessity and importance of a thorough change of heart, she began in earnest to seek for it, in the simplicity of her soul, in the diligent use of the means of grace; *looking* to Christ alone for power to believe that her heavenly Father would save her to the uttermost: and the Lord heard her cry, and gave her the desire of her heart.

Being at private prayer, she felt the full import of those powerful words, "I will, be thou clean." This was about three weeks after she had experienced the pardoning love of God. It does not appear that she ever lost either the power or the evidence of this blessed change, to her dying hour. She often said, "I have given my *all* to Jesus, and he has given *all* to me." The sincerity of this declaration of the full surrender of herself to her crucified Lord, was fully confirmed by the savour of reli-

gion which she always carried about with her, and by the whole of her pious deportment. Indeed, it was her constant endeavour to be a pattern to believers of heavenly-mindedness, tenderness of conscience, deadness to the world, and love to all mankind.

Last Christmas-day, she began to be worse, and as she had, from the first, a strong presentiment that she should not recover, the approach of death did not shake her confidence, or interrupt her peace. She was prepared to meet the grim messenger, and even rejoiced in the thought. At times she appeared so full of faith and of the Holy Ghost, and had such clear manifestations of the glory of her precious Redeemer, that it seemed as if heaven reflected some of its milder rays around her bed, and to a certain degree, removed "The veil that intervenes betwixt the two worlds."

Her patience was remarkable to the last. When any one mentioned to her that she suffered much, or that her affliction was heavy, her constant reply was, "My Jesus has done all things well." She was perfectly willing, and earnestly desirous, "To suffer all his righteous will, and to the end endure." The enemy was only once permitted to try her severely in the course of her long affliction. He suggested to her mind, "Thou needest not to make so much to do about religion and heaven, for I shall have thee at last." This suggestion, though only whispered from without, and conveying an idea which her very soul abhorred, made a painful impression upon her mind; but shortly afterwards, whilst her dear partner was agonizing with the Friend of sinners on her behalf, the snare was broken, and she was delivered from every fear. "They who trust in the Lord shall be as Mount Zion that cannot be moved."

Her love to souls was very great, of which she gave a manifest proof, by omitting no means which she thought likely to bring them to hear the word, and lead them to inquire the way to Zion. The following circumstance, as tending to throw light upon this subject, deserves notice. Having expressed her great anxiety concerning the eternal welfare of her poor ungodly neighbours to several friends, and believing that her dying admonitions might have some weight with them; she sent a pressing invitation to each of them individually, to come and see her; that she might unburden her mind, and faithfully declare all that she feared concerning them, before she left this world. Several came, whom she earnestly and affectionately intreated to flee from the wrath to come. A few of these have not only heard, but likewise profited, by the word of exhortation; and I trust, will have reason to bless God for that solemn interview to all eternity. Some, suspecting the design of the loving invitation which she sent to them, did not make their appearance; thus

corroborating the truth of our Saviour's solemn and weighty declaration, "They will not come to the light, lest their deeds should be made manifest." Before she had her wishes accomplished in this thing, she seemed very uneasy; but after she had conscientiously discharged what she conceived to be an imperious duty, in giving a faithful warning to all who came in her way, she was at perfect ease. She charged her husband, who is a local preacher and a class-leader, to be faithful to his charge. She continued in this happy state, praising her Saviour, and telling of his goodness, till "The weary wheels of life stood still;" when, without a sigh or a groan, she resigned her soul into the hands of her faithful Creator, on Monday, April 4, 1814, in the 47th year of her age.

On Sunday, May 1, I endeavoured to improve the event of her death, from Rev. vii. 13, 14, to a crowded audience, who appeared to be much affected. O may we follow her as she followed Christ, so shall an entrance be administered unto us abundantly into the kingdom of God our Saviour.

To the Editor of the Methodist Magazine.

SIR,

THE following is a short Memoir of a Sister now with God. It was drawn up at the request of her afflicted husband for insertion in your valuable Repository. Should you judge it eligible for that purpose, and give it as early an insertion as possible, you will greatly oblige her numerous friends.

Wisbeach, I remain, your's, &c.
April 8, 1815. A. WATMOUGH.

The experience and happy death of MRS. MARGARET HINSON.

The subject of this Memoir, whose maiden name was Layton, was born at North Creak, in the county of Norfolk, in August, 1781. At the age of about 15 years, Miss L. was taken from school by a Miss Herod, a maiden lady of respectability in that village; with whom she remained from that time till the time of her marriage. Having in a manner adopted her as her child, she cherished an affection for her which could only be equalled by that of the tenderest of mothers, nor could the kindred flame which glowed in the heart of Miss L. towards her patron, be surpassed by that of the most dutiful child.

With respect to morality, the conduct of Miss Herod was irreproachable; and the conduct of Miss L. being regulated in all things by that of her patron, was equally free from every guilty stain; but as neither of them at the time referred to, knew any thing of real religion, or the exceeding breadth of the sacred

precepts of the Gospel, they found no difficulty in giving way to what were called innocent pleasures, by the fashionable circles in life, in which they moved. These things, however, innocent as they are called, have slain their thousands; and by yelding to them only for a short time, comparatively speaking, Miss L. acquired habits, which were not easily thrown off.

In the county of Norfolk, during the last ten or fifteen years, the Gospel of the Son of God, as preached by the Methodists, has been crowned with considerable success. But few villages are found where the trumpet has not been blown, the standard of the cross erected, and some who were rebels against God brought into a happy subjection to his authority; and Miss L. the subject of this memoir, was amongst the happy number. For a considerable while she sat under the sound of the Gospel, before any deep impressions were made upon her mind; but under the ministry of Mr. Gilpin, when he travelled in the Walsingham circuit, the sword of the Spirit entered her heart; she was brought to a sense of her danger, and was led to seek redemption through the blood of Christ, the forgiveness of all her sins. To the penitent sinner, God has various ways of making known his favour. Sometimes a passage of holy writ is applied to the mind, telling him, "Thy sins, which were many, are all forgiven thee." Sometimes the Spirit of God gently whispers the same thing to the heart without any particular application of the word of God; and this evidence of the Divine favour, is productive of that peace which passeth all understanding. This consciousness of the favour of God, is sometimes given in prayer; and at other times in reading, or hearing the Word of God. It was while hearing the Word preached, that Miss L. found peace with God; in a moment her darkness was turned into day, and her secret sighs into publick praises. Mr. Gilpin, speaking of her conversion, and the blessed effects it produced, observes, "Before this blessed change took place, though I could not help admiring what I saw in her, I feared she was never truly brought to God: but, from this time, there was so visible a change in the whole of her deportment, as well as in the state of her mind, that no doubt could be entertained of her real conversion." The first time Mr. Hinson saw his late amiable partner in life, was at Walsingham, in the year 1809. In the following year Miss L. paid a visit to the family of Mr. Gilpin, in Norwich, where Mr. G. and Mr. H. were then labouring. During this visit, Mr. Hinson commenced an acquaintance with Miss Layton; and on July 31, 1811, they entered the marriage state, in the fear of the Lord. The two following years, Mr. H. was appointed to labour in the Walsingham circuit; this afforded Mrs. H. frequent opportunities of visiting her patron at Creak. In this circuit, she frequently visited the sick and afflicted; and was en-

deared to many by her kind attention both to their temporal and spiritual interests. At the Conference in 1813, Mr. H. was appointed to the Wisbeach circuit. During this year, the friend of Mrs. H. before-mentioned was taken ill; and apprehending her sickness would be unto death, she sent for Mrs. Hinson, to be with her in the moments of her dissolution. As was apprehended, the sickness of Miss Herod ended in death; and Mrs. H. continued with her friend, administering all the comfort and consolation she was capable of administering, till all earthly attentions became useless. Miss Herod had, for several years before her death, known, and enjoyed the comforts of religion; and when the time of her departure drew nigh, she was enabled to rejoice in hope of immortal life. This to Mrs. H. was a source of unspeakable comfort.

After the death of Miss Herod, Mrs. Hinson became evidently more dead to the world. She had lost one of her dearest earthly objects; and in her desires and affections, she seemed to follow her friend to that better world to which she was gone. Soon after the death of this lady, Mrs. H. had a strong presentiment that her time on earth would be but for a very short period. This impression, I believe, arose partly from the circumstance of her being in a state of pregnancy; and it is remarkable, that this presentiment continued with her, till the time of her confinement. Many of her female friends laboured to do away this impression, but all in vain.

When the time of her confinement drew nigh, she expressed a wish that Mr. H. might not leave her. I accordingly took the country part of the circuit in his stead. When I left the house for this purpose, Mrs. H. bid me farewel, and looking earnestly at me said, "When it is well with you, remember me." On Tuesday morning, March 14, she began to be ill. The doctor was immediately called in, and several of her female friends attended. It was soon judged necessary to call in farther medical assistance. On Friday, 17, it was thought proper to have a consultation of all the medical gentlemen in the town; accordingly a physician and six surgeons met together for this purpose; but, alas! their united counsels could afford no relief. At this time, the grief of her afflicted husband was extreme, as well as of those about her; indeed the circumstances of the case were so painful and distressing, that a general feeling of sympathy was excited almost throughout the town; and many and ardent were the supplications which were presented to the Most High for her by our own people.

On Saturday the 18th, contrary to all expectation, news of her delivery was brought to her afflicted husband and friends. This occasioned a momentary joy. Mrs. Hinson, in particular, was ready to exclaim, "Surely the bitterness of death is past!"

But alas! the pleasing hope which was entertained of her life was soon cut off; for, on Monday morning, about a quarter before one o'clock, March 20, 1815, her happy spirit took its flight into a world of spirits, in the 34th year of her age. From the time of her delivery to her death, her intellect was clear, and her memory strong, except at very short intervals; this was grateful to her friends, as it afforded them an opportunity of knowing the state of her mind, and administering a word of consolation. A most affecting interview took place, between her and her husband, while he adverted to the happiness they had enjoyed in each others' society, for the short time they had been spared together; and to the delighful prospect they had of meeting again, after a short, though painful absence, where death shall all be done away, where happiness is uninterrupted and complete. The thoughts of this happiness were pleasing to her soul; and her hopes of enjoying it, were founded on the blood of Christ alone. On being asked what we should pray for, she instantly replied, "That the will of the Lord may be done, and that I may be perfected in righteousness." At another time, when a friend was praying that God would speedily come and receive her to himself, the full acquiescence of her soul was manifest in her hearty amens; and her frequent cry was, "Come, Lord Jesus, come quickly; come and receive me to thyself." A few minutes before she died, calling her husband, she said, "Come hither, my William!" and took a most affectionate leave of him, praying that the blessing of the Almighty might rest upon him. After this, life ebbed apace, all that were in the room kneeled around the bed, overwhelmed with solemn awe, and in silent prayer commended the departing spirit into the hands of her Redeemer.

In the character of this excellent female were several features which deserve to be noticed with a little more precision. She possessed a considerable degree of *intelligence*. This, connected with a more extensive acquaintance with the world than commonly falls to the lot of her sex, qualified her at once to be a more pleasing companion, a brighter ornament to society, and to penetrate the designs of persons with a dexterity which often preserved her from impositions.—She likewise possessed in a good degree, a *devotional spirit*. She not only with great pleasure attended constantly the outward means, or the publick ordinances of the Gospel, but she delighted in family devotion; in surrounding the family altar; and the interest she felt in the prayers that were offered up to God, in her house, and the pleasure she enjoyed in Christian conversation, were evident proofs of her growing conformity to the image of God. Mrs. H. in all her deportment, manifested the strictest regard and the most inviolable attachment to truth. *Truth* was indeed the delight of her soul. Hence it was, that prevarication, in whatever form it

might appear, or whatever it might be designed to accomplish, was an object of her utmost abhorrence. As she saw the amiableness of truth, both in the sight of God and man, as she revered it in others, and practised it herself, she could not approve of, nor be persuaded to have any intimacy with, any whom she knew to be wanting in their regard to it. For more than a year and six months I lived in the same house with her, but never witnessed in her the slightest deviation from what she believed to be truth.

Her love of the people of God, and of the Methodists in particular, was great. By them, as instruments in the hand of God, she was brought to the knowledge of the truth. To them she had given both her hand and her heart; and as she most cordially approved both their doctrine and discipline, she resolved to be with them to the end of her life.

Sympathy, by which a man participates the joys and sorrows of mankind, is another excellence of which she possessed a considerable share. Naturally cheerful in her own mind, she could not be happy if others were sad; hence, as far as her sphere of action extended, she visited the house of mourning, flying on the wings of love and benevolence, to administer advice or temporal relief, as the condition of the wretched whom she visited, might require. Nor did she merely relieve them, their woes truly affected her mind, and led her to present their distresses to a bountiful God.

In the management of her house, it is not more than enough to say, "All things were done decently, and in order." Plenty and frugality were wisely combined as well on the table as in every other department of her dwelling. She felt a real pleasure in making her household happy. She did not waste her time in idleness, or in trifling visits, but being accustomed to habits of industry in the former part of her life, she could not be comfortable without having her hands employed. Her husband, when there could be no suspicion of flattery, would say, "It has been the business of her life to make me happy." Much as these words comprehend, less, I believe, he will never say. With regard to myself, it would be criminal, not to acknowledge the kindness she has shewn. It is a debt I owe to her memory, to say, had she been my mother, greater kindness could hardly have been manifested. To sum up the whole, Mrs. Hinson was a woman the most highly esteemed by those that knew her best. The characters of some, like statues, please the most when viewed at a distance; the nearer you approximate the more you are convinced, that in them is merely the "Semblance of worth, not substance;" but the more you were acquainted with her, the more you were convinced, that the casket contained a treasure more valuable than the finest gold, or the richest diamonds, that

India can boast. She doubtless had some defects, but like the spots in the sun, they were so overbalanced by the splendour of her excellencies, that they were seldom seen.

P. S. On Sunday, March 27, her death was improved in a sermon preached by Mr. W. Gilpin, who happened to be then in this circuit. The chapel was crowded half an hour before the time of preaching, by a mixed multitude; among whom were many of the most respectable inhabitants of the town. Our own friends manifested their unparalleled affection and great sorrow, not only by going into mourning, but by their manifold sighs, and copious floods of tears. May her death be made a blessing to all their souls!

MISCELLANEOUS.

To the Editor.

With pleasure I communicate to you some passages from Mr. Kennedy's Chronology; because I think the work well calculated to establish the truth of the Mosaic writings, to remove various difficulties relative to the sacred times and seasons mentioned in the word of God, and to render the validity of both the Old and New Testaments undeniable.

In the year 1791, some extracts from this work appeared in the Methodist Magazine, (p. 489;) but thousands of your readers have never seen that volume. On this account, and because I consider the subject of vast importance, I have made some copious extracts for your use, not doubting but they will be found worthy of the careful perusal and closest attention of your numerous readers.

Wishing a total period to be put to Infidelity, and the universal diffusion and establishment of Scriptural Truth,

Sheffield, I am, respectfully, your's,
July 4, 1815. John Doncaster.

ON CHRONOLOGY.

"Although many persons of extensive learning, consummate judgment, and great abilities, have thought the subject of Sacred Chronology worthy of their most diligent researches, yet they have all failed in the main point. They seem to have taken it for granted, that the Mosaic and Scriptural computations are quite unastronomical: the title of the world's chronology has been fixed to very different collections of years, without looking for any scriptural astronomical era to support the title; and, indeed, I may say, without any thoughts of its existence, and indispensable necessity.* How strange soever it may appear, this is the first attempt that has yet been made to recover chronology from its present state of uncer-

* The Rev. John Jackson, Rector of Rossington, in his Chronological Antiquities, went so far as to say, "Erring a few years in some eras may be impossible to be avoided; because chronology cannot be brought to astronomical certainty." But Mr. Kennedy appears to have discovered the grand desideratum of astronomical certainty, relative to the time of the creation, the flood of Noah, the 70 weeks of Daniel, the time of the Exodus, and of the death of Jesus Christ. J. D.

tainty, and to reduce it, by calculation, to a regular, uniform, and demonstrable system. I have made a great variety of calculations, to prove the fundamental proposition of this scheme, which is, that Moses has recorded in his Pentateuch, the position of the sun and moon to each other at the creation, and in the first year after the flood, or in the beginning of the old world and new. This revealed position of the sun and moon at the creation, I call the *scriptural astronomical* era.

"By the assistance of this era, together with some other principles, I find myself able to keep even pace with the courses of the two great luminaries, from the first year of the world to that which is current. Nor will it be thought presumption to take it for granted, that no intelligent person will be inclined to call in question the truth of those conclusions, which are confirmed by the joint attestations of the sun and moon, the two faithful witnesses in the heavens.

"Without astronomy there is no certainty in chronology. By chronology here, is meant the world's chronology, or the whole extent of the world's past duration. Historical chronology is liable to error from various causes, but physiological chronology *must be true:* such are its principles and characters that the conclusions will force assent.

"It is evident that the *created distance* of the moon from the sun, could not have been discovered by observation, because there was no human witness to creation. Nor can it be determined by tabular calculation, because amidst a great variety of calculated positions, we have no means of knowing which was original, and which was not. The conclusion is, that if it be not revealed, and recorded in the writings of Moses, it is impossible it ever should be known. The creation of the world, and its redemption by Jesus Christ, are the most grand and interesting events which are recorded as matters of fact in the sacred records; but the certainty of the proof, *with respect to the exact time* when they happened, though not with regard to the reality of the fact itself, depends upon the certainty of sacred computations. Could it be made to appear, (and it has frequently been attempted though without success,) that the Hebrew text, in the article of chronology, has been disturbed, interrupted, or depraved, by any means whatsoever, it must follow, by necessary consequence, that the proof of these important points, with respect to the time when, must be perplexed in the same proportion.

"The Jewish Hebrew text, I beg leave to affirm has never been corrupted in the article of chronology, either by Jew or Pagan, either by chance or design. If this be not matter of fact, some one may arise to confute it. But let not mere suppositions claim the force of an argument; nor arbitrary and bold assertions obtrude themselves for positive proofs. It will not be thought incredible, that the Hebrew text should have been providentially transmitted to us *in its original integrity*, not only as to its doctrines and duties, or the necessary points of faith and practice; but also with respect to its computations, when it is considered, that the birth of Christ is the centre of sacred chronology; this central point is called by St. Paul, πληρωμα του χρονου, the fulness of time; and as Christ was born, so did he die, κατα καιρον, in the afore-appointed season. †

"With respect to *the year of the creation*, I have inferred from the writings of Moses, and have clearly proved, by a multiplicity of examples, that time commenced at our autumnal equinox on the fourth day of the creation, in coincidence with a full moon day, or the fifteenth day of the first month of the first lunar year, reckoned from that evening in which the moon generally makes its first appearance after its conjunction with the sun.

"I have likewise inferred, from the same authority, and have clearly proved by calculation, that in the end of the six hundredth year of Noah's life, the moon was visible eleven days before the autumnal equinox, on the sixth day of the week; and consequently in the beginning of the 601st year, the sun entered the cardinal point on the twelfth day after the moon's visibility, and on the fourth day of the week." See pages 493—509, 510.

"By means of these *revealed*, or scriptural astronomical characters and data, the several discordances which embarrass the sacred computations, may be happily and easily adjusted, by bringing the truth or falsity of the various contending claims to their only proper test. That series of years which will enable us to connect these recorded astronomical characters respecting the sun, the moon, and the corresponding day of the week, must be the true series. But this connexion can be obtained by the Hebrew computations only; therefore, the computations of the Hebrew text only are authentic, and all others which differ from them must be rejected.

"We may venture to affirm with confidence, that no year is to be found, in the whole compass of sacred and profane history, which is so signally distinguished by recorded and appropriate characters as the 600th year of Noah's life, in which the flood began and ended. These appropriated characters are fairly deducible from the terms of Moses' historical account of the circumstances of the deluge, and of Noah's transactions, and they occur in the solar tropical year of the world 1656; we conclude, therefore, that that year of the world is in a true astronomical connexion with the 600th year of Noah's life, and that all other claims to such connexion are precluded. From this unrivalled connexion we are furnished with an unanswerable argument in support of the authenticity of the Jewish Hebrew text, (so justly called in the article of chronology, the *Masorete Hebrew verity*,) against the complicated embarrassments of *corrupted numerals*, of *surreptitious* patriarchs, and of *hypothetical* centuries, both before and after the flood. In the first interval of the world's chronology, no less than six of these *hypothetical* centuries have obtruded themselves into the copies of the Septuagint Greek version, and the computations of Josephus; but they are all thrown off as redundancies, by the concurring suffrage of the sun and moon, which acknowledge them not. These being thrown off, there remains A. M. 1656, collected from the ages of the patriarchs at the birth of their recorded sons, according to the Mosaic numbers, and the uncorrupted integrity of his autographon. We say, therefore, that the flood of Noah happened in the 600th year of his life, and in the solar tropical year of the world 1656; and we may observe, that this was never proved be-

fore upon scriptural principles, and upon scriptural data. Read Genesis chap. vii. and viii.

"The more attentively we examine and consider the contents of Noah's journal, the more we must admire it; the more we must esteem it as the genuine and authentic monument of high antiquity. But it will be thought incredible, until demonstration shall force assent, that in the primitive ages of the world they should be favoured with a calendar, so adequately commensurate to the annual revolutions of the sun and moon; so nicely adjusted to the periodical returns of the appointed festival; and of such an exact astronomical texture, that the two luminaries could not fail to give their joint attestations to the recorded times of memorable events. In a word, this primeval calendar was so perfectly constructed, that it must, in its original exemplar, have exceeded the utmost power of human skill and contrivance; and it is certain, that the most cultivated European nations, with all their improvements in philosophy and science, have not devised its equal!

"Although all practical knowledge of this original calendar has been entirely lost many ages ago, yet, as we have seen, it is so transmitted to us in the writings of Moses, that with the help of a competent skill in astronomy, it may be restored to its native integrity; and we might, if the legislature thought fit, make use of it in the annals of our history, in the same manner as it was vulgarly used in the days of Noah, of Moses, of David and Solomon, of Ezra and Nehemiah; after whose death it seems to have fallen into disuse by the dispersion of the Jews amongst the Grecian colonies, in the time of Alexander the Great.

"It is to Moses' history alone that we are indebted for this piece of knowledge, that the system of *seven days* derives its origin from the immediate institution of the Deity, the Creator of the heavens and the earth, which must needs lessen our surprize, should we find it of extraordinary use in distinguishing the intervals of times.—A week being a system of seven days, the term *seventh day* implies an instituted era, from which the uninterrupted successions of an established period or cycle must be computed, the first of which was completed on the seventh day of the creation. The day of the week is of signal use in chronological computations, and as this septenary system is purely scriptural, the scheme of sacred chronology would have been defective without it. For although the day of the week is not in itself considered astronomical, yet when it is found in union with the day of an equinox or solstice, or of a new or full moon, (with one or two simple principles more) it not only gives an additional strength to the argument, but even the fulness of demonstration.

"A few experiments will convince any one, who is disposed to make them, that that day of the week which we call Sunday, and not that which we call Saturday, was the *original* seventh day.* This *original Sabbath* continued in force until that year (A. M. 2512,) in which the Israelites went out of Egypt: in that remarkable

* See Mr. Kennedy's table of the first seven days of the creation, page 156, 157. Containing "as many proofs of its unerring truth and exactness, as there have passed days from the creation, in number more than two millions."

year two alterations were made by God's authority—1st, The month, which was anciently and throughout the patriarchal dispensation, the seventh month of the year, was now ordered to become the first.—2dly, That which was anciently the seventh day of the week, was now ordered to become the first day of unleavened bread. This feast was appointed to continue seven days, they were themselves the seven days of the new instituted week, and of the same authority with the original institution. This *new instituted Sabbath* was in force until the year of our Saviour's passion; our Saviour suffered on the day before the Jewish Sabbath; all the Sabbath-day he rested in the grave; on the morrow after the Sabbath he arose: but we have proved (p. 690) that the morrow after the Jewish Sabbath, in the year after our Saviour's passion, was the seventh day of the week, in the uninterrupted series of weeks from the creation, and that the *original Sabbath* revived with him.

"It is much more to be wondered at, that the change of the Sabbath, at the going out of Egypt, should have been generally overlooked, than that it should be discovered, explained, and proved. And it is worthy of remark, that the religious solemnity which had hitherto been paid to the *seventh* day of the patriarchal week, was transferred authoritatively to the *first* day of the feast of unleavened bread, on what day of the week soever, by the changeable course of the moon, it might happen to fall. In Genesis ii. 3, it is said God blessed the *seventh* day, but in Exod. xx. 11, we read, God blessed the *Sabbath* day. The reason for substituting Sabbath day, instead of seventh day, may be accounted for: it being evident, that the patriarch Sabbath was not the *seventh* of the week to an Israelite, but the *first;* nor was the Israelitic Sabbath the seventh day of the week to a patriarch, but the sixth. And so it is to this day; the Christian Sabbath is not the seventh day of the week to a Jew, but the first; nor is the Jewish Sabbath the seventh day of the week to a Christian, but the sixth.

"We shall just remark further, that the Pentateuch was finished, and Moses died, about the vernal equinox, A. M. 2552. And we have now the satisfaction to find, that the valuable chronology of the five books of Moses is not only set forth and completed in all its distinct parts; but, what is more, effectually secured by astronomical calculation founded upon Mosaic data, from all future attempts to unsettle it.

The death of Christ, the Prince of Life, and the Lord of Glory, is an event the most interesting to the whole world of all others since the beginning of it; and as the year, month, and day, in which the things relating to our salvation and redemption were finished, (τετελειωθησαν, John xix. 30,) must be ascertained upon scriptural evidences; sacred chronology, if in this article it fully answers the end proposed, will shine in a more conspicuous and a more advantageous light, than upon all other accounts taken together; since the birth of Christ, strictly speaking, was but a means to this salutary end, John xviii. 37.

"Although the evangelists were plain, simple, illiterate men, and seem to have no acquaintance with technical terms, yet have they,

in their simplicity of style, so characterized the year of our Saviour's passion, that by the assistance of Moses' law, and the prophecy of Daniel's LXX weeks, we may demonstrably ascertain it. It is very remarkable, that as in the year of the going out of Egypt, the 15th day of the month, or the first day of unleavened bread, happened regularly upon the seventh day of the patriarchal week, in the political construction of the ancient Hebrew calendar; so in the year of our Saviour's crucifixion, the 15th of Nisan, or the first day of unleavened bread, was, by the regular and natural course of the moon, brought to a coincidence with the seventh day of the Israelitic or Jewish Sabbath; and by means of this astronomical and rare coincidence, these two typical days received their accomplishment together; for as Christ, by his death, caused the Jewish sacrifice and oblation to cease; in like manner did he cause, by his death and burial, the Jewish Sabbath, and feast of unleavened bread, to cease.

"And we may observe farther, that as the patriarchal seventh day of the week was *suspended* at the going of the Israelites out of Egypt; so by the resurrection of Christ from the dead on that day, it was again *restored;* and it is demonstrably evident, from the preceding astronomical calculations, that the Christian church has all along, even from the day of our Lord's resurrection, adhered not only to the *morality*, but to the *letter* of the fourth commandment, which expressly says, Exod. xx. 9, 10, 'Six days shalt thou labour and do all thy work; but the seventh day, (regularly brought down from its original institution,) is the Sabbath of the Lord thy God."

"We will now recapitulate the several synchronisms which characterize the year of our Saviour's crucifixion. We say then, that the Messiah was judicially cut off,

1st. In the solar tropical year of the world 4040.

2dly. At the end of LXX weeks, or 490 solar tropical years, dated from the commission granted to Ezra the priest, to *restore* Jerusalem, its ecclesiastical and political state, A. M. 3550.

3dly. Olympiad CCII. 4.

4thly. In the 780th year of the Nabonasarean era.

5thly. In the 19th year of the reign of the Roman Emperor Tiberius, reckoned from the death of his predecessor Augustus, according to the canon of Ptolemy.

6thly. When Pontius Pilate was procurator of Judea, and Annas and Caiaphas were high priests.

7thly. In the 33d year of the vulgar Christian era.

8thly. On the 3d day of April, in the Julian Calendar.

9thly. On the 14th day of the Jewish month, Nisan, which commenced that year in the evening of the moon's visibility.

10thly. The *Jewish Sabbath* was coincident with the first day of the feast of unleavened bread.

About the third hour of the day, or nine o'clock in the morning, Jesus, bearing his cross, was led away to Mount Calvary, and was crucified before twelve at noon. From the sixth hour to the ninth, or from noon to three o'clock, there was darkness over all the land; at the ninth hour, or at three o'clock in the afternoon, Jesus, having cried with a loud voice, gave up the ghost.

"Thus was the passover accomplished, completed, or fulfilled in the death of Christ; for he died on the *month*, *day*, *hour* and *minute*, in which by the law of Moses, the paschal lamb was ordered to be slain; and with great propriety did Jesus call it *his hour*, (John xiii. 1,) and *his appointed season*, (Matt. xxvi. 18.) Christ died for the ungodly (says St. Paul, Rom. v. 6,) κατα καιρον, *in the* appointed season. See Methodist Magazine, 1791, p. 485.

"Thus have I endeavoured to free religion and history from the darkness and difficulties of a disputed and uncertain chronology; from difficulties which have appeared insuperable, and darkness which no luminary of learning has hitherto been able to dissipate. I have established the truth of the Mosaical account, by evidence which no transcription can corrupt, no negligence can lose, and no interest can pervert.

"I have shewn that the universe bears witness to the inspiration of its historian, by the revolution of its orbs, and the succession of its seasons; that *the stars in their courses fight against* incredulity; that the works of God give hourly confirmation to the *law*, the *prophets*, and the *gospel*, of which *one day telleth another, and one night certifieth another*; and that the validity of the Sacred Writings never can be denied, while the moon shall increase and wane, and the sun shall know his going down."

To the Editor of the Methodist Magazine.

I AM as much led by inclination, as impelled by duty, to express my sincere thanks for the very liberal manner in which you have reviewed my Translations from Gregory and Synesius. While I feel deeply conscious that the praises you have bestowed on me, have been bestowed on one who is undeserving of them, I cannot but rejoice at an event which has introduced to the knowledge of your readers, the Poems of Gregory Nazianzen. That these poems are so much neglected, even by the learned, hath ever been to me inexplicable. If they be considered with respect to style, they must be allotted a very distinguished rank. They possess all the noble simplicity of Homer, blended with all the softness and tenderness of Euripides. I am aware that his verses are sometimes disgraced by an expression unsanctioned by the best Greek writers, and now and then by a violation of metre. But if we reflect, that he lived at the distance of more than 800 years from the time of Sophocles, and of more than 1200 from that of Homer, we shall be surprized, that his faults are so few and inconsiderable. It should also be observed, that all the editions are inaccurate and defective. I scarcely know any Greek poet who has been so badly edited. If we view him with respect to the subject of his poems, it follows as a necessary consequence, that the whole host of heathens must vanish in the comparison. He had soared to heights which they were permitted not to climb; he had drank of fountains and gathered flowers, with the sweetness of whose waters, and the fragrance of whose bloom, their senses were never blest. In the poems of Gregory Nazianzen, we meet with every thing to excite veneration; with little or nothing to raise displeasure. Here the Sun of Truth is not dimmed by

clouds: no alloy is blended with the pure gold of Christianity. His poetical works are altogether free from those blemishes, both in style and matter, which occasionally tarnish his prose compositions. Here we find no laboured antitheses and quaint conceits; no invocation of saints; no veneration of relics; no encomium on human merit. God and Christ, Heaven and Eternity, Mercy and Judgment, Purity and Holiness, are the subjects of his Muse: he designates himself as a miserable sinner, and flees to Christ as his refuge and his rest. The two translations which I now send you, were made some time after my little volume was published. They will probably serve, as well as the specimens which are already before the Publick, to convey an idea both of the piety and the genius of St. Gregory. The Greek text may be consulted in the second volume of the folio editions, pages 67 and 96. I remain, Sir,

Your obliged Servant, H. S. B.

A Poem of Gregory Nazianzen's, entitled, "A Lamentation for his Soul."

TRANSLATED FROM THE GREEK, BY H. S. BOYD.

Full oft a virgin to her nuptial bed
Hath borne, ah! direful change, the bridegroom dead;
In love's resplendent robe array'd in vain,
Hath wak'd, 'mid tears and groans, the funeral strain;
While all her handmaids and her friends around,
Conspire to swell the melancholy sound.
Full oft a mother o'er her fallen child
Hath wrung her hands, and wept with anguish wild.
Men oft have mourn'd their country's blighted fame,
Their homes laid prostrate by the lightning flame.
But ah! what tears or sighs, or notes of woe,
For thee, my Soul, can adequately flow?
Heaven's beauteous image is effac'd by sin,
And all is dark, and all is foul within.
O'er Death's domain thy nodding ruins bow:
Weep, sinner, weep, 'tis all thy province now.
Yes, I will leave the gay and roseate bow'r,
The joy that lives a transitory hour,
The fleeting bliss that hangs on fortune's power.
Yes, I will shun Aurora's lovely light,
And veil this shuddering frame in genial night.
Such joys let others prize: but o'er my head
Repentant ashes shall be duly spread.
While on my couch this fading form shall lie,
My groans will thrill, will melt each mourner's eye.
The transient balm of pity may be mine,
But soon, O Death, these relics must be thine.
Think not thy gates my trembling spirit scare:
I fear alone the dread tribunal there.
O God! O God! from Sin my Soul would fly:
Let fleecy clouds enwrap my form on high,
Or be it mine, 'mid gulphs profound to lie.

A realm from ills secure, the Poets feign,
Where no fell savage haunts the beauteous plain.
Is there no spot from Sin's dominion free?
If such exist, to that I fain would flee.
A port defends from storms; from spears, a shield;
And our sweet homes a grateful shelter yield;
When howls the blast: but Sin, her whelming tide
Around us pours, and reigns on every side.
A flaming car to heav'n Elias bore;
From Pharoah's hand was Moses sav'd of yore:
Jonah escap'd the whale: wild beasts grew tame
At Daniel's feet: the youths surviv'd the flame,
Tho' bright the furnace blaz'd: but ah! to me
What flight from Sin remains? O Jesus, set me free!

The Conclusion of Gregory Nazianzen's Poem, entitled, "Admonitions to Virgins."

TRANSLATED FROM THE GREEK, BY H. S. BOYD.

With circumspection tread life's slipp'ry ground,
And pure in word, and pure in thought be found.
Be thou as Hesper 'mid the starry train;
The pearl 'mid gems; the lily on the plain;
'Mid birds the dove; the olive in the wood;
The calm that smooths the bosom of the flood.
The world's unhallow'd joys, O Virgin spurn,
And unto Christ, thy radiant bridegroom turn.
Lead him, O lead him, to thy hallow'd bower,
Where Purity unfolds her spotless flower;
Where every charm and every beauty meets,
Perennial pleasures, and immortal sweets.
Let Him thy bright, thy dazzling beauty see;
Let Him thy lover and thy bridegroom be:
Let Him alone be all in all to thee.

Lo! He hath drawn thy maiden veil aside,
And deign'd to praise his all-transcending bride;
Enthron'd, enshrin'd, in orient pearl array'd;
Lovely before, and now far lovelier made.
Thy Lord will bear thee to his seat on high,
And spread the bridal feast above the sky;
While choral angels with aerial strains,
And heav'nly warblings fill the golden plains.
Thy Lord will bear thee to his roseate bow'rs,
And wreath thy head with ever-blooming flow'rs;
For thee the vine-empurpled cup infuse
With balm nectareous, and ambrosial dews;
Bid sacred Wisdom's awful page unroll,
And pour its radiance on thy raptur'd soul.
For here we faintly trace with view confin'd,
The veil'd effulgence of th' Almighty mind:
But there 'twill prove our glorious lot to see
Th' unclouded blaze of naked Deity.

This frail, this earthly frame will melt away,
And the freed spirit drink the flood of day.
Ye Youths and Virgins, who, with hallow'd fire,
Adore the Leader of th' angelic choir;
With hearts attun'd, and voice symphonious sing
The heav'nly nuptials of your God and King.
O bid your intellectual torches shine,
The humble semblance of the light divine;
Let holy words and actions fan the fire
Till the pure flame to heav'n's pure flame aspire.
And thou, O Triune Power, benign descend:
Deign from thy throne, benignly deign to bend,
While we with awe invoke thee. Let thy beam
Illume us here with mild attemper'd gleam:
But O, hereafter, may thy glory stream
In all the splendour of its brilliant rays,
One flood of light, one clear refulgent blaze;
As Father, Word, and Spirit, fully shine,
All great, all glorious, perfect, and divine.

EXTRACT OF A LETTER FROM MISS TALBOT TO MRS. CARTER.

"I was meditating yesterday upon Death, till I felt myself amazed how one could ever think of conversing upon any other subject, and yet it is almost the only subject that is never treated of in conversation farther than a mere uninteresting fact. Were any number of persons intended to embark for a distant unknown country, of whom *some* may be called upon to-morrow, and *all* must be called thither soon, would they not, whenever they met as friends and fellow travellers, be inquiring amongst themselves how each was provided for the journey; what accounts each had heard of the place; the terms of reception; what passports; what recommendations; what interests and hopes each had secured; what treasures remitted; what protection insured; and excite each other to despatch what yet was possible to be done, and might to-morrow be irretrievably too late? Methinks it would sit pleasingly on the mind, when a friend was vanished out of this visible world, to have such conversations to reflect upon! What astonishing scenes are now opened to the minds of many with whom a few months ago we used familiarly and triflingly to converse! with whom we have wasted many an inestimable hour! What clear views have they *now* of those great and important truths, for which the foolish bustle of this world leaves scarce any place in the immortal mind!"

The learned Grotius, at the close of life, had such a deep sense of the importance of living for eternity at all times, and of the insignificance of all pursuits of a worldly nature, compared with such as were spiritual, that he exclaimed: *Proh vitam perdidi nihil operose agendo!* Alas! I have spent my life in laboriously doing nothing.

vouring to refute one of their favourite principles—the doctrine of Transmigration. Mr. Armour concluded with prayer. And it was a most pleasing scene, to see so large a company, who had assembled from different parts of the island, to worship a large image, fall down, some upon their knees, and some upon their faces, in the open air, and, for once, offer up their worship to Jesus, *who is over all, God blessed for evermore!* The next morning, when they buried the poor man, a great company assembled to attend him to his grave. The magistrate also went, and, as he came pretty near, he heard a noise as though the people were quarrelling; but, when he got close to them, understanding their language very well, he heard they were debating upon the subject of Transmigration. One man was endeavouring to make it out, that according to the life which the deceased had lived, he had now entered into such a beast. Another, who had kept in mind the observations which I had made the day before, observed, "What fools we are to believe such things; only think what the minister said about it yesterday." Then he began to reason with the people, which produced the noise and confusion: but as soon as they saw the magistrate, they were silent. However, they made inquiries when the minister would visit them again; and requested the magistrate to invite me. When I received this intelligence, I promised to visit them again before the feast closed. But when the priests heard of this, their chief sent to the magistrate to say, that on my second visit, he would hold a public dispute with me in the open air, in the presence of the people, to prove that the religion of Budhu was superior to every other religion in the world.

On a day appointed, we set out again very early in the morning, with a much larger party than we had before; and brother Harvard accompanied us. For several miles before we came to the place, the road was covered with people going and returning. I stopped several large companies of them, and spake to them upon the impropriety of spending their time, their strength, and their property, upon such unprofitable journies. The chief arguments they used in favour of their conduct was, that their forefathers had done the same, and they only followed that religion because they had been taught it from their youth. However, I spoke of the superiority of the Christian religion, which instructs us in the knowledge of that God who made the world, whose goodness and mercy are equal to his power, and tells us that He is present alike in all places, and can bless us with all that we need to make us happy both in this life and in the world to come, and has promised to do it, if we apply to Him in a right way. Now, said I, you have been travelling several days, with your presents to offer to your god, and now you are returning, what benefit have you received? Did your god ever speak to you? No. Did he smile on you? No. Did he look at you, or give you to understand, in any way, that he was much pleased with you? No. What assurances have you then that Budhu is more your friend now than before you left your homes? None. Now, said I, if you had stayed at home, and prayed to that God who made the world, he would have heard your prayer; and he, being a Spirit, can speak to our spirits, and assure us, that he approves of us, and will bless us: we need not go long journies, and take large presents; he can do it in our own houses. Many of them seeming much pleased and surprised, promised to take my advice, begin to pray to that God who could hear them, and never more attend the temple-worship.

But to return: when we arrived at the place, we went directly up to the temple, and, oh! my dear Sir, what you would have felt to see the ceremonies of that day! My paper will not allow me to enter into a description of them, but should you desire it, I will send you an account of the temple, and the manner in which they go through their whole ceremonies. We considered, however, that we had no right to interrupt them on their own ground; so we went to the magistrate's house, who received us very kindly. But, at this time, all the priests (I suppose 40 in number,) had left the temple, and retired to a private house very near, as we supposed, to be out of the way. Consequently, I went to find the man who had sent me the challenge to a public dispute; and when I had got out, I saw a great multitude collected together in the front of the house. But when I came thither, to my surprise, he had made his escape; and none of the other priests would enter into the subject. This had a singular effect upon the surrounding multitudes, many of whom began to think that he had run away, because he was not able to defend the religion of Budhú, in opposition to the Christian religion. I preached to them, and then went to join my companions at the magistrate's house. When I got thither, I found ano-

ther large company assembled, and one of the converted priests making a speech to them in his yellow robes, (the Budhuist's priests' uniform,) and, so admirable it was, that it electrified the whole multitude; when he concluded, a shout of approbation immediately resounded from them. Brother Harvard then preached a most appropriate sermon to them, from Rom. i. 16, and the magistrate was his interpreter. These things occasioned, as may be supposed, considerable noise. The priests were so much displeased, that they drew up a petition, and presented it to his excellency the Governor, stating, how they had been disturbed and abused by us. This his Excellency took no notice of, so it was followed by two others, and then the magistrate was consulted, who gave to his Excellency the most satisfactory account of the whole proceeding, so that he sent them a reprimand for troubling him without cause. However, it had a different effect upon the inhabitants, both of Calaany, and other places: they were so much pleased, that they sent us petitions to go and preach to them. And there is at Calaany, at this time, a subscription begun, to build a new church for us to preach in; and the poor creatures have requested, or petitioned the government to assist them. Thus you see the difference between the priests and the people. What a glorious thought, to think of having a church built in the very bowels of idolatry. I have also the pleasure to inform you, that subscriptions have been begun with the most flattering success, at four other villages, for the erection of new churches. These are circumstances which, I believe, were never heard of in this island before. It is to us a source of great joy, but we feel our minds in one respect a little pained. The people are excessively poor, as there is no kind of trade, and we cannot afford them any relief, as we have no licence from our connexion at home to do it: so we are forced to lay the matter before government, and they have kindly undertaken to assist them.

I can assure you, my dear Sir, that some of the happiest moments that I ever spent in my life, are those employed in preaching to the poor neglected Cingalese. As the Sabbath-day has been awfully neglected, and even forgotten by them, we labour much, as I have already hinted, to impress their minds with an idea of its sacred importance, as we are fully convinced great good will be produced among the natives, if they are brought to a strict observance of it. I was preaching the other Sunday, at a village, to a large company; and, after sermon, the headman, with some others, brought forward a man who had been caught breaking the Sabbath, in a very public manner. They placed him in front of the pulpit, in the presence of all the people, and the headman charged him with selling arrack. Other witnesses were produced to prove he had often been guilty of it, "after the Missionaries had said so much upon the subject." At first, he seemed much displeased at being exposed before so many people by the headman. I spoke to him in a very close manner, told him how sinful it was for a Christian to violate the express command of God; that one sin would be punished by the Lord as well as another; and that the same authority that forbade murder, forbade sabbath-breaking: consequently, any thing he might say upon that head, would not clear him of being guilty in the sight of God. He soon publicly confessed his crime, became a true penitent, and begged for pardon: then he begged the headman's pardon, and hoped God would pardon him, promising that he would never do the like again. Now, said I, you must not think hard thoughts of the headman, for bringing you up here; for, I am sure that he wishes to have you all good Christians, that you may be happy both in this and the future world. He replied, "I am sure of that; for the conduct of the headman towards the whole village, of late, makes me think, that he wishes to do us good, and to have all the people in his district happy, or he would not labour so much as he does." Upon hearing this, several burst into tears; and, as soon as loud weeping would permit, they began to bless God, for sending the Missionaries, and working such a change in the headman; adding, "they could never thank God enough for these wonderful things: for, a little time back, they were all living like beasts, without any kind of instructions or thought of God. But now God had sent the Missionaries, and they hoped that he would reward them for their trouble; they could only pray for us, which they did both night and day." You may form some idea what my feelings were while I listened to these things. I could not but mingle my tears with theirs; and surely, thought I, God has put honour upon me, in permitting me to be a witness of such things in an heathen land. Oh! how I wished that all infidels, and enemies to Missionary exertions, had only been present to witness this affecting scene. I regret that I have not an opportunity to multiply facts of this kind.

Allow me once again to ask you to give me a place in your supplications at the Throne of Grace, that I may be able to go on with my great work. I frequently labour under much weakness of body, as it is so hot here in the middle of the day: and that is the time when we are forced to preach. Sometimes when I return home excessively fatigued, after having preached three times, and travelled ten or twelve miles, I grieve to think that I cannot bear to do more. It is not at all surprising, that so many Missionaries fall martyrs to their work in these burning climates, when we consider how much there is to be done, and how few to do it. As for my own part, there are some weeks in which I have preached six or seven sermons, which is considered a great deal in the Torrid Zone. I feel sorry that I could not have preached a thousand in the same time. However, we daily please ourselves with the idea, that you will send us out some assistance. Do, my dear Sir, use your influence with our committee on our behalf; nay, in behalf of the work of God. I am sure, if you stood where we now stand, and saw important Missionary stations without any assistance, and the people buried in idolatry, because they have no one to take them by the hand and raise them out of it, you would feel as you have never done before. Besides, if you could only see those places, where zealous Missionaries once laboured with much success, now left vacant, and the people crying out, like distressed orphans, for spiritual assistance, you would be able more fully to enter into our feelings, and with us, would deplore their forsaken condition. The blessed people in England talk much of *the fields*, in heathen countries, being *white unto the harvest;* but what would they both say and feel, could they take an actual survey of those fields? O that the Lord of the harvest may send out many faithful labours!

We have of late felt much in viewing the present state of the Indian continent. We are informed, from good authority, that in those places, where multitudes were converted to Christianity, and many Christian churches built by those shining characters, whom we cannot mention without veneration, viz. Swartz, Gericke, &c. &c. are now nearly forsaken, and many of them altogether so, and the people going back to heathenism by thousands. There are, it is true, a solitary Missionary scattered here and there, but their local situation is such, that they derive little or no benefit from each other: a situation this, that Missionaries ought not to be in, if they intend to pursue their work with vigour. These are lamentable and heart-rending facts, even for any well-wisher to the cause of Christ to reflect upon: but, more particularly to us, who are so near to them, and yet cannot afford them any relief. The Continent of India is the finest field in the world for Missionaries to labour in; and it is a pity that our connexion, which has been so remarkably successful in its Missionary exertions, in other parts of the world, should not make a trial here also.

We look upon it at present as a matter of the greatest importance, that our Society should have an establishment upon the Continent; and think that one of our Missionaries ought to make a visit at least to the eastern side of the Peninsula, as the opportunity at present is so favourable. The Rev. Christian David, who was brought up under the care and instruction of the venerable Swartz, and of whom you have no doubt heard much from our brethren in the north, has offered to accompany one of us to that part of the Continent. As that is his native country, and the people upon the whole of that coast know him well, his character would perhaps command a respect which no other man in the world would be able to do. He knows their present neglected situation, and how welcome the Ministers of the Gospel would be among them, and frequently dwells upon this subject with the most acute feelings of mind. Besides, it was the ultimate intention of our late highly respected father and leader, to establish a Mission upon the Coromandel Coast; and it was this extensive prospect of future usefulness that so frequently animated his public discourses, before we left our native shores. And I am persuaded, from the knowledge I had of his final intentions, that were he in Ceylon at this time, and saw the opening which we see into that most enviable spot of ground, he would give no rest to the sole of his foot, until he had carried his purposes into effect, or made a grand effort to do it. But, with our present number, it is impossible for us to do any thing in that part of the world. There are only five of us left. Our dear brother Ault is gone to his reward, and left a most charming savour of Christianity behind him in that place where he laboured: and the people have most earnestly requested us to send them another Missionary. Brother Lynch is alone, at a very important station, at Jaffna. Brothers Erskine and Squance are at Galle, with us much work upon their hands as they can do. Brother Harvard and myself are

at Columbo; and besides what I have already said about our preaching, I may observe also, that we have got our press as busy as possible, and have a day school to attend to; so that all our hands are full. We see how desirable it would be for one of us upon this station to be always itinerating; but that cannot be effected. The other day, a headman came to request one of us to go and spend a week or two in preaching in his district, and offered to bear our expences; but this we were forced to deny; so that you will be able to see from these few observations, that all we want at present is assistance from home.

I make no doubt but I have completely wearied you out. However, I hope you will pardon me, and I will conclude my observations with a little anecdote. I was in company, very lately, with Sir ALEXANDER JOHNSTONE, the Chief Justice, and he mentioned the following circumstance. "After I had finished my business at the criminal sessions, at Jaffna, in my northern tour, I went to Point Pedro; and while there, I visited a place where the celebrated BALDIAS had formerly built a very elegant church. But as there had been no minister to officiate in it for a length of time, it had been regularly decaying away, until at length it became a confused mass of ruins. Being in this condition, it was sold by Government to a rich Gentoo, *and at this time he is building, or converting the ruins into a* GENTOO TEMPLE!". Now, my dear Sir, I will leave you to make your own comments upon this affecting circumsance.

I am, your's, &c.

BENJAMIN CLOUGH.

Extract of a Letter from Messrs. HARVARD and CLOUGH, to the MISSIONARY COMMITTEE.

Columbo, Nov. 3, 1815.

Rev. and very dear Fathers,

Having just received information, that a vessel for England is to touch at the southern point of this island, on her way home, we gladly embrace the opportunity of writing to you; and we hope that the present communication will come safe to hand, which we fear has not been the case with respect to many that we have sent.

If you could but see our situation, and enter into our feelings, we are confident, that you would relieve us, by sending us more help. God is opening the way: new doors, both in this island and the neighbouring coast, are continually opening; and hence we are obliged to labour more than prudence, we fear, will justify. Our printing-press necessarily occupies the attention of one of us, and our day-school of the other: and you may suppose, that after secularizing ourselves in this manner for several hours in the day, in this relaxing climate, we are poorly furnished with vigour and spirits for our evening labour. But, in this work, blessed be God, we exceed ourselves, and it is more delightful to us, than ever it was since we entered into the ministry. And glory be to His holy name, we have some prospect of success in the conversion of souls. But imagine how painful it is to our minds, when any little illness lays us aside for a few days, to reflect that we have no brother to keep the blessed work in motion; and that the adversary takes, at those times, his greatest advantages. Lately, and at the same time, we were both unwell, from excess of labour; and had it not been for the kindness of friend Chater, the Baptist Missionary, in preaching for us, and friend Armour, in holding our prayer-meetings for us, we should have had the mortifying task of shutting up our places of worship altogether. We are thankful that this has not yet been the case. We are obliged to work very hard, and are sorry to say, that our labour makes us feel how brittle a composition we are made of. We do not say these things by way of complaining, or hinting that we are dissatisfied with our situation: No; blessed be God, neither of us would change his situation with princes or emperors. Our brethren in England would greatly envy us, could they see how happy we are in our Missionary work: and could they form an idea of half the delight arising from an Eastern Mission, you would soon have your table crowded with offers from Missionary Volunteers; and the land shadowing with wings would be sending out, more numerously than ever, her ambassadors to nations *scattered* and *peeled* of gospel privileges.

You will perceive, that notwithstanding our numerous engagements, we are still enlarging our borders, and adding to our labours. Our friends warn us of sickness and death, and almost forbid our endeavours. But we cannot say No, when Providence calls; nor do we refuse to enter an open door of usefulness, while we have an evening to spare; and we are confident, that when our brethren at home see we are in earnest in our work, they will send us out some more help.

Our way becomes more and more pleasing; and though we know that we must not depend upon appearances, yet they give us encouragement. We have been enabled to form a little class of serious

persons out of our congregation; its number is upwards of fifteen, and it is increasing, principally from natives of this country. It would afford you great pleasure, to be at one of our class-meetings, and hear the simple and unadorned tales which several of those who meet with us can already tell of their spiritual conflicts and victories, desires and enjoyments; especially when we assure you that their sincerity is abundantly testified and confirmed by their reformed and consistent lives. At our last meeting, one of them said, in his broken English, "I feel very much happy! my Jesus very precious Saviour to my soul!" Sometimes they cannot express themselves in English, and then they unbosom themselves to us in Dutch or Portuguese, and Mr. Armour kindly interprets to us what they say. At such seasons, we are greatly encouraged, and we bless the day when we first put our hands to this most blessed of all undertakings. O that our frames were "*iron and brass*," that we might incessantly labour for the good of souls!

We have the pleasure to inform you of a new field of usefulness, which we have lately been permitted to occupy in the Garrison of this place. It is computed to contain about 1000 English soldiers, and nearly 7 or 800 women and children, a case perhaps seldom known in garrisons. The morals of the generality of our countrymen and women have long been in a most deplorable state. Of course, we could not look on them without concern: and while we were labouring for the salvation of the Asiatics, the love of our country which glowed in our bosoms, would not suffer us to be unmoved, when so many of our national brethren were living without God in the world, and some of them dropping daily into the grave by intemperance and disease. We longed for their salvation, and prayed that God would graciously open our way, by giving us an opportunity of preaching to them the word of life.

Some having made a religious interference a pretext for endeavouring to sow the seeds of discord and disaffection in the army, and our desire for usefulness being liable to the same imputation, in the onset we determined to proceed gradually and with caution, that our preliminary steps might give a kind of pledge, as to the prudence by which we would strive to regulate our future proceedings. Our first step was to propose to the Rev. Mr. Bisset, the Garrison chaplain, that we should be allowed to pay a weekly visit to the Military Hospital. To this he readily assented, and kindly promised to present our request to his Excellency the Governor; and having obtained the Governor's approbation, he was so good as to communicate it to us in the most obliging and encouraging terms, suggesting, in the most delicate manner, the propriety of guarding against any suspicions which irreligious persons might be disposed to attach to our intended proceeding.

Thankful to God for having so opened our way, we proceeded to visit our sick countrymen, which we continue to do every Saturday morning. And in the performance of this duty, we have often been blest in our own souls; and we trust have been in some small measure made useful to them. Our visits are oftentimes very affecting. Sometimes we meet with a poor backslider from some of our Societies in England, who, in the ways of sin has been drawn into the army; he recognizes his former instructions; he calls to mind his ancient privileges; he remembers his painful wanderings from the fold of the gospel; he weeps and mourns before God, and affords us an opportunity of pointing out to him the good old way, and of directing his return to the path of pardon and holiness. At other times, we see languishing on a bed of pain, a poor prodigal, hardly yet arrived at the prime of life; the child of many prayers, of many mercies, but the slave of vice, of sin, and disgrace. We ask him about *his native town, his parents, the cause why he left his father's house.*—These are points which he has been striving to forget, and endeavouring to erase from his mind, by a constant round of sin. But a sick bed leaves him no retreat. We cannot upbraid him: he mourns his evil ways; he reproaches himself. We give him a tract, or some suitable advice, or both, and leave him with the hope, that the affliction may be the means of answering the prayers of his mourning parents, and of snatching him as a brand from everlasting burnings.

Having by the grace of God been enabled thus to go on for several weeks, without hearing that our measures were at all disapproved of, we were encouraged to beg of his Excellency the further favour of being permitted to preach to the soldiers in the Fort one evening in the week. Our very excellent Governor, conceiving favourably of our design, kindly gave us his permission, recommending us to make choice of some suitable place for our services; and to hold our meetings at such hours as would afford none of the men an excuse for being absent from their duty, under pretence that they were hearing us. We humbly thanked his Excel-

less tempestuous than when we were in the British Channel. The seamen, who have frequently passed here, assure us they never experienced more agreeable weather.

Saturday, Jan. 6.—We are now about three-fourths through the Bay. To-morrow night we hope to clear Cape Finisterre. The vessel has had much unpleasant motion to-day.

Sunday, Jan. 7.—Blessed be God, we are now nearly clear of the Bay of Biscay, having in general been favoured with good weather and a fair wind. The moon is shining most delightfully; and in three or four days more we hope to arrive at Madeira. Our sickness has been inconsiderable.

Thursday, Jan. 11.—This morning, at six o'clock, we held our first class-meeting since we came on board, in brother Carver's cabin. It is calculated that we are now directly west of the Straits of Gibraltar.

Saturday, Jan. 13.—Every morning, after breakfast, we meet to read the Scriptures; and in the afternoon, to read Oriental works. It is with difficulty that we can always attend to our rules. From five in the morning until dinner, is the best time we have; afterwards, the large cabin is occupied by the other passengers until late at night; so that we are obliged to retire either into the boat at the stern of the ship, or sit in our cabins, exposed to much interruption. We feel ourselves at a loss for suitable books and tracts to distribute among the sailors. Most of them are openly profligate, but many are sometimes disposed to listen to divine things. If the Committee would furnish future missionaries with Bibles or Testaments, or other religious publications, they would be rendered very useful.

You will be pleased to present our kind acknowledgments to all the members of the Committee; to the different families where we resided when in London; and to the several friends to whom we are indebted for their kind attention. Assure them, that we continue one in Christ Jesus, and that "mountains rise, and oceans roll, to sever us in vain." May the God of all grace give us everlasting consolation, and make us ready for every good word and work. We remain,

Your's, in the bonds of divine love,

BARNABAS SHAW.
ROBERT CARVER.
ELISHA JACKSON.
JOHN CALLAWAY.
SAMUEL BROADBENT.

BAHAMA MISSION.

Extract of a Letter from Mr. RUTLEDGE, to Mr. BUCKLEY.

New Providence, Bahamas, Jan. 23, 1816.

Rev. and very dear Sir,

In the town of Nassau, we have now two chapels open at the same hour twice every Sunday. The happy effects of this good plan appears to all; by this we have added another class of whites to our eastward society; and our chapels are as full at east and west, as one of them used to be before we adopted this plan. Multitudes flock to hear, whose faces were seldom, if ever, seen in either church or chapel. Two preachers are now absolutely necessary for New Providence; with only one this work must fall. We also attend the good Attorney-General's plantation, according to my last to Mr. BENSON, so that our field for usefulness opens wide: the whole glory be ascribed to God alone!

Our public meetings are mightily owned of the Lord: His presence we feel,—His blessings we enjoy,—and His power is manifested to his people:—glory be to his ever-blessed Name! Our Christmas was a pentecost,—our chapels were little Bethels: the shout of a King was heard throughout our camp. God is truly working for his glory. Two ladies of considerable respectability have gone to glory in less than a month's time, leaving as clear an evidence of their being fully saved by grace, as any I have read of in our Magazines these seven years past; both these were brought to God under my ministry: but I tremble while I write, till I give the glory to my Divine Master; then I feel in my own place.

Brother Ward goes forward in the work with great steadiness and success; he is a brave labourer. Many will have to bless the day that ever God called him to the ministry. He is an acceptable preacher, and ever on the wing with a truly christian spirit. He will be a great blessing to these islands, as he is more capable of enduring the toils of travelling them than any Missionary I have seen in the Bahamas.

We rejoice greatly at the arrival of our junior brethren, Moore and Head, both possess a truly Missionary spirit, and their preaching is much approved of; and God has already owned their labours. Dear Sir, I remain, with every sentiment of esteem and Christian affection, your's, &c.

JOHN RUTLEDGE.

Printed at the Conference-Office, 14, City-Road, London: T. CORDEUX, Agent.

RELIGIOUS INTELLIGENCE.

North Shields, March 14, 1816.

DEAR SIR,

IF you think the following information worthy a place in the Methodist Magazine, which I have transcribed from a recent publication, you will oblige me by inserting it as soon as possible.

I am, dear Sir, your's, respectfully,

ZACH. TAFT.

RUSSIA.

Extract of a Letter from Mr. PATTERSON.

Petersburgh, Sept. 21, 1815.

In a short tour from Petersburgh, we fell in with a colony of Cossacks, consisting of about ninety persons, who are in these quarters for the word of God, and the testimony of Jesus Christ. They belong originally to the Don, and are of the sect of Duhabertzy, of whom you will find some particulars in Pinkerton's Greek Church.

Since they came to Finland they have had no books amongst them, not even a single copy of the Scriptures. We had a long conversation with one of them who could not read, and yet he answered all our questions in the language of Scripture. We asked if they had any priests amongst them? He answered, "Yes, we have a great high priest, who is holy, harmless, and separate from sinners."—"Have you baptism?" "We are baptized with the Holy Ghost and with fire." "Have you communion?" "We have communion with the Lord Jesus daily." "Have you churches?" "I hope you do not think those churches which are built of wood and stone: wherever two or three are gathered together in Christ's name, there he has promised to be with them, and there is a church of Christ: we have now conversed about God for more than an hour, and are of one heart and one soul; we are a church when you will. With churches, so called, we have nothing to do, as they admit drunkards, &c. But a church of Christ is holy, and all its members must be so too: you will find no wicked people among us."—"What is your opinion of the New Birth?" (reading to him the passage in St. John's gospel, chap. iii.) "We are born the first time when we are born of our mother, but the second time when our hearts are changed by the Word and Spirit of God; when we are led to hate what we loved, and to love what we formerly hated; when we live no longer in sin; not that we are perfect in this world, but we have no pleasure in sin as before." "What do you think is meant by being born of water and the Spirit?" "By water is not meant baptism, but the word of God; for we are born of the incorruptible seed of the word of God, which liveth and abideth for ever: and as it is the Spirit by whose operation this is effected, so we are said to be born of the Spirit: 'That which is born of the flesh is flesh.' So you see that we are not Christians, or born again, as we come into the world; we do not inherit it from our parents." "But seeing you cannot read, how came you to know all this?" "I wonder you can ask such a question: has not Jesus promised to be with his people always, even to the end of the world? and has he not promised to give them his Spirit to teach them all things? He has said, When you are brought before governors and kings for my sake, take no thought how, or what ye shall speak, for it shall be given you in the same hour what you shall speak. Now I believe the promise. I have often been called to answer for my religion, and I have always found Jesus true to his word: and there now, when called to come before you, I prayed God to fulfil this promise to me, and he has done it. You see I speak freely, and you seem satisfied with me. You are the first we ever met with in this place who understood us: you must be taught by the same Spirit." "Can any amongst you read?" "There are some amongst us who can read; but you seem to lay great stress upon reading and being learned: Jesus Christ had no other learning than his parents taught him; and the apostles were unlearned men; it is enough if we are taught by the Spirit." We asked him if he crossed himself before those pictures? He replied, "*That* we cannot do: you know the commandments," and here he repeated the first and second. "Are you obedient to the laws?" "As far as they do not interfere with our religion, or our faith: we have sworn allegiance to our Emperor, and we serve in the army."

"You are called Duhabertzy?" "Our gracious Emperor has been pleased to call us so, and we submit: we call ourselves true Christians: we are the same as from the beginning." "Are there many on the Don of your way of thinking?" "Oh! yes, many thousands! but they are afraid to shew themselves, or to avow

their opinions." "Have you been persecuted?" "If any man will live godly in Christ Jesus, he must suffer persecution." We then related to him what was going on in the religious world, and made him acquainted with the Bible Society. I wish you had been present while we related these things to him: he seemed to awake as from a dream; a heavenly joy beamed from his countenance, which melted our hearts. At last, he exclaimed, "Now he is near! we have been long expecting him to come, and have been long convinced that it could not be far distant; but never believed that such preparations were making for his coming. No person has ever told us of these things before. I will go home to my church, and relate all these glorious things. How will my brethren rejoice when they hear them!" We then gave him a Russian Testament, and some of our Society's publications, to carry home with him to his *brethren*, as he always called them. It seems they have all things in common. Their conduct is most exemplary. They have a good report of all men, even of their enemies.

TURKEY IN ASIA.

Extract of a Letter from the Rev. H. Lindsay, Chaplain to the Embassy at Constantinople, relative to the present state of the Apocalyptic Churches.

Constantinople, Jan. 10, 1816.

When I last wrote to you, I was on the point of setting out on a short excursion into Asia Minor; travelling hastily, as I was constrained to do, from the circumstances of my situation, the information I could procure was necessarily superficial and unsatisfactory; as, however, I distributed the few books of the Society which I was able to carry with me, I think it necessary to give some account of the course I took.

The regular intercourse of England with Smyrna, will enable you to procure as accurate intelligence of its present state as any I can pretend to offer. From the conversations I had with the Greek Bishop and his clergy, as well as various well-informed individuals, I am led to suppose, that, if the population of Smyrna be estimated at 140,000 inhabitants, there are from 15 to 20,000 Greeks, 6,000 Armenians, 5,000 Catholics, 140 Protestants, and 11,000 Jews.

After Smyrna, the first place I visited was Ephesus, or rather (as the site is not quite the same) Aiasalick, which consists of about fifteen poor cottages. I found there but three Christians, two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an Apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in their calendar of saints. One of them I found able to read a little, and left with him the New Testament in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

My next object was to see Laodicea: in the road to this, is Guzel-hizar, a large town, with one church, and 700 Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament, in an entire form, that they had no distinct knowledge of the books it contained, beyond the four gospels, but mentioned them indiscriminately, with various idle legends and lives of saints. I have sent thither three copies of the modern Greek Testament since my return.

About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the ancient Colosse; it is a considerable town, with about 400 Christians, Greeks and Armenians, each of whom has a church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the Scriptures, as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt that here that unhappy time was come, when men should "turn away their ears from the truth, and be turned unto fables." I had with me some copies of the Gospels in ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill: unhappily, neither could read at all; the copy, therefore, of the New Testament which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse: the prayers of the Mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church.

I left it for Philadelphia, now Alah-

shehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be lost of the *spirit* of Christianity, there is still the *form* of a Christian church; this has been kept from the hour of temptation, which came upon all the Christian world. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish; there are twenty-five places of public worship, five of which are large, regular churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness.

I quitted Alah-shehr, deeply disappointed at the statement I received there of the church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly, and I heard with surprise, that not a vestige of it remained. With what satisfaction, then, did I find, on the plains of Sardis, a small church establishment: the few Christians who dwell around modern Sart, were anxious to settle there, and erect a church, as they were in the habit of meeting at each other's houses, for the exercise of religion; from this design they were prohibited by Kar 'Osman Oglu, the Turkish Governor of the district, and, in consequence, about five years ago, they built a church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-keny; thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, "a few names, even in Sardis," which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the priest, to hear it on the spot; and I left them thus engaged.

Ak-hisar, the ancient Thyatira, is said to contain about 30,000 inhabitants, of whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek church, and one Armenian. The superior of the Greek church, to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the church, and free from accidents, while the other went round among the people, for their private reading. I have therefore, since my return hither, sent him four copies.

The church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Akhisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent, and I experienced, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the Lay Vicar of the Bishop, at his urgent request, he having assured me, that the bishop would highly prize so valuable an acquisition to the church; he seemed much pleased that the benighted state of his nation had excited the attention of strangers.

Thus, Sir, I have left, at least, one copy of the unadulterated word of God, at each of the seven Asiatic Churches of the Apocalypse, and I trust they are not utterly thrown away: but, whoever may plant, it is God only who can give the increase; and from his goodness, we may hope, they will, in due time, bring forth fruit; "some thirty, some sixty, and some a hundred fold!" Believe me, Sir,

Ever your's, most truly,
HENRY LINDSAY.

MISSIONARY INTELLIGENCE.

CEYLON.

Extract of a Letter from Mr. SQUANCE, to Mr. W. BEALE.

Point-de-Galle, Aug. 28, 1815.

EVER DEAR BROTHER,

AFTER looking out with great anxiety for upwards of six months, I had the happiness on the 15th of June last, to receive a very affectionate letter from my much respected friend. Judge what my feelings were, when, after an absence of 18 months from my native country, without receiving a line of intelligence from any of my friends, I again saw the hand writing of my dear Brother Beale. This pleasure, which was very great, was (if possible) increased by the arrival of three letters from my dear sister at the same time. The intelligence which these letters communicate is of so pleasing a nature, that, when I read them, I could not avoid singing songs of praise and shedding tears of joy. Oh! how it rejoiced my heart to hear of the glorious revivals

in England, and of the general concern which prevails throughout Great Britain to hasten those halcyon days when *Righteousness shall* cover the earth, as the waters the great deep. When I reflect on the noble efforts which are making in the present day to spread the knowledge of the Saviour's name, I am encouraged to anticipate, with pleasing delight, the happy period when idolatry and superstition shall hide their horrid faces; and when the bright beams of the Sun of Righteousness shall scatter the darkness which at present overspreads the heathen world; when all nations shall bow to the sceptre of Immanuel, and crown our Jesus Lord of all! And I rejoice that God has conferred on me the honour to be employed in calling the heathen to the knowledge of his Son. Blessed be God, I do not regret that I entered on this work. I am persuaded that a Missionary, if he lives near God, may be one of the happiest characters in existence; for though separated far from his friends, and native land, he every where finds a Friend that sticketh closer than a brother, and, eternal praises to God! this Friend stands by me.

Since I wrote last, considerable changes have happened. Brother Harvard has, since then, arrived from Bombay, and brother Clough is removed with him to Columbo. Brother Erskine, who was at Matura, on account of bad health, is come to this place, and I find him to be a most pious and truly affectionate companion. Brother Lynch still remains at Jaffnapatam, and brother Ault is gone to reap the fruit of his labours in a better world.

When I wrote to you last, I was just recovered from a severe affliction which had brought me near to the gates of glory; but the prayers of my friends (I believe) kept me from entering in: I had to turn back to earth again, and I trust it will be for the glory of God. Through mercy I have, since that time, had good health, and I believe the climate will suit my constitution very well. I thank you, my dear brother, for the ardent desires which you express for my spiritual prosperity, and public usefulness, and I pray that your pious wishes may be abundantly realized. I bless God that my soul is prospering, I feel an increasing conformity to the image, delight in the service, and zeal for the glory of God: and I believe my public labours have not been altogether in vain. I have for some time past been preaching regularly in Portuguese. There have always been large and attentive congregations; and I have had the satisfaction to see many, both Dutch and Portuguese, bathed in tears, and several are earnestly inquiring what they must do to be saved. For want of Portuguese poetry, we are obliged to sing Dutch Psalms, which is a disadvantage, as there are but few who understand Dutch. I have ventured several times to preach extempore, and have had much liberty. Brother Erskine preaches in English every Friday evening, and on Sundays we preach alternately to the English troops, which consist of 500, and with officers and others, our congregation is about 600. Many of these, while sitting under the word, have been deeply awakened; but alas! they have too generally silenced the clamours of their consciences, and quenched the Spirit, by turning to folly. The conduct of Europeans in this country, while it is destructive to their own souls, is also a great obstacle to the spread of Christianity among the natives. We, however, rejoice to know that the cause is God's, and when our great Zerubbabel lays to his hand, every mountain shall fall.

A few weeks since, I began to study the Cingalese language, and have thus far found it much easier than the Malabar: though there are many obstacles to the attaining of it, as there is no Grammar or Dictionary. Thus you see I have no idle time. Preaching regularly in Portuguese and English, and to the natives by an interpreter, and studying two languages; and added to this, teaching in a school three hours every day, keeps me so much employed, that I have but little time for reading. But, blessed be God, I feel my duty my delight: yes, it is pleasant working for God. The other brethren are studying Cingalese, except brother Lynch, who is learning the Malabar. In Columbo the brethren are building a chapel: the Governor, Sir Alexander Johnstone, the Hon. and Rev. Mr. Twisleton, the Rev. Mr. Bisset, and many other gentlemen of rank, have contributed very largely towards it. They have not yet formed any society, but their prospects are very pleasing. In this place we have a very commodious Dutch church, in which we hold our meetings. We have a little society of Dutch and Portuguese, and a few English soldiers, and one native Headman, or Modelier, as they are here called: our class is about 24 in number: they all appear to be in great earnest, and several of them are very promising young men.

The Cingalese say that sin is of such

nature that it can never be pardoned, and therefore they know nothing of repentance; but say, that when a man is tried, his good and bad actions are weighed together, and if the good outweigh the bad he is rewarded, and *vice versa*.

Marriages are contracted in a very singular manner among the Gentoos. A man, thirty years of age, will engage with the parents of a child two or three months old, to take it as his wife: and I saw a man of twenty-five living with a child of seven years of age, and they had been married some time before I saw them. Throughout the island are interspersed great numbers of Moors: these, as you are aware, are Mahomedans, and as you are well acquainted with them already, I need say but little about them; they do not, however, seem to attend to Mahomedanism in every particular, for they pay religious adoration to the sun. They pray regularly five times a day, and always wash the whole of their bodies before they commence their devotions. As polygamy was allowed by Mahomned himself, so they avail themselves of the privilege of keeping as many wives as they can maintain; some of them upwards of twelve. They look upon their wives as slaves, and keep them merely to gratify their lusts. They do not suffer them to come out till after sun set, and then the husband walks at the head of all his wives, who come after him like a troop of soldiers.

I had nearly forgotten to answer your questios relative to Dr. Coke's death, the following is all we know. The Doctor, the evening previous to his death: retired to bed earlier than usual, and complained of a slight indisposition; but nothing of a serious nature was apprehended. The next morning the servant found him lying on his face on the cabin floor. The captain and ship master were immediately called; they found him quite stiff and cold: the doctor supposed he had died in an apoplectic fit: this is all we know, or can know. As soon as we heard of it on board the Melville, we went on board the Cabalva, and committed him to the great deep with much solemnity. It was a most awful and mysterious dispensation!

My late affliction, and ignorance of the language, have prevented my obtaining such information on a variety of subjects as I myself have been anxious to acquire.

Owing to the multiplicity of my engagements, I have been obliged to write this in great haste. However unsatisfactory it may be, it will give you to see how great a blessing the gospel of Jesus will be to the inhabitants of this island: and while you read it I have no doubt but an ardent desire for the salvation of the heathen will constrain you with fervour to cry, "Thy kingdom come." Help us by your prayers: I know you do. Oh let all the pious souls in England, and in the world, help us on in this way. Surely they do, and God helps us by answering their prayers. I have no doubt but we shall shortly have to transmit some very pleasing intelligence; but we want more Missionaries. *One hundred* at least are wanted for this island. We have pressing invitations to Madras, and other parts of the continent also. The harvest is great—Lord send forth labourers.

I remain, your's, &c.

T. H. SQUANCE.

Exeter, March 29, 1816.

MY DEAR BROTHER,

I SEND you the following Extracts from letters recently received from our worthy Missionary, Mr. SQUANCE. I have received long letters from my dear son in that island; he gives a deplorable account of the interior of that country, with respect to its moral, political, and geographical state. It proves a perfect Golgotha to our military stationed there; and the inhabitants are sunk into the grossest superstition. I am surprised to hear that the religion of Budhu has more numerous votaries than either the Christian or Mahomedan religion. With some modifications, it is that very religion which is generally spread over the continent of Asia at large. I remain, dear Brother, your's, most affectionately,

GEORGE DERMOTT.

Point-de-Galle, Sept. 25, 1815.

MY DEAREST SISTER,

By the Missionary Reports which I lately received from Mr. Woolmer, I perceive that a glorious Missionary flame is kindled in Great Britain—may the blaze continue to increase, till it has burned up the ignorance, superstition, and idolatry that still cover the earth. By reading these Reports the Missionary flame has been rekindled in my own soul, and Oh! how I rejoice that the Lord has conferred on me so great honour, as to permit me to be engaged in so glorious a work. The greatest height to which my ambition aspires in this world is, to be the honoured instrument of leading the sable sons of ignorance to the great Light of the world; of inducing them to acknowledge Christ, as their Saviour, and submit to him as their prophet, priest,

and king. I bless God, that, amidst all privations, I can rejoice in this work; it brings a present reward; and that though there are difficulties attending a Missionary life, unknown to any but Missionaries themselves, yet God is, in a peculiar sense, the God of Missionaries, and to them that gracious promise is particularly applicable, "Behold I am with you always, even to the end of the world:" and having God with us, what need we fear? Through infinite mercy I continue to enjoy good health, and I believe the climate will agree with me better than England.

I still continue to preach to large and attentive congregations in Portuguese: several have lately been brought to feel a concern for their souls: 3 or 4 ladies are under serious impressions; but we are at a great loss for a pious female to take them by the hand. Our class continues to increase, and we expect one or two pious young men will very soon begin to exhort. Our English congregation is almost entirely composed of the military; there are about 500 here, to whom we preach every Lord's day: but with small success. We intend commencing a Sunday-School here next Lord's day, which we expect will prove equally prosperous. We have already a day-school at Point-de-Galle, of nearly 50 persons, composed of Mahomedans, Roman Catholics, Budhists, &c. many of these are daily reading the Sacred Scriptures, and the rest are rapidly learning; and I have no doubt that this will be one of the most successful ways of establishing the gospel in this country. Many of the children are quite eager to understand what they read; this encourages us to hope that while light is communicated to their understandings, Divine Grace will also affect their hearts, and thus the gospel of Christ become the power of God to salvation to many of these heathen children.

I have lately resumed my Malabar studies: it is no small difficulty to learn an oriental language so as to understand it in all its branches; but, notwithstanding, I hope soon to preach in it. I now regularly translate a chapter every day, out of the New Testament, besides attending to my other avocations. When we all shall be able to preach in the native languages, I believe the grand obstacle to the spread of Christianity will be removed; for although ignorance, superstition, and idolatry abound, yet thousands are willing to hear; and as God has always owned the preaching of the gospel, there is no doubt that he will also in this country make it spirit and life to thousands.

Sept. 30, 1815.—By a multiplicity of engagements, I have been prevented from finishing my letter; and now I have something to add that will greatly rejoice your soul, glory be to God. Last night brother E. preached in English; in the course of his sermon, he related some parts of one of your letters to me, mentioning your resignation to the will of God, if he should call me into eternity: from this he took occasion to relate some of my experience during my last affliction; he also spoke of Mr. Ault's happy death; while he was relating these things in great simplicity, the whole congregation was bathed in tears. When he had finished his sermon, I prayed; very soon after I begun, the power of God was felt in a remarkable manner; about 20 persons began to cry aloud from the disquietude of their souls; and the more I prayed, the more they cried: Brother Erskine advised me to sing a verse, which I did; and after we had concluded, a very respectable Dutch lady shook us by the hand, and began to sing loud praises to God, who had set her soul at glorious liberty: the rest went down to their homes, earnestly inquiring after Jesus. Now, that God has begun to pour out his Spirit, I expect we shall see a glorious revival of pure religion in this barren wilderness. If I never see any more good done in this country, I shall have reason to bless God for bringing me here; but I anticipate far more glorious days; and I have no doubt that this will eventually prove one of the most successful missions ever established.

The gospel is undoubtedly the greatest blessing that ever can be received by mankind; but to the inhabitants of this country it will be more valuable than to many other people: grossly enslaved to vice, and enveloped in the deepest ignorance, what an invaluable treasure will that word be which enlightens the understanding, renews the heart, and leads man to the gates of heaven! O! how I pity the poor creatures, when I see them worshipping stones and clay, the sun and moon, but, worse than them all, the devil himself, to whom they constantly pay religious adoration. Their divine worship, so called, consists in nothing but offering flowers to Budhu, and in dancing and beating their tom-toms, or drums. They study astrology very much, and pretend to prognosticate every thing that shall befal a child, when it is born. Should they foretel any great evils as likely to befal children, they will, for a sum of money, charm the evils away; which is done by tying a large leaf about the neck, or some other part of the body, on which

leaf is written a long prayer addressed to the devil; and the people are so superstitious that they believe the charm more effectual in preventing evils than any other thing in the world: and hence there is not one child in five thousand that has not a charm tied round its body. They are addicted to every sin; and sins of the most glaring kind are considered by them as perfectly innocent; and yet our modern infidels say that the gospel will do these heathens no good! We are sure that if God, by our instrumentality, make any alteration in them, it will be a good one, for worse they cannot be,

I am, your loving Brother,

T. H. SQUANCE.

Extract of a Letter, dated, Point-de-Galle, Nov. 13, 1815.

MY DEAREST SISTER,

WE are in the same line of proceeding as when I last wrote. By the tender mercy of God, I still enjoy good health. My Portuguese congregation continues to increase; we have a place about the size of the old Exeter chapel, which is always crowded. A solemn awe rests upon the congregation, and at almost every meeting we are constrained to say, "How dreadful is this place! it is none other than the house of God, and the very gate of heaven!" We have most gracious droppings, and I hope that we shall soon have a glorious shower. At our class-meetings God is always graciously present. Last Monday night two respectable Dutch ladies attended the class, and while we were praying, they both fell flat on the ground, and cried so loud for the disquietude of their souls, that neither brother Erskine's nor my voice could be heard. Glory be to God!

"Lo! the promise of a shower,
Drops already from above;
But the Lord will shortly pour
All the spirit of his love."

I am, your most affectionate Brother,

T. H. SQUANCE.

Extract of a Letter from Mr. CLOUGH, to Mr. JOHN BARBER.

Columbo, Aug. 30, 1815.

Rev. and dear Sir,

No doubt you will be anxious to hear what we are doing, and how we are getting on in our work; and I do assure you it is no less gratifying to us to communicate every particular connected with our Missionary operations; yet I know it would be more encouraging, both to ourselves and you, could we furnish you with a list of persons truly converted to God by our feeble endeavours. But from a train of circumstances, I fear the work of sound conversion will be rather slow in this country. However, blessed be God, we have some pleasing prospects, and we hope, by an unwearied perseverance in hard labour, and the exercise of faith, our prospects will be more than realized. I need not tell you that there is a most extensive field for labour in this place, and how desirable it is that qualified labourers should be sent forth.—Columbo, and the adjacent country, is very populous; but what makes it difficult to labour among them is, they are a mixed people of different nations, speaking different languages, and carried away with different prejudices. In the large Pettah of Columbo, there are, besides English people, Dutch, Portuguese, Cingalese, Moors, and Malabars. The Dutch people, as well as their language, are dying away very fast; and it is very likely they will soon be lost in what are called the country-born Portuguese, and *their* language; as this (the Portuguese,) language not only keeps its ground, but seems at present gaining ground, as several have of late begun to preach in it, and all the Dutch people speak it.

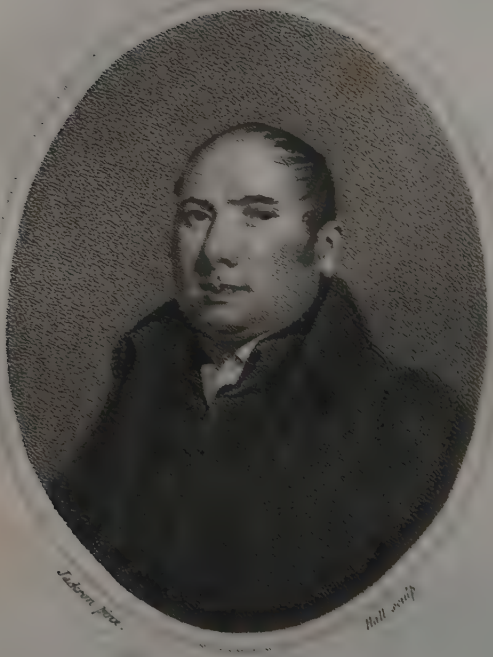
As it respects the Moors, they are most rigidly attached to the religion of Mahomet, and such are their views of Christianity, that when one of them, lately converted to Christianity, was baptized in the church at Columbo, they had to set a guard over him day and night, until he could remove to Jaffna, to prevent his being killed by his countrymen. The case is different with the Malabars; much has been done among them, as some of the best and greatest men have spent their lives in disseminating the principles of Christianity among them. They are very numerous in this part, and mostly what are termed nominal Christians, belonging to the Roman Catholic Church. There are, however, in Columbo, about 500 Protestant Christians, and his Excellency the Governor, has lately built them a neat little church. There are two native preachers supported by government to preach to them. Since the Malabar church was opened, Brother Harvard and myself have preached to them once a week by turn, through an interpreter. This mode of preaching we have adopted with much success among the Cingalese; hence we spend our Sabbaths in visiting the villages from five to ten miles round Columbo, preaching to the people, and catechising the children by interpreters. At present, there are two native Cingalese preachers (together with Mr. Armour, who preaches in Cingalese) who act in concert with us. We hold a

preachers' meeting at our house every Friday, to report the labours of the past Sunday, and fix our stations for the following one. By this means, we generally supply 13 or 14 villages with preaching on the Sabbath-day. Our congregations begin to increase, and we have, in some places, four or five hundred of the poor natives regularly attending preaching, consisting chiefly of persons who have been baptized, but most of them are ignorant, even of the plainest doctrines of Christianity. And, in general, we find it difficult to give them clearly to understand, that the religion of Christ is designed to change the heart; and that our Saviour saves men from hell, by saving them from the practice, the guilt, the power, and the love of sin. New as these doctrines may appear to most of them, we constantly enforce them wherever we go. We have no doubt, but in a little time, God will begin to work, by the saving energies of his Spirit, and experimental godliness will spread like *fire among stubble.* For this we labour and pray unceasingly, and encourage ourselves with the idea, that our dear fathers and brethren, as well as thousands of our Christian friends, in our native land, are uniting their ardent supplications with ours at the Throne of Grace, that God will hasten this most desirable period. Even so, Lord grant it! Amen! Amen!

As I have already hinted, it is matter of discouragement, that we cannot as yet say that certain persons were truly awakened at certain times, and cannot specify the number that received the blessing of pardon on such a day. However, it is very pleasing, in a country like this, to see a reviving interest in favour of religion spreading on every hand! In some villages, a general reformation has taken place. The people that disregarded the Sabbath, and considered it only as a common day, have now the greatest reverence for, and attachment to it. Instead of buying and selling, labouring, or going about taking pleasure, they crowd to hear the Word of God preached. And several of the villages are as free from labour, trade or traffic, and noise, as most of the towns and villages in England. These appearances may well, and indeed do encourage us.

I am sorry that the limits of my paper, and want of time, will not allow me to give you a regular extract from my journal for the last four or six months, as no doubt I might furnish you with many little occurrences which would be particularly interesting to persons who only know the state of heathen countries by what they read.

There is a place called Callaany, ten miles from Columbo, in the interior, which, according to the history of Budhu, he visited in the course of his travels, and left the print of his foot in the bottom of a large river, which runs close past it, (a circumstance which is also said to have happened upon Adam's Peak, in the centre of the island.) Here they have built a large pyramid, of immense height, and a temple close to it. Here also, they hold an annual festival in the month of May: and such is the veneration of the Cingalese for that particular spot, that, on these occasions, they come from every part of the island, considering it highly meritorious to bring their presents, and pay their vows to their favourite god. In the month of May last, I visited it twice. In my first visit, I went in company with Mr. Armour, the two converted priests, and several of the native catechist masters. On our arrival at the place, a native Christian, a man of some note, offered us the use of a garden, which was close to the temple, to preach in while we stayed there. But, while they were erecting a shade to screen us from the heat of the sun, a poor man, who had gone up into a very high cocoa-nut tree to extract Toddy, (a liquid from which they distil arrack,) fell down close to the shade, and was killed. The noise and confusion of the idolatrous multitude, at this time, exceeded every thing I ever witnessed before; indeed, I began to think that my situation, and that of my companions, was rather a dangerous one. For, if they had begun to imagine, that the god was angry with the person who had granted us this favour, and suffered this punishment to happen as a judgment for his kindness to us, who had come there to recommend another religion, it is impossible to say what they might have done, while irritated by such reflections. We were in the middle of this distracted crowd, who filled the air with the cry, Hi ho, Hi ho, i. e. Alas! Alas! a term used by the natives expressive of deep lamentation. But just as if Providence had determined that nothing should harm us, a magistrate, who was a particular friend of ours, and who had been sent by the governor to keep order during the festival, came up, took us to his lodgings, and sent round information to the people, that I should preach there immediately. We soon had a large congregation. I stood in the front of his Bungalow, upon a rising ground, and preached to them from John iii. 16, *God so loved the world* &c. and Mr. Armour was my interpreter. Towards the close, I improved the awful misfortune of the poor man, by endea-



Mr T. VASEY,

Founder of the Gospel

THE

METHODIST MAGAZINE,

FOR JUNE, 1816.

BIOGRAPHY.

THE LIFE OF Mr. THOMAS PEARSE, of Cornwall.

(Concluded from page 331.)

THOUGH Mr. Pearse's concern for the salvation of others, very properly *began at home*, it did not terminate there. He was a faithful reprover of sin, wherever he witnessed it, without respect of persons. These reproofs were generally administered verbally, and without delay; but sometimes, when prudence appeared to require it, they were conveyed either in a private admonition, apart from company; in a written note; or by the present of a religious tract. That the same faithfulness was expressed also in his correspondence, the following specimens will fully demonstrate. To a gentleman in very high life he writes thus:

"Sir, as you expressed a wish to hear from me on the subject of our late conversation, I shall lay aside those distinctions which wealth and honour have made, and address myself as to an immortal spirit, created and designed by God for the enjoyment of himself.

"The account given of man in his state of innocence—his fall, and the effects of it—of God's great love in the promise of a Saviour, in whose person all the prophecies have received their accomplishment—of the wonderful effects, consequent on believing in him; as restoration to God's favour, the renewal of the soul in righteousness, peace of conscience, communion with God, deliverance from the fear of death, and assurance of heaven. All this, with much more, is revealed in God's own book, the Bible. This book, Sir, God commands you to search, that you may find Jesus. This may seem a hard lesson: but you well know, Sir, that in our undertakings, we consider the end. What will not men do? What difficulties, dangers, insults, indignities, will

they not surmount for honour, for gold, for poor empty fame? Now, Sir, feeling a concern for your eternal salvation, I would advise you to devote some part of every day to the only employment worthy an immortal spirit. Read God's book, that you may be made wise unto salvation. Pray that God would enlighten your understanding. He hath commanded us to ask, that we may receive; to seek, that we may find. But Sir, that your prayer may be answered, your sins must be broken off: 'If I regard iniquity in my heart, God will not hear me.' All the prophets, together with Jesus Christ, and the apostles, speak the same language. Alas! the world, the flesh, and the devil, are all against you: these are mighty enemies, but our God is almighty. And thus saith the Lord, 'Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.' But I must not stop here; for 'If ye refuse and rebel, ye shall die by the sword, for the mouth of the Lord hath spoken it.'"

The following letter was addressed by Mr. Pearse to a friend whom he highly respected, and in whose welfare he felt greatly interested. "I know you to be an affectionate husband, a loving father, a good brother, and a warm friend. But are there not a few things against you? Examine yourself; prove yourself; are you not a cold Christian? Is not the desire of gain stronger than the desire of grace? Do you not feel your heart set more on earth, and earthly things, than on heaven and heavenly things? Are you not more solicitous to please the world, than to please God? Is not this manifest to yourself? Look into your own heart, and see; it is well worth the inquiry. Do you value the means of grace, as you once did? Is secret prayer so conscientiously attended to? I do not ask is it attended to now and then, when your affections are warm, but is it kept up daily? Is family prayer, with reading the Scriptures, duly attended to? Are not those excellent means, prayer meetings, much neglected? How often not one of your family attends them! How seldom more than one! Are Sabbaths as highly prized as they once were? When the Lord first spoke peace to your soul, the Lord's-day was your delight: you awoke with this thought, 'The Lord is risen,' I will arise and praise him. It is the best day, it is God's. Do you really respect Sabbaths as you did? What then is this lying in bed later on those days, than on other days, by which precious time is lost to yourself and all your house? Hath not this *doing your own pleasure*, led to littleness of mind, trifling conversation, the neglect of public worship, and the permitting your servants to do those things, which, when your conscience was tender, you prohibited as

breaches of the Sabbath? Consider these things: and to your being an affectionate husband, a loving father, a good brother, and a warm friend, add love to God, manifested by zeal for his glory. You are not your own; you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

To promote the interest of Christ's kingdom, Mr. Pearse cheerfully employed all his powers in every possible way. In his common conversation, his lips fed many: few, if any, ever retired from his company without feeling that his communications were good to the use of edifying. His mouth spoke wisdom, and his tongue talked of judgment; for the law of his God was in his heart. As a class-leader, he was particularly attentive to his charge; being always with his little flock when at home, unless sickness prevented him. And sometimes, when indispensable business called him abroad, he has been known to defer very important journies, at least a day, that he might not be prevented from attending his class meetings. His appearance in his class was always attended with a great degree of seriousness, and his manner was impressive; so that he became a very acceptable class-leader; filling that office with great credit to himself, and great profit to many.

He was a local preacher in the Camelford circuit for many years. As such, he was punctual in attending to all his appointments; evangelical in his discourses; warm in his manner; graceful in his appearance; and very free in his conversation; so that he was heard in general with great pleasure and profit. Preaching so impressively as he did, by his example, "Truth from *his* lips prevailed with double sway." But for several years before his death, he was constrained to desist entirely from preaching, by his declining health and increasing debility.

Being laid aside from public labours in the pulpit, he began to consider whether instead of preaching, he might not do good in some other way; when it was impressed on his mind, that great good might accrue from a more liberal distribution of religious tracts, than he had hitherto engaged in. Enjoying a certain emolument, arising from an office which he held under the Duke of Bedford, he at once devoted this at least, to the purpose of procuring the tracts which he meant to circulate. From this time, the dispersing of those valuable little works, became his favourite daily recreation; and the measures which he devised for accomplishing his benevolent purpose, were highly judicious. When on journies, he would never fail to be well supplied with tracts; and that they might be always at hand, he had large pockets, easy of access, made in all his great coats for the purpose. To every one whom he met by the way, he would be sure to present some work which he considered best adapted to their various

cases. When customers in this way proved scanty, he would now and then drop one on the road, put one on a bush, lay another on a mile-stone, and deposit several others at the next cottage, or blacksmith's shop he passed by. When packing up goods, he would seldom omit to inclose some pamphlet, or pamphlets, calculated to convey suitable admonition to his dealers, or instruction to their poor labourers. When at home, he had a plan for supplying every family in Camelford, and in several adjacent villages, with a new tract every week, which might be read gratis, and returned when called for at the week's end, or purchased, as the readers pleased. While he could, he went about weekly from door to door, for the purpose of leaving and exchanging his books; and when his health would no longer admit of this, he hired other persons to supply his place. At the end of the year, all the tracts which had been thus used, were freely given to those who needed, and wished for them. In several places, where ignorance appeared to prevail most remarkably, Mr. Pearse, at his own expence, established what he termed, "Village Libraries;" that those who wished to read, might be supplied with useful books. These consisted of Baxter's Call, Alleine's Alarm, Fletcher's Appeal, Doddridge's Rise and Progress, Nelson's Journal, Instructions and Tokens for Children, Brooks's Apples of Gold, Precious Remedies, and many others of a similar tendency. The institutions thus formed, have been productive of much good. He also left several thousands of tracts to be given away after his death, inclosed in covers, on which some striking sentences and anecdotes are printed, to engage the attention of the readers. Indeed, so remarkable was he for those labours of benevolence, that he has been respectfully written to by strangers, who did not know his address, as "The Dispenser of Tracts at Camelford." He was also a great promoter of Charity and Sunday Schools. One of the former he established, and entirely supported at a village near Camelford. His views of the latter we find in the following lines addressed to his third son. "It gave me real pleasure to hear that you assist in the Sunday School. I hope you will continue, and not be weary in well doing; for in due season you shall reap, if you faint not. Lord Bacon says, '*Knowledge is power*:' by imparting knowledge to these little immortals, you give them power to overcome many difficulties through life, and prepare their hearts for the truth as it is in Jesus. Where is the man that can tell the value of wisdom? Solomon says, 'Wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding.'"

As an unfeigned lover of the Lord Jesus, he thus fed the sheep and lambs of the flock, for his sake; and having largely

imbibed his Master's spirit, he closely followed his example, still happily filling up his time

> "Betwixt the mount and multitude,
> Doing, and receiving good."

His extensive Beneficence.

Though Mr. Pearse was so much concerned for the *spiritual* welfare and happiness of others, he was far from overlooking or neglecting their *temporal* interests. If he excelled in any one Christian duty more than another, it was in shewing mercy with cheerfulness. Possessed of a sympathetic mind, apt to melt at the various forms of human woe; feeling his responsibility as a steward of God; and deeply sensible of his great obligations, as a subject of innumerable mercies; he became rich in good works, by presenting a considerable portion of his wealth, his goods, his time, and his influence, in those sacrifices with which God is well pleased. The blessing of many, who were ready to perish, came upon him; and he caused the widow's heart to sing for joy. He was eyes to the blind; and feet was he to the lame: he was a father to the poor, and the cause which he knew not, he searched out. There was scarcely a sick bed, or a distressed family, in the town or neighbourhood, that was not visited by him if he could possibly have access to them: and with the best counsel, he also administered suitable relief. In many cases of affliction, when the poor sufferers much needed, but could not procure medical aid, he kindly sent the doctor to them, engaging to discharge his bill. Hereby he became instrumental in mitigating or preventing much distress; and in restoring to desponding families, their husbands, parents, and children, whose maladies had been pronounced incurable. Not only the victims of disease and hereditary poverty, but insolvent tradesmen also, and families reduced from opulence to straits, have all, in repeated instances, felt the influence of his kindness: and when exigencies occurred, which required donations of many pounds at once, they were as readily conferred as single pounds or crowns were, on ordinary occasions. Though the household of faith were the first objects of his regard, his bounty was not confined to them. His charity was a flame which many waters could not quench; neither could the floods drown it. While, like his heavenly Father, he delighted to bless the "*just*" and the "*good;*" even the "*evil*" and "*unthankful*" were not excluded from his pity, when their circumstances claimed it.

That the streams of his munificence might not fail, he manifested a constant *care* to maintain good works, by literally adopting the primitive practice, "*Laying by him in store, on every Lord's-day, as God prospered him.*" What proportion of

his substance, became, by this measure, sacred to charitable purposes, cannot now be ascertained: but, it is certain, that his liberal heart devised liberal things; and frequently, when the *Lord's fund* was exhausted, he failed not to draw largely on *his own*. During several hard winters especially, when provisions were excessively dear, and the labours of the poor were frequently interrupted, he added considerably to his usual contributions. Then, when he saw many perishing for want of clothing, and many poor without covering, they were warmed with his fleeces, in the forms of blankets, rugs, cloaks, and various other garments. On these evenings, impelled by tender sympathy, which often deprived him of necessary sleep, he would take his lantern and candle, diligently search out, and benignly cheer those abodes of wretchedness,

> "Where hopeless anguish pours its moan,
> And lonely want retires to die."

In proportion as their misery surpassed its usual bounds, his mercy also exceeded its prescribed limits.

What he did for God, either in promoting the interests of his kingdom, or in administering to the necessities of his suffering family, he did with such graceful suavity of manners, as shewed that the most cordial pleasure was felt by the *giver*, while it greatly heightened that of the *receiver*. At the same time, he did it with unfeigned humility; feeling himself an unprofitable servant, and bringing his most laudable services to God, by Jesus Christ, for gracious acceptance. His labours of love were studiously concealed, so far as secrecy could attend his performance of them with the best effect. Indeed, every idea of them, which is conveyed in the above rehearsal, is founded on known facts; but these facts have been disclosed, either by accident, or the spontaneous testimony of that lively gratitude, on which silence could not be imposed. His reward, however, is with the Lord; and what modesty has now veiled, shall be fully known at the great day of retribution.

His last Illness and Death.

The decline of Mr. Pearse's health was perceived by his relations and friends, before he seemed to take much notice of it himself. But, on feeling increasing weakness, and some symptoms of a pulmonary complaint, he spared no expense, and omitted no means, by which he was likely to obtain relief. In the summer of 1812, he was advised by his physicians, to use sea-bathing. This he did, and for some time felt it productive of a good effect. The next summer he was prevailed on to repeat the experiment of bathing, and change of air; but now, it

appeared that his disorder had taken such deep root, as not to admit even of the least mitigation. His state of mind, during this last excursion, we learn from his various letters then addressed to Mrs. Pearse. In these, he observes, "From the doctor's changing the medicine, I conclude the symptoms of my complaint are not favourable; but, as I am here, and have a confidence he will do his best for the recovery of my health, I intend to remain till he pronounces me incurable. But though from home, and labouring under a disease, which probably will terminate in death; in general, I can bless the Lord to-day, and trust him for to-morrow. Get well acquainted with the Gospel; this alone supports me, and this alone will support you. This morning, I awoke early, with a hard dry cough, which has weakened me through the day. But in the midst of these things, I have mercies on mercies. I had several hours sweet sleep: I have slept twice since the morning: I have every comfort of life, and a hope of heaven. Though reading, writing, and all labour, is a burden, yet I assure you I have that hope, which is the anchor of my soul:

"It lifts the fainting spirits up;
It brings to life the dead."

"The Lord is here; that God, who heareth and answereth prayer; who hath given rest to millions of heavy-laden sinners:—Rest from guilt, rest from sin, rest from death, a rest in heaven! there to behold his glory, and to be for ever with him. There is Margaret, there is George, two of those children which God graciously gave us. I feel a desire to be with them!

"It is a mercy of mercies, that I shall leave my asthma, cough, errors, and sorrows, with my vile body, in the grave. Then shall be brought to pass that saying, '*Death is swallowed up in victory.*' Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

On Mr. Pearse's return, it was apparent both to himself and others, that his life was drawing fast to a close. His old esteemed friend, Mr. Mabyn, who had often strengthened his hands in God, on coming to see him, was so affected by the alteration he perceived, that, for some time, he was unable to give utterance to his feelings. At last, Mr. Pearse broke silence, by saying, "Oh the glory!—It is too great—it is too much for such a wretch as I!" Mr. M. said, "Consider what it cost to procure this glory: were we expecting to inherit it, on the footing of our own merits, we might well say, it is too much; but this cannot now be the case, as the Lord Jesus died to procure it for us, and his merit is infinite." "Ah!" he replied, "Could I possess Heaven on the condition of one minute's perfect obedience in my

own strength, I should never enter there; for I have no might nor power, but the Lord is my strength."

He earnestly advised a dear relative who visited him, to remember the poor; saying, "Though you have a family, and cannot give away much, in your present circumstances, yet you may do much good to the poor in various ways, by interesting yourself in their behalf. The promise is to him that *considereth the poor;* and I am sure, I have experienced the truth of it, ever since I felt this to be my duty; but more especially during my affliction. The Lord hath literally accomplished his word. He hath made *all my bed in my sickness.* O the goodness and truth of God! What a difference between my case and that of many others!—I have very little pain.—The Lord deals gently with me, and is easily loosening, and drawing the pins of this tabernacle.—Many are afflicted with strong pains, but God is gracious to me."

A few weeks before his death, on being visited by his much respected brethren, the preachers, the day after their quarterly meeting, he appeared, at first, very low; and as he found it difficult to speak, he began to write, as he usually had done for some time before. But, after a little while, feeling his strength renewed, he laid down his pen, and began to speak with uncommon freedom, and at some length, at least, for fifteen or twenty minutes; declaring what God had done for his soul; in what ways he had been led by Providence, to serve his generation according to the Divine will;—and how amply God had repaid what he lent him, by multiplied comforts, both temporal and spiritual. All his auditors were much affected by what they heard; and greatly regret their not having been prepared to record more minutely, what dropped from the lips of their dying friend. After this exertion, he, for some time, felt his mind depressed, fearing that what he said had the appearance of boasting; being deeply concerned, that, as all good was derived from God, all the glory thereof might be ascribed to him.

His tenderness of conscience was also manifested by his fears, that he should become impatient; and he frequently requested those who came to visit him, to pray that God might give him patience, and enable him not to disgrace his Christian profession. But, like his Divine Master, he was heard in that he feared:

> "His God sustain'd him in his final hour!
> His final hour brought glory to his God!"

Under the influence of Divine grace, he comforted his comforters, and gloried in dissolution near. His language was highly expressive of resignation to the Divine pleasure. Not the shadow of a murmur escaped him. That God's will might be done, and not his own, was his daily prayer. And, in his ex-

piring moments, he sweetly testified, "I am enabled to give up every thing, knowing that Infinite Wisdom cannot err."

One of his sons observes, "For his last and awful change, his mind was fully prepared. His death corresponded with the whole tenor of his life; and exemplified the happy influence of that religion, which it had been his study to recommend to others. Strong in that faith which he had both professed and taught, and sustained by the consolations of the Gospel, he was enabled to meet death undismayed, and look forward with a well-grounded hope, to a glorious immortality. As his strength decayed, his mind acquired additional composure; and the prospect of heaven brightened as he approached it. The day before his death, he sat up in bed, and prepared some tracts to be distributed at his funeral, which he had long kept by him for that express purpose. Though weak and exhausted, his whole heart and soul were engaged in prayer for the church, for his family, and for the Divine blessing on the books and tracts which he had distributed, that they might prove instrumental in bringing many to close in with the offers of mercy. His heart and his flesh failed him; but he well knew that God was the strength of his heart, and would be his portion for ever."

The evening before his death, on being asked by a friend, how he was? He said, "I shall not perish." His friend replied, "Whosoever believeth on him, shall not perish; but have everlasting life." At this, he bowed his head and smiled. Then, lifting up his eyes to Heaven, he repeated, "Everlasting life!—yes, everlasting life!" In this heavenly frame, he continued till the next morning; when he resigned his happy spirit into the hand of his Redeemer.

His general Character.

In attestation of Mr. Pearse's uncommon excellence, several testimonies are at hand, of the most honourable kind; but on this subject, nothing need be added to the following sketch, which is copied verbatim from the "West Briton," of January 28, 1814. A sketch, gratuitously furnished by the Editor, from an affectionate and generous sense of duty to the deceased.

"Died at Camelford, on Sunday the 16th instant, Mr. Thomas Pearse, of that place. Through the continuance of an useful life, this amiable man, and upright Christian, enjoyed in an uncommon degree, the esteem and respect of all who had the pleasure of knowing him; for, it may be truly said, he never made an enemy, nor lost a friend.

"Religion, in its most amiable and attractive form, was pourtrayed in his life and manners. His habitual cheerfulness was unmixed with levity; his seriousness was without a tinge of

gloomy austerity; the warmth of his zeal was devoid even of a shade of bigotry; and his extensive liberality carefully shunned the most distant appearance of ostentation. In relieving the wants of the poor, and in forwarding every pious and useful design, he acted as if he had been paying a debt, and such he esteemed it; feeling it his indispensable duty, thus to acknowledge the kindness of Providence, to which he attributed his success in business, and the high gratification of seeing a numerous family, who venerate his example, disposed to tread in his steps.

"In offering this humble tribute to departed excellence, we feel that our language is wholly inadequate to describe the character which we admired, or to satisfy the feelings of a long continued friendship. We can only give a rough and hasty outline; but, even in this, numbers in this county will instantly recognize the lineaments of one, who in an extraordinary degree exhibited the influence of that *charity which is the bond of perfectness;* and which inculcates piety towards God, and unmixed and unbounded benevolence towards all mankind.

"A life so truly conformed to the spirit and precepts of the Gospel, was closed in a manner suited to its character. He expired in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

DIVINITY.

OF THE FOREKNOWLEDGE OF GOD, AND MAN'S MORAL AGENCY.

Perhaps no question has ever perplexed Theologians more than this, "How can God's certain foreknowledge of all events consist with the doctrine of man's moral agency?" Some, conscious of their inability to reconcile those doctrines with each other, have founded the unscriptural doctrine of Necessity upon that of the Divine prescience; and others, running into the opposite extreme, have maintained, that God cannot foresee, as certainly future, the free actions of moral agents. Both those descriptions of persons have erred egregiously; for the Divine foreknowledge, and man's moral agency, are maintained in the Holy Scriptures, and that in terms the most explicit. How wisely and soberly did the learned and venerable Founder of Methodism treat this subject. "If any one," saith he, "ask me, How is God's foreknowledge consistent with our freedom? I answer plainly, I cannot tell."

There are numberless truths beyond the grasp of the human intellect; but they are not the less truths on that or any other account. It is an undoubted, because a revealed truth, that God

foresees all future events; and it is equally a truth, that men, in a state of probation, are *free*, not *necessary* agents. One of these truths cannot possibly contradict the other; and hence, our inability to discern how the divine prescience is compatible with our moral agency, affords neither proof nor argument against the one or the other.

We have judged it proper to make these few observations, previously to our inserting the following extract (obligingly sent to us by Mr. W. Young, of Woolwich) of a sermon written by the late Bishop Horsley, on the subject in question. That prelate was very evangelical in his views, and his intellectual powers were extraordinary; and hence, we doubt not, that the extract with which we now furnish our readers, will be perused by the generality of them with pleasure and profit.

From that time forth, began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Matt. xvi. 21.

"From that time forth."—The fact last mentioned, was that conversation of our Lord with his disciples, in which Peter declared, in the name of all, that, while the people in general were in doubt, who Jesus might be—whether Elias, or Jeremias, or some other of the ancient prophets revived; they, his constant followers, believed him to be the Christ, the Son of the living God. "From that time forth," it seems, and not before, Jesus began to advertise his disciples of his approaching death. It was a thing not to be disclosed, till their faith had attained to some degree of constancy and firmness; but when once it appeared, that they not only esteemed and loved their Master, as a wise and virtuous man—that they not only revered him as an inspired teacher of righteousness, but that they believed in Him as the Christ, the Son of God, the Redeemer of Israel; it then became seasonable to remove the prejudices in which they had been educated, and to shew them plainly what that deliverance was which the promised Messiah was to work,—for whom, and by what means it was to be effected. It was time to extinguish their hopes of sharing in the splendours of an earthly kingdom, and to prepare and fortify their minds against all that "contradiction of sinners," which they, with their Master, were in this world destined to endure. *Now*, therefore, he begins to shew them how that he *must* go to Jerusalem, and, after much malicious persecution from the leaders of the Jewish people, he *must* be killed. The form of expression here is very remarkable in the original; and it is well preserved in our English translation. He *must* go—He *must* suffer—He *must* be killed—He *must* be raised again on the third day; all these things were fixed and

determined, must inevitably be, nothing could prevent them; and yet the greater part of them were of a kind that might *seem* to depend entirely upon *man's* free agency. To go or not to go to Jerusalem, was in his own power; and the persecution he met with there, arising from the folly and the malice of ignorant and wicked men, surely depended upon human will: yet, by the form of the sentence, these things are included under the same necessity of event as that which was evidently an immediate effect of Divine power, without the concurrence of any other cause, the resurrection of Jesus from the dead. The words which, in the original, express the *going*—the *suffering*—the *being killed*—the *being raised again*—are all equally subject to the verb which answers to the word *must* of our language; and in its first and proper meaning, predicates necessity. As He *must* be raised on the third day, so He *must* go, He *must* suffer, He *must* be killed. Every one of these events, His going to Jerusalem, His suffering, and His death there; and that these sufferings and that death should be brought about by the malice of the elders, and chief priests, and scribes, every one of these things is plainly announced, as no less unalterably fixed than the resurrection of our Saviour, or the time of his resurrection; that it was to happen on the third day.

The previous certainty of things to come, is one of those truths which are not easily comprehended. The difficulty seems to arise from a habit that we have of measuring all intellectual powers by the standard of human intellect. There is nothing in the nature of certainty, abstractedly considered, to connect it with past time, or with the present, more than with the future; but human knowledge extends in so small a degree to future things, that scarce any thing becomes certain to *us*, till it is come to pass, and therefore, we are apt to imagine that things *acquire* their certainty *from* their accomplishment. But this is a gross fallacy. The proof of an event to us always depends either upon the testimony of others, or the evidence of our own senses; but the certainty of events in themselves arises from their natural connexion with their proper causes. Hence, to that great Being who knows things, not by testimony, not by sense, but by their causes, as being himself the First Cause, the source of power and activity, to all other causes: to Him, every thing that shall ever be, is at all times infinitely more certain than any thing either past or present can be to any man, except perhaps the simple fact of his own existence, and some of those necessary truths which are evidenced to every man, not by his bodily senses, but by that internal perception which seems to be the first act of created intellect.

This certainty, however, is to be carefully distinguished from a true *necessity*, inherent in the nature of the thing. A thing is

necessary when the idea of existence is included in the idea of the thing as an inseparable part of it. Thus, God is necessary; the mind cannot think of Him at all without thinking of Him as existent. The very notion and name of an *event* excludes this necessity, which belongs only to things uncaused. The events of the created universe are *certain*, because sufficient causes *do*, not because they *must*, act to their production. God *knows* this certainty, because he knows the action of all these causes, inasmuch as he himself begins it, and perfectly comprehends those mutual connections between the things he hath created, which render *this* a cause, and *that* its effect.

On these views of things, and, in particular, on our Saviour's prediction of his sufferings, in which these views are most strongly set forth, the Calvinistic divines endeavoured to establish their hard doctrine of arbitrary predestination,—a doctrine to which, whether we consider it in itself, or in its consequences, we may, with good reason, apply the words of prophet, "It hath truly little form or comeliness, little beauty, that we should desire it." But let us not judge uncharitably of those who maintained it, nor ascribe to a morose severity of temper, much less to spiritual pride, what is easily traced to nobler principles. The Calvinistic Predestinarians had found in the Scriptures, both of the Old and of the New Testament, the most explicit assertions of God's omniscience, and of his constant attention to the minutest occurrences both of the natural and of the moral world. These notions they found agreeable, we must not say to philosophy (for of that these pious men had but a scanty portion,) but to what in many cases is a better guide; to the natural sense and feeling of a virtuous mind. The belief, that the world, and they themselves as a part of it, were under the immediate care and protection of the wisest and the best of Beings, had taken possession of their honest hearts more firmly than it seems to do of some men's understandings; and they set themselves to combat with the fiercest zeal, and without any scrupulous examination, every doctrine that might seem to contradict it, and threaten to rob them of the holy joy and comfort which flowed from that persuasion. They did not understand that the foreknowledge and providence of the Deity, and that liberty which doth truly belong to man as a moral agent, are things perfectly consistent and naturally connected; they did not hesitate a moment to deny the freedom of human actions. But this was a dangerous error; for, in truth, the proof of our liberty is to every individual of the human race the very same, I am persuaded, with the proof of his existence. I *feel* that I *exist*, and I *feel* that I am *free*; and I may with reason turn a deaf ear upon every argument that can be alleged in either case to disprove my feelings. I feel that I have power to flee the danger that I dread—to pursue the plea-

sure that I covet—to forego the most inviting pleasure, although it be actually within my grasp, if I apprehend that the present enjoyment may be the means of future mischief—to expose myself to present danger—to submit to present evils, in order to secure the possession of a future good; I feel that I have power to do the action I approve—to abstain from another that my conscience would condemn; in a word, I feel that I act from my own hopes, my own fears, my own internal perceptions of moral fitnesses and discongruities. Happy, thrice happy they who act invariably by these perceptions! They have attained to the "glorious liberty of the sons of God!" But whenever I act from other motives, I feel that I am misled by my own passions, my own appetites, my own mistaken views of things. A feeling always succeeds these unreasonable actions, that, had my mind exerted its natural powers, in considering the action I was about to do—the propriety of it in itself and its consequences, I might and I should have acted otherwise. Having these feelings, I feel all that liberty which renders the morality of a man's actions properly his own, and makes him justly accountable for his conduct.

The liberty therefore, of man, and the foreknowledge and providence of God, are equally certain, although the proof of each rests on different principles. Our feelings prove to every one of us that we are free: reason and revelation teach us that the Deity knows and governs all things, that even "the thoughts of man he understandeth long before," long before the thoughts arise, long before the man himself is born who is to think them. Now, when two distinct propositions are separately proved, each by its proper evidence, it is not a reason for denying either, that the human mind, upon the first hasty view, imagines a repugnance, and may perhaps find a difficulty in connecting them, even after the distinct proof of each is clearly perceived and understood. There is a wide difference between a paradox and a contradiction. Both, indeed, consist of two distinct propositions; and so far only are they alike: for, of the two parts of a contradiction, the one or the other must necessarily be false, of a paradox, both are often true, and yet, when proved to be true, may continue paradoxical. This is the necessary consequence of our partial views of things. An intellect to which nothing should be paradoxical would be infinite. It may naturally be supposed that paradoxes must abound the most in metaphysics and divinity, "for who can find out God unto perfection?" Yet they occur in other subjects; and any one who should universally refuse his assent to propositions separately proved, because when connected they may seem paradoxical, would, in many instances, be justly laughed to scorn by the masters of those sciences which make the highest pretensions to certainty

and demonstration. In all these cases, there is generally, in the nature of things, a limit to each of the two contrasted propositions, beyond which neither can be extended without implying the falsehood of the other, and changing the paradox into a contradiction; and the whole difficulty of perceiving the connexion and agreement between such propositions arises from this circumstance, that, by some inattention of the mind, these limits are overlooked. Thus, in the case before us, we must not imagine such an arbitrary exercise of God's power over the minds and wills of subordinate agents, as should convert rational beings into mere machines, and leave the Deity charged with the follies and the crimes of men, which was the error of the Calvinists; nor must we, on the other hand, set up such a liberty of created beings, as, necessarily precluding the Divine foreknowledge of human actions, should take the government of the moral world out of the hands of God, and leave him nothing to do with the noblest part of his creation, which hath been, perhaps, the worse error of some who have opposed the Calvinists.

There is yet another error upon this subject, which, I think, took its rise among professed infidels; and to them, till of late, it hath been entirely confined. But some have appeared among its modern advocates, actuated, I am persuaded (for their writings on this subject witness it) by the same humble spirit of resigned devotion which gave birth to the plan of arbitrary Predestination. Deeply versed in physics, which the Calvinists neglected, these men wish to reconcile the notions of God's arbitrary dominion, which they in common with the Calvinists maintain, with what the others entirely overlooked, the regular operation of second causes: and in this circumstance lies the chief, if not the whole difference, between the philosophical necessity of our subtle moderns, and the predestination of their more simple ancestors. And so far as these necessarians maintain the certain influence of moral motives, as the natural and sufficient means whereby human actions, and even human thoughts, are brought into that continued chain of causes and effects, which, taking its beginning in the operations of the Infinite Mind, cannot but be fully understood by him—so far they do service to the cause of truth. But when they go beyond this, when they would represent this influence of moral motives as arising from a physical necessity, the very same with that which excites and governs the motions of the inanimate creation, here they confound nature's distinctions, and contradict the very principles they would seem to have established. The source of their mistake is this, that they imagine a similitude between things which admit of no comparison—between the influence of a moral motive upon mind, and that of mechanical force upon matter.

A moral motive and a mechanical force are both indeed causes, and equally certain causes each of its proper effect; but they are causes in very different senses of the word, and derive their energy from the most opposite principles. Force is only another name for an *efficient* cause; it is that which impresses motion upon the body, the passive recipient for a foreign impulse. A moral motive is what is more significantly called the *final* cause, and can have no influence but with a being that proposes to itself an end, chooses means, and thus *puts itself* in action. It is true, that while *this* is my *end*, and while I conceive *these* to be the *means*, a definite act will as certainly follow that definite choice and judgment of my mind, provided I be free from all external restraint and impediment, as a determinate motion will be excited in a body by a force applied in a given direction. There is in both cases an equal certainty of the effects; but the principle of the certainty in the one case and in the other is entirely different, which difference necessarily arises from the different nature of final and efficient causes. Every cause, except it be the will of the Deity acting to the first production of substances—every cause, I say, except this acting in this singular instance, produces its effect by acting *upon* something; and, whatever be the cause that acts, the principle of certainty lies in a capacity, in the thing on which it acts, of being affected by that action. Now, the capacity which force, or an efficient cause, requires in the object of its action, is absolute inertness. But intelligence and liberty constitute the capacity of being influenced by a final cause—by a moral motive: and to this very liberty does this sort of cause owe its whole efficacy—the whole certainty of its operation; which certainty never can disprove the existence of that liberty upon which it is itself founded, and of which it affords the highest evidence.

These distinctions between the efficient and the final cause being once understood, we may, from the necessarian's own principles, deduce the firmest proof of the liberty of man; for, since God foreknows and governs future events, so far as subordinate agents are concerned in them, by the means of moral motives, that is, by final causes; since these are the engines by which he turns and wields the intellectual world, bending the perverse wills of wicked men and of apostate spirits to his purpose; and since these motives owe their energy, their whole success, to the liberty of the beings that are governed by them, it is in consequence most certain, however it may seem most strange, that God could not govern the world as he does, by final causes, if man were not free, no more than he could govern the material part of it mechanically, by efficient causes, if matter were not wholly passive. The necessarian does not listen to this argument. He has fur-

nished himself with an expedient to make room for the physical necessity he would introduce into what has been called the moral world. His expedient is neither more nor less than this, that he would annihilate the moral world altogether: he denies the existence of the immaterial principle in man, and would stamp the very form of human intellect, that living image of the Divinity, upon the passive substance of the brain! It seems, the notion of an active principle distinct from the body, the true cause of voluntary motion, possessing in itself the faculties of thought, desire, volition, and necessarily surviving the body, which principle should much more truly than the body constitute the man; all this was a phantom of heathen philosophy, which a Christian, for that reason in particular, should discard. It is a new kind of argument against the truth of a proposition which a man might otherwise be disposed to receive, that it hath been asserted and maintained by wise, and good, and learned men, who had spent a great part of their lives in thinking most intensely upon the subject. This is a *new way* of managing the topic of authorities. When in the ardour of controversy a man alleges such an argument as this, he is seldom perhaps aware how little he is himself in earnest in it—how nugatory it would appear to him in any other but that particular instance wherein it happens to serve his purpose—how absurd, were it once turned against him. That acute writer who would expunge the doctrine of an immaterial soul and its immortality from the creed of a Christian, because many who were destitute of the assistances of revelation, were brought by the mere light of nature to believe it, does not, I am well persuaded, the less firmly believe the being and the providence of God, because in that belief he happens to concur with Socrates and Plato.

THE TRUTH OF GOD DEFENDED.

REVIEW

Of an Inquiry into the effect of Baptism, in Answer to Dr. MANT.

(Concluded from page 349.)

HAVING been led, by the extraordinary passage quoted from Dr. Mant, to make these few observations, which the judicious reader will not, we trust, judge irrelevant, we shall lay before our readers Mr. Scott's observations upon it.

"The last clause in this paragraph (that which he quoted from Dr. Mant, and which we have copied) may serve as a key to the whole. 'He that believeth and is baptized shall be saved;

and he that believeth not shall be damed.' By a remarkable, and evidently a designed omission in the second member, he not only avoids making baptism essential to salvation, but shews his intention in this, as in all other places, to lay the main stress on believing. Baptism, as an appointed means of grace, and the prescribed method of professing our faith, must not be omitted: it is 'of great necessity where it may be had.' (Liturgy.) But faith, true and lively faith, is the weighty and essential qualification, which whoso hath shall not be damned. Now how marvellous is it to see Mr. M. under these circumstances, and by means of this very text, turning all our attention to baptism! He *totally drops* the latter clause, which is distinguished by the studied omission of baptism: and, in the former clause, 'he that believeth and is baptized shall be saved'—he finds nothing to remark but being baptized! He takes no more notice of the 'faith,' without which (in subjects capable of faith) baptism itself, as appears from this passage, shall avail nothing to salvation, than if it had never been mentioned! His deduction, his only deduction from the text is, 'baptism is here expressly represented as the means of salvation!' On so sandy a ground, rather we may say, on no ground at all, rests one of the fundamental propositions of this paragraph, and all the reasoning built upon it!

"We may now see what authority Mr. M. has for asserting, 'It is the doctrine of the Holy Scriptures, that we are by baptism made heirs of salvation.' And, again, for 'arguing for baptism being the vehicle of regeneration, BECAUSE IT IS THE VEHICLE OF SALVATION.' And yet again, for asserting, 'that baptism was ordained by Christ himself, with a *promise of salvation annexed to its legitimate administration*.' We now find, that all this is 'expressly represented' to be the case in the words, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned,' whether he be baptized or unbaptized! Christ promised salvation to faith and baptism: *ergo*, baptism, whether accompanied by faith or not, is the vehicle of 'salvation,' and 'a promise of salvation is annexed to its legitimate administration!'

"Let us apply Mr. M.'s mode of treatment in another, and not dissimilar, case. In Romans x. St. Paul says, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Now should we, on the ground of this text, pass unnoticed 'the believing with the heart,' and insist only on 'the confession of the mouth,' as the thing required 'unto salvation,' the absurdity would be apparent: but it would be more excusable than overlooking faith, and noticing only baptism, in the passage of St. Mark; both because the connexion and dependence of the things specified is less close in this

instance than in that, and because there is no such omission, as we there noticed in the second clause." (p. 39—42.)

According to Dr. Mant, Simon Magus, and the incestuous Corinthian were regenerated persons, who never needed to pray, after they had been baptized, for regeneration. Mr. Scott, who justly questions whether either of them was ever regenerated, proceeds to give St. Peter's character of Simon the sorcerer, and then adds: "Yet this is the man who is to be held forth as a regenerate character! that is, as one who was a partaker of 'supernatural grace'—of 'a new principle of life, and of action'—of 'the sanctification of the Spirit'—which 'makes us heirs of salvation,' and 'entitles us to eternal life.' We are to believe all this, and moreover that he had not lost the blessing, so as that it should be 'necessary, or even possible,' for him to receive any further regeneration 'in this world;' though St. Peter pronounces him to have 'neither part nor lot' in the gift of the Holy Spirit, but to be 'in the gall of bitterness, and in the bond of iniquity!' We are to believe it all, because he had been baptized, and because, forsooth, he is not positively recorded to have been 'admonished of the necessity' of any further regeneration—a term which is never once used with respect to him!" (p. 63, 64.)

By arguments which can never be confuted, Mr. Scott proves that the accumulated force of all Dr. M.'s scriptural authorities in favour of baptismal regeneration, fails to produce conviction; and that there is no necessary connexion betwixt baptism and the new birth.

In the judgment of charity, we are disposed to admit, that some who confound regeneration with baptism, mean, substantially, by "renovation," all that is meant by being "born again;" but charity itself cannot enable us to believe that this is, or is likely to be the case with the mass of those who are persuaded that they *are* regenerated, *because* they have been baptized, and that no other than that regeneration which they suppose never fails to accompany baptism "rightly administered," is possible "in this world." That Mr. Scott coincides with our views on this subject, will appear by the following quotation.

"The case of Simon Magus is one, which may furnish salutary admonition to many of those whom Mr. M. teaches to consider themselves as regenerate; and who might be disposed, on that ground, to draw more favourable conclusions concerning their state, than their habitual temper and conduct would warrant. If one who is by baptism regenerate, may yet be 'in the gall of bitterness and the bond of iniquity,' and 'without part or lot' in the gift of the Holy Spirit, it certainly behoves us to beware of placing too much dependence on our baptismal regeneration. And, again, were it always distinctly admitted, that so

great a change may be necessary for us, notwithstanding our baptismal regeneration, as it would have required to set 'the heart' of Simon Magus 'right with God:' there need not be much dispute about the name by which that change should be called. It is, however, I am satisfied, the change itself, and not merely the name, that is in dispute." (p. 65. 66.)

Having satisfactorily proved that the Scriptures afford no countenance to Dr. Mant's doctrine of baptismal regeneration, Mr. Scott proceeds to examine whether the Church of England maintains that doctrine. In the former case, he finds little or no difficulty; and, by comparing the sentiments contained in several of the Articles with those found in the prayers and addresses in the baptismal services, he, in our estimation, proves that the Church of England does *not* hold the doctrine of the "regenerating influence" of baptism. Having made suitable remarks upon some prayers which Dr. M. maintains fully prove that the Church of England holds the doctrine of baptismal regeneration, Mr. Scott proceeds thus:

"Similar remarks may be made upon other prayers, which Mr. M. cites, though he pronounces any further comment upon them to be unnecessary. For example, 'Give thy Holy Spirit to these persons, that they *may be born again*, and be made heirs of everlasting salvation.' Does not this imply that they might be baptized, and yet not 'born again.' I profess, that to me the prayers seem to suggest conclusions directly *opposite* to those which Mr. M. would make from them. He would infer that baptism either 'is,' or 'conveys' regeneration: these prayers imply, (what the Articles have rightly taught,) that it is very possible for regeneration not even 'to accompany baptism!

"Again, I quote, because Mr. M. has quoted the following: 'Sanctify this water to the mystical washing away of sin; and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children.' Is it not implied here, that it is just as possible for them to fail of receiving the 'fulness of God's grace' now, at their baptism, as to fail of 'remaining ever in the number of his faithful and elect children' afterwards?

"But we have already passed the gospel appointed for the occasion. We return to it. In Mr. M.'s words 'the passage selected is the conversation, wherein Christ asserts to Nicodemus the necessity of the new birth;' and, as he observes, it is made the foundation of an address: 'Beloved, ye hear in this gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, whereby we may perceive the great necessity of baptism, where it may be had.'

"On these words Mr. M. thus triumphantly remarks: 'It

must be enough barely to quote this passage: it would be an insult upon any man's understanding, to attempt to make it clearer; and it would be superfluous to add more from the office. If a bare statement of this fact does not convince a man, nothing, I am persuaded, can convince him, that it is by baptism, in the judgment of the Church of England, that a man is born of water and of the Spirit.'

"Here is great confidence, great exultation, but I, for one, must acknowledge my obligation to Mr. M. for the hint he has given at the close, without which I might have been too dull to perceive what was the occasion of his triumph.

"I can readily, indeed, perceive from this address, that the church agrees with Mr. M. in understanding our Lord, when he speaks of being 'born of water,' to 'allude by anticipation to the sacrament of baptism, which he intended to ordain.' And in this respect I agree with him also.

"I likewise readily admit, as I have before done, that the church considers baptism as not only 'a sign,' but also a 'means' of regeneration.

"But neither is this a point in dispute: and, with regard to points in which we really differ, I infer from the passage one or two things a good deal *opposed* to Mr. M.'s views. Has Mr. M. considered, with the attention which it deserves, that clause 'the great necessity of baptism WHERE IT MAY BE HAD? Would the church have presumed to interpolate such a limitation as this, in our Lord's unlimited asseveration, that 'except a man be born again he cannot see the kingdom of God?' Far from her friends be such an insinuation! Had she, then, supposed 'no other than baptismal regeneration to be possible in this world,' would she have ventured to say, 'its great necessity *where it may be had;*' when by Mr. M.'s own confession, our Lord has declared regeneration to be '*absolutely necessary*,' an *indispensable* requisite to salvation,' in all cases? From this clause, I conclude, without the fear of refutation, that it is NOT by baptism ONLY, 'in the judgment of the Church of England, that a man,' can be 'born of water and of the Spirit,' in our Lord's sense of the words.

"Other passages have demonstrated, that, according to her judgment, a man may receive baptism 'rightly administered,' and yet not be thus born again: and this passage proves to me, that, in her judgment, a man may be thus born again *otherwise* than by baptism, and indeed *without* baptism.

"No one, I trust, would be further than myself from depreciating 'the necessity of baptism where it may be had,' or of any other thing which Christ hath commanded: but yet I conceive a church which expresses herself in this manner, would not

go so near to pronouncing baptism *essential* to salvation as Mr. M. has done. And I contend that she had authority for making this limitation, as to the sacramental sign, though not as to the thing signified. The nature of Christianity furnished this authority: for it is a religion standing not in external rites, (however important, or necessary, 'where they may be had,' but in the substantial blessings of 'righteousness, peace, and joy in the Holy Ghost." (p. 125—129.)

From the chapter in which Mr. S. undertakes to prove, that regeneration is not restricted to baptism by the Church of England—by the English Reformers—or by the divines to whose authority Dr. M. appeals, we quote the following paragraph.

"*Latimer*, bishop and martyr, speaks more directly upon it. (Mr. S. had just quoted Archbishop Cranmer on the subject of baptism.) 'Christ saith, *Except a man be born again from above*, he cannot see the *kingdom of God*. He must have *regeneration*: and what is this regeneration? It is not to be christened in water (as these fire-brands* expound it) and nothing else. How is it to be expounded then? St. Peter sheweth, that one place of Scripture declareth another. Saith St. Peter, *We be born again*. How? *Not by a mortal seed, but by an immortal*. What is this immortal seed? *By the word of the living God*. By the word of God preached and opened. THUS COMETH IN OUR NEW BIRTH." (p. 180, 181.)

In the chapter from which we have taken the above paragraph, Mr. S. proves, from several passages found in works circulated by "The Society for promoting Christian Knowledge," that that Society, by now restricting regeneration to baptism, directly opposes sentiments which it had long maintained Having, by indubitable evidence, fully proved this point, Mr. S. makes the following spirited observations.

"Now surely it is not for a Society which has been, through a century past, thus teaching us to preach REGENERATION to baptized persons, and to professed Christians, a CONVERSION, in many cases SENSIBLE, now to turn round, and, through the medium of a book, which it has newly taken up, to charge us with 'heresy,' and I know not what 'irreconcileable opposition to the unequivocal and numerous declarations' of the church to which we belong; merely because we have taught in comformity with the instructions which it has itself given us! and I must say, have not taught in language less measured than is found in some parts of these extracts!"—(p. 201.)

As might be expected, the Methodists, none of whom adopt Dr. Mant's unscriptural notion of baptismal regeneration, have

* Meaning the Papists.

fallen under the lash of his pen. His severest censures, however, do not create them the least uneasiness. Had Mr. S. left them to defend themselves, they would have been as much obliged, as by the apology for Messrs. Wesley and Whitefield which he has inserted from the Christian Observer. Mr. S. acknowledges that those men "effected much good," but adds, "they have produced much evil." That, through the Divine blessing upon their labours, they "effected much good," is undeniable; but until it be proved, as well as asserted, that they have produced "much evil," we must remain of opinion, that if any evil arose from their ministrations, it was purely accidental; and that if such evil exists, it bears no more proportion to the good which they were the honoured instruments of effecting, than the small dust upon the balance does to the globe of the earth.

The confessions of Mr. Whitefield, contained in the extract from the Christian Observer, are highly to his credit: but we are at a loss to learn from them, or any other part of the extract, where either he or Mr. Wesley has confessed his errors upon the subject of instantaneous conversion. For the Methodists' views of conversion, we refer the reader to the Methodist Magazine, (enlarged size,) for 1814, page 471. He will there find, that it depends upon the idea annexed to conversion, whether it ought to be pronounced gradual or instantaneous. We know not that one or other of those extraordinary men, after himself had been savingly converted, made an avowal of any error subsequently maintained by him on the subject in question.

In a note which occurs at page 73, Mr. S. in his explanation of 1 John iii. 9, "Whosoever is born of God doth not commit sin," says, the 'sinning' or committing sin mentioned there refers "to a man's *habitual practice*"—'the trade of his life,' as one of the homilies terms it." In the same note, he gives the following quotation from Bishop Burnet,—"Those words in St. John, that a *man born of God, doth not, and cannot commit sin*, must be understood in a larger sense, of their not living in the practice of known sin; of their not allowing themselves in that course of life, nor going on deliberately in it."

Far be it from us to suppose that Mr. S. every page of whose writings breathes the true spirit of evangelical piety, intends by any thing which he writes or says, to give the least encouragement to sin; but may not the phrases "*habitual practice*"—"the trade of his life,"—"not going on deliberately in it," be interpreted by some, in proof that they may *frequently*, though not *habitually*, be guilty of gross sins, and still be born of God? Those pious men who assert that the words, "Whosoever is born of God, doth not commit sin," mean, that he does not commit it *habitually*, nor make it the trade of his life, are far from think-

ing that a man of sincere genuine piety could continue such, and be guilty of either theft or wilful falsehood, even once a month, though he might plead that he does not make it 'the trade of his life.' Nor, should such a person maintain, that he does not *allow* himself in the sin of which he is *occasionally* guilty, nor go on *deliberately* in it, but that he is driven to it by the power of temptation, would they admit such pleas in proof of his being a religious character. Why then do they use language, which is very liable to be interpreted into such an admission? If, by *committing sin*, be meant, falling short of answering all the demands of the *moral* law, the holiest men on earth commit sin, not only *occasionally*, but *habitually*; for their obedience, though sincere and universal, is so defective, that it cannot be accepted of God, otherwise than in a way of mercy, through the mediation of Jesus Christ. St. John does not speak of that *perfect* obedience, which, since the fall, no mere man ever did, or could perform, but of the evangelical obedience which springs from faith and love, and without which, Christ will not be to any man "the author of eternal salvation." Heb. v. 9. As long as the love of God is the reigning principle in a man's heart, we apprehend, that he does not, in St. John's sense of the words, commit sin, either *occasionally* or *habitually;* for, "love is the fulfilling of the (evangelical) law;" and, "he that loveth another hath fulfilled the law." There is no question, that such a character, by ceasing to watch and pray, may be so moved from his steadfastness, as to commit sin, in the Apostle's sense; but after his doing so, he must repent, do his first works, and have his backslidings healed, or, notwithstanding his having formerly manifested that he was born of God, he will finally perish in his iniquity. (See Ezek. xxxiii.) To speak thus, is, we are of opinion, more consonant with the whole strain of evangelical precepts, than to say, that "whosoever is born of God," does not make sin his *habitual practice*, or make "*a trade*" of it.

Our not thinking exactly as Mr. S. does, on a few matters of opinion, has no tendency to lessen in our esteem his very able and well-timed performance. We most cordially wish it the most extensive circulation, as it is well calculated to crush a pernicious error, as well as to rescue the Church of England from a vile opprobium, which some of her sons would fasten upon her, namely, that she maintains that *regeneration* is a *necessary* consequence of *baptism*, whenever "rightly administered."

We shall close this article with the following extract from the body of the work, and the note annexed to it. "What is the tendency of such doctrine as this?" (that baptism necessarily implies regeneration.) "What, but to reduce the Scriptures to a mere *caput mortuum*, a mere dead, inefficient mass; to strip

them of whatever in their contents was most suited to arrest the attention, to awaken the conscience, to interest the feelings, to stimulate the hopes and fears of mankind. Numberless passages, it seems, which the Christian world has been used to consider as most solemnly descriptive of the character and condition of those who are in the way to be saved, as contradistinguished from those who are yet "dead in their sins," are henceforth to be understood of nothing but what is common to all! They 'all relate to a single act once performed upon every individual,' namely, at his baptism.' All these high things, be it observed, are said to be effected not only upon infants, when they are baptized, but upon any person receiving baptism; as is manifest, (if proof were necessary) from the clause, 'they receive forgiveness of the *actual sins* which they may themselves have committed.' Yet not a word is said of the necessity of 'repentance and faith,' accompanying the reception of the sacrament.

"But how is it possible, that the promulgators of any such doctrines can fail to be struck with a consideration of the following kind? In the country, in which we live, though the great majority are baptized in their infancy, yet there is a competent number of persons who are not. We have many Quakers, and many Anti-pædobaptists among us, whose children uniformly grow up without baptism. Now as baptism makes so 'great and wonderful a change' in those who receive it, that they 'are immediately translated from the curse of Adam to the grace of Christ: become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness; acquire a new name, a new hope, a new faith, a new rule of life,' nay, 'a new nature, a new state of existence:' we may naturally expect to trace a striking practical difference, as they grow up, between the mass of those young persons who have been baptized in their infancy, and those who have not. We may expect to see the former class, if not uniformly, yet very commonly, make it manifest, by the virtues of 'the new man,' that they are in 'the grace of Christ,' partakers of the Holy Ghost,' possessed of 'a new nature, heirs of eternal happiness.' The latter, (awful spectacle!) it may be anticipated, will uniformly, or almost uniformly, shew themselves, by the prevalence of wicked tempers and habits, to be under 'the curse, unreconciled to God,' destitute of 'the Holy Spirit,' and of 'the hope, the faith, the new state of existence,' which characterize the others.

"But now, in point of fact, is any such striking difference of character to be generally or frequently traced between our children, who are baptized, and those children of dissenters, who grow up without baptism? Does any marked distinction between them appear, which we are warranted to ascribe to the enjoyment

of baptism among one party, or the want of it in the other? Or is it consistent with the avowed principles of Scripture to believe, that, among a number of persons, some are 'children of wrath,' and the others 'children of grace,' and 'heirs of eternal happiness,' while no perceptible difference can be pointed out in their spirit and character? Is this agreeable to the maxim, 'In Christ Jesus neither circumcision availeth any thing, nor uncircumsion, but a new creature,'—but 'faith, which worketh by love?' Is this exhibiting God as 'no respecter of persons?' Or rather, is not this falling precisely into the errors which proved fatal to the Jews?"*

* "The observation may possibly have reached Mr. M—'s ears, that his doctrine respecting one sacrament a good deal resembles that of the Papists, respecting the other, or indeed respecting both. And the grounds of this observation may now appear. They are twofold, first, as transubstantiation requires us to believe contrary to the evidence of our *senses*, so this doctrine concerning the great and wonderful change produced in the very nature of those who are baptized, requires us to believe contrary to *experience*: and in both cases, the demand seems to be made upon us equally without authority of Scripture. Take two pieces of wafer, the one consecrated, the other not, examine them, you find no difference; yet, you are to believe that the one is bread, the other flesh and blood! In like manner, take two young persons, one baptized, the other not, you catechise, and you observe them, you find, it is very likely, no difference in their knowledge, their spirit, their conduct; yet, you are to believe the one 'transferred from the curse of Adam to the grace of Christ—reconciled to God—of a new nature;' for he is baptized: the other, the reverse of all this: for he is unbaptized! The second ground is, that, if this doctrine be thoroughly received, we who bear the priestly office, certainly need not despair of regaining that supreme influence which was possessed by our predecessors, before their power to open and shut the kingdom of heaven, at pleasure, by giving or withholding the sacraments, fell into discredit.

"It is farther natural to remark, that, if it be in the power of baptism to do so much for us, as the last and some other quotations represent, it is surely to be regretted, that the practice, once prevalent, has not been retained, of deferring baptism till the very article of death, that the receiver of such inestimable benefits may not be allowed the opportunity of forfeiting them!"—(p. 222—225.)

THE WORD OF GOD ILLUSTRATED.

THE RAPIDITY OF THE HOLY SCRIPTURES THROUGHOUT THE UNIVERSE; OR, REMARKS ON PSALM cxlvii. 15.

"*His Word runneth very swiftly.*"

To the Editor of the Methodist Magazine.

DEAR SIR,

To consider the signs of the present times is peculiarly worthy the meditation of every person; and to seize and improve the golden moments as they fly, for the glory of God, and the benefit of man, may be justly considered a very important duty. Hence, a survey of the grand institutions, that have recently been formed for lessening or alleviating the miseries of the human race, must afford exquisite pleasure to all who love the Lord Jesus Christ

in sincerity. The astonishing events which have lately taken place, the glorious appearances in the kingdoms of providence and grace; encourage the hope, that the time of the fulfilment of prophecy speedily approaches, 'when the kingdoms of this world, shall become the kingdoms of our God, and of his Christ.' Many causes now combine, calculated to remove the greatest obstacles to the spread of the everlasting gospel. The strong holds of Satan are demolishing, and the way of the Lord is preparing. Never, during any former period, were such measures adopted to diffuse the knowledge of the Saviour's name, and to disseminate the Holy Scriptures through every nation under Heaven. It is the highest honour and greatest happiness of Christians in the present day, that their zeal has opened innumerable channels for itself, which did not occur to their predecessors, or if they did, they were merely objects of desire and anticipation. This being the case, who will assert that the 'former days were better than these?' Christians, in our day, have learned, not only to conceive nobler plans for extending and perpetuating the Redeemer's fame, but to combine their exertions, in order to carry them into effect. An admirable union of hearts, purses, and hands, has rendered that practicable, for which, solitary or individual efforts would have been totally inadequate. To convert a sinful world, demands the energies of a Christian world. Happy I am to say, that religious distinctions and party spirit, have in some measure been forgotten in the zeal to promote the progress of true religion. Such appearances indicate no ordinary crisis; they announce at least the dawn of the latter day glory, and we may anticipate, as the result of the present movements, a perfect day of righteousness and peace. May even the present favoured age share in the felicity of such a consummation. The British and Foreign Bible Society now rises like a majestic monument: just in its proportions, sublime in its associations, and grand and magnificent in all its parts. This institution has become like a city set upon a hill, which cannot be hid: and may justly be considered as one of the greatest benefits to every nation in the world, that has come within the sphere of its god-like and salutary operations. Britain, the empress of isles, being abundantly blessed herself, is using unceasing and unparalleled efforts for the advantage of the myriads of the human race. Yes, she transmits, from her rocky seat of majesty in the midst of the ocean, the joyful sound of the glorious gospel of the ever-blessed God. Great Britain, our beloved country, stands this day confessedly the most favoured nation upon the earth; raised to a distinguished eminence, she surveys the whole habitable globe, her attitude is peculiarly interesting; a distant object attracts her attention; she beholds the misery of the dark places of the earth, "full of the habitations of cruelty," the tear drops

from her eye, her heart expands in tender sympathy and ardent zeal, her hand is extended to relieve; and, addressing herself to the nations, to every inhabitant of the earth, she says, "I will shew thee that which is written in the Scriptures of Truth." (Dan. x. 21.) And thus, by the concurrence of a great variety of auspicious circumstances, aided by the divine blessing, we may repeat the motto at the head of this paper, and say, "*His word runneth very swiftly.*" What can equal its rapidity? Is it not comparable to the flight of an eagle that hasteth to its prey? Its penetrating eye beholds at a distance what it has been in pursuit of; hence with amazing celerity it darts down upon it: "*His word runneth very swiftly;* resembling an arrow from a well-drawn bow, accelerated with a peculiar force by the hand of the marksman. And does not a forcible energy attend the progress of the word of Divine Revelation, and impel it forward in a proper direction to the different regions of the universe? And like the bow of Jonathan and the sword of Saul, this celestial bow and arrow, and this sword of the Spirit, a sword of etherial temper, shall not return empty, (2 Sam. i. 22.) "For, as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth from out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' *His word runneth very swiftly.* As the glorious sun in the firmament, it carries with it, wherever it goes, a similar, beneficial, and salutary influence. It seems now especially to have taken the 'wings of the morning,' and is directing its way with unusual velocity, to the uttermost parts of the earth. The celestial lamp of Divine revelation, this moral sun, exhibiting its streaming splendour, excites the nations who have long sat 'in the dark region of the shadow of death,' to rejoice in its light. Once more, *His word runneth very swiftly,* yes, as the flight of an angel, bearing under his angelic wings inestimable treasures; namely, the Old and New Testaments. *And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.* An angel was once commissioned to destroy the first-born in the habitations of the ancient Egyptians; but, how different the delegated authority of this heavenly visitant. The one was commanded to destroy, the other is commissioned to save. The one bears the sword of vengeance, the other 'the sword of the spirit, which is the word of God.' And, finally, *His word runneth very swiftly,* as a ship on the mighty ocean, attended with a propitious breeze. Frequently are our vessels the depositaries of this sacred treasure, one of heavens best gifts to men on earth; I mean the scriptures of truth, the volume of Divine inspiration.

To conclude. *His word runneth very swiftly:* and the effect produced by it, especially in foreign climes, has been of the most extraordinary kind. Like the portentous horse admitted into Troy, it has emitted those powers which have stolen the palladium of their superstitions, have fired the edifices of their idolatry, and have claimed the country thus entered, as a colonial dependency to the kingdom of heaven. We have opened the Scriptures on the tomb of Confucius, we have inserted them into the rock of Hira, we have pasted them to the car of of Juggernaut; and our grand object, as the friends of the Bible, is, to enrich every human being with this gift; to exalt every country with its diffusion, and to hallow every language with its translation. What a glorious institution is the Bible Society! Can such a fire have been kindled without a live coal from the altar of God? or, can it exhaust itself in vain? Recent efforts are certain indications of the Divine intention, and sublime tokens that the NAME OF JESUS 'SHALL ENDURE FOR EVER; HIS NAME SHALL BE CONTINUED AS LONG AS THE SUN: AND MEN SHALL BE BLESSED IN HIM: ALL NATIONS SHALL CALL HIM BLESSED.'

W. B. BROWNE.

To the Editor of the Methodist Magazine.

DEAR SIR,

As the Father of Mercies, and God of Peace, has been pleased in his kind Providence, to restore the blessings of tranquillity to the nations of the earth; I felt disposed to combine a few thoughts upon so interesting a subject, and eventful a period. Not seeing any thing upon the grand and memorable era inserted in your Magazine, I beg leave to transmit for that purpose, what I have written. If the remarks meet with your approbation, you will favour them with a page in your popular Miscellany.

I am, dear Sir,

Kettering, Your's, in the bonds of peace and love,

Feb. 1815. WILLIAM B. BROWNE.

THE REPOSE OF THE WORLD; OR, REMARKS ON PSALM cxlvii. 14.

"*He maketh peace in thy borders, and filleth thee with the finest of the wheat.*"

"The urn's unlock'd where Plenty keeps her store,
United Legions rest, and war no more."

"Scatter thou the people that delight in war," was the ardent request of David, who himself had frequently been involved in its calamities, and felt its direful consequences. During the last twenty years, what numbers have joined issue with the royal

Psalmist in the above request. At length, Almighty God has inclined his gracious ear to the voice of supplication, and granted repose to the nations, and peace to the world. Marcellus, though a celebrated warrior, was humane. At the surrender of Syracuse, he wept at the thought that many were going to be exposed to the avarice and rapaciousness of an incensed soldiery. Thucydides shed tears, when he heard Herodotus's history of the Persian wars, at the public festivals of Greece. Antoninus Titus, surnamed Pius, was adopted by, and succeeded the Emperor Adrian. He said, "I prefer the life and preservation of a citizen, to the death of a hundred enemies." Peace is a sweet word, a word of very amiable import. Peace may be compared to a river, sending forth its silver salubrious streams. As first, *Peace spiritual*, or peace with God, and in our own consciences. This peace hath the whole Trinity for its author; God the Father, is the 'God of Peace; Christ the Son, is 'Prince of Peace;' and one grand fruit of the Holy Spirit, is, by way of eminence, called 'Peace.' This peace is the Father's gift, the Son's purchase, and the Spirit's work. A second stream flowing from this river, is *Ecclesiastical Peace;* a peace in the church. This stands opposed to all schism and persecution. "Behold, how good and how pleasant it is, for brethren to dwell together in unity." The effect of this union, is "fragrant as the sacred perfume, and reviving as the influences of heaven." To be inseparable, is to be invincible. A third stream issuing from the same source, is *Domestic Peace;* or peace in the family. One of the most interesting sights upon the face of the earth, is a peaceful and happy family, where the individuals that compose it resemble the members of the human body: inasmuch that if one member suffer, all the members suffer with it, and if one member be honoured, all the members rejoice. Where every care is divided, every sorrow diminished, and every joy redoubled. But, a fourth stream flowing from this river, and what more especially arrests our attention at the present time, is, POLITICAL PEACE; or peace with nations, peace with all the world. What an inestimable blessing! "When swords are beaten into plough-shares, and spears into pruning-hooks; when the instruments of war are converted into the implements of husbandry!" Peace of this kind is the nurse of plenty—hence the motto at the head of this paper: "*He maketh peace in thy borders, and filleth thee with the finest of the wheat.*" We certainly ought greatly to exult in the return of the dove, with the olive branch in her mouth, to the ark of Britain.

Before war, a land is as the Garden of Eden, but behind it, it is as "the desolate wilderness." May the nations of the world learn war no more for ever! Loud be our thanks, devout and permanent our praises and gratitude, to the "Supreme Dis-

poser of events, the God of armies, and the Lord of hosts!" The dawn of happiness, as the result of late events, spreads widely over once almost desolated Europe. Do we not begin to see days of unequalled splendour, and justly do they invite us to the most bright cheering anticipation of the events which yet rest in embryo in the womb of futurity. We can but delight in hailing the rising sun of Freedom, emanating through the murky clouds, which tyranny and usurpation had spread over our political horizon. This radiant light has reflected on the snowy wilds of Russia, and has spread its genial influence throughout Germany; and before these meridian beams, anarchy and despotism sink abashed, we hope, never to rise again.

As a consequence of the guardian angel of Peace having stayed the destructive sword of war, the fertile northern plains, so lately ensanguined by the blood of their sons, will now yield their wonted produce; which shall be wafted to our shores, and those of other nations. Exhausted agriculture shall now flourish. Commerce, recently bound in fetters, shall resume her freedom; energy will be given to reviving trade; the shuttle and the loom be again in motion; and the poor satisfied with bread. Henceforward then, let war cease; let dire contention terminate; let the world be happy. What scenes did present themselves prior to the present glorious period. Spain and Portugal devastated; Italy and Holland enslaved; Austria dishonoured; Prussia, and the German States subjugated; and Moscow laid in ashes. But how changed! for the kingdoms of the continent no longer resound with the lamentations of the plundered, and the groans of the dying. The plains are no longer overwhelmed with the cumbrous machinery of destruction. War has retired, not only from the surface of Europe, but we hope from every part of the habitable globe, and has left the way open to the progress of the gospel of the "Prince of Peace!" During many years, we have sent out our fleets and our armies to vanquish; let us henceforward send forth our Bibles and Missionaries, in order to save. The return of peace will certainly furnish us with additional facilities for evangelical exertion. Much has been effected by the sword of our enemies, but, I hope, far greater achievements will be wrought by "the sword of the Spirit, which is the Word of God." I trust also, that the sovereigns, not of Europe only, but of all the earth, will assemble hereafter around the standard of the cross of our adorable Immanuel, to congratulate each other on the deliverance of mankind, from a bondage far more oppressive than that from which it has recently been saved, from the bondage of Satan, the prince and usurper of this world. Late events are surely the harbingers of this delightful and glorious consummation, and are in aid of the grand design, the evangelization of the world. Prophetic scripture declares, 'THE GEN-

TILES SHALL COME TO THY LIGHT, AND KINGS TO THE BRIGHTNESS OF THY RISING. VIOLENCE SHALL NO MORE BE HEARD IN THY LAND, WASTING, NOR DESTRUCTION WITHIN THY BORDERS; BUT THOU SHALT CALL THY WALLS SALVATION, AND THY GATES PRAISE!"

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

REV. SIR,

THE contrast betwixt the temperate climate in which Divine Providence has fixed the bounds of our habitation, and many other regions of the globe, should excite thankfulness to the Supreme Author of all good. I was led to this reflection, by reading the elegant production of James Forbes, F. R. S. upon the Seasons in India. I have transcribed his remarks upon that subject, and beg permission to present them to you. If you think them proper to occupy a page in your Miscellany, their insertion will oblige, Rev. Sir,

Kettering, Your's, most respectfully,
April, 1815. MATILDA BROWNE.

OBSERVATIONS ON THE INDIAN SEASONS.

"Every object of creation,
Can furnish hints for contemplation."

During the rainy season, and for a few weeks afterwards, the country in Hindostan is delightful; not any thing can exceed its verdure, and general beauty; but the fervour of a tropical sun soon clothes the earth with a russet hue, which continues until the annual fall of rain; in that long interval of eight months not a single shower falls; and the nightly dews, though copious, are insufficient to preserve the grass: yet most of the trees, as in other tropical climates, are ever-greens. In the temperate climes of Europe, it is difficult to conceive the force and beauty of the eastern language respecting fertilizing streams and refreshing showers: but it is not so with the inhabitants of the torrid zone, who look forward with eager expectation to the setting in of the rainy season; when cultivation commences, the seed is sown, and a joyful harvest anticipated. Should these periodical rains be withheld, when the heavens are "as brass, and the earth as iron," the consequences would be fatal. Famine and pestilence, with all their dire attendants, stalk through the land, and spread destruction and despair on every side: as those can testify who beheld the dreadful scenes at Bengal in the year 1770; and others, who have witnessed the sad effects of a failure of the crops

in the different parts of Hindostan, where thousands were carried off by famine; and being deprived of sepulture, the atmosphere is rendered pestilential. What renders the privation of rain at the expected season more dreadful is, the effect of the hot winds which then generally prevail, especially at a distance from the sea: they are very little known at Bombay; in the northern provinces of Hindostan, and in the Carnatic, they are felt more or less in the best constructed houses; but are most distressing to travellers from milder climates, when passing through a country where no caravansera, tent, or friendly banian tree, afford a shelter; the greatest alleviation is a house with thick walls, to resist the heat. When these winds prevail, furniture of wood, porcelain, glass, and metal exposed to the blasts, although perfectly shaded from the sun, are as hot as though they had been placed before a fierce fire. As a contrast to the violence of the monsoon, and the unpleasant effects of the hot winds, there is sometimes a voluptuousness in the climate of India, a stillness in nature, an indescribable softness, which sooths the mind, and gives it up to the most delightful sensations.

ON WATER.

To the Editor of the Methodist Magazine.

DEAR AND RESPECTED SIR,

"THE works of the Lord are great, sought out of all them that have pleasure therein." And surely nothing but the study of the Sacred Volume, is so much calculated to store the mind with pleasing and useful ideas, as the attentive consideration of the "handy work" of the Lord. By this the mind is expanded and elevated, and is led to indulge the most awful reflections concerning the Divine Majesty; and being lost in the immensity of his works, with grateful astonishment it exclaims, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts." If you judge the following extract from Dr. Paley's Natural Theology, calculated to entertain and profit your readers, its insertion will oblige,

Bingley, Dear and respected Sir, Your's, &c.
Feb. 10, 1815. W. LORD.

"In water, what ought not a little to be admired, are those negative qualities which constitute its *purity*. Had it been vi-

nous, or oleaginous, or acid; had the sea been filled, or the rivers flowed, with wine or milk, fish, constituted as they are, must have died; plants, constituted as they are, must have withered. The lives of animals which feed upon plants, must have perished. Its very *insipidity*, which is one of those negative qualities, renders it the best of all menstrua. Having no taste of its own, it becomes the sincere vehicle of every other. Had there been a taste in water, be it what it might, it would have infected every thing we ate or drank, with an importunate repetition of the same flavour.

"Another thing in this element, not less to be admired, is the constant round which it travels; and by which, without suffering either adulteration or waste, it is continually offering itself to the wants of the habitable globe. From the sea are exhaled those vapours which form the clouds. These clouds descend in showers, which, penetrating into the crevices of hills, supply springs: which springs flow in little streams into the valleys; and their uniting becomes rivers: which rivers in return, feed the ocean. So there is an incessant circulation of the same fluid; and not one drop probably more or less now, than there was at the creation. A particle of water takes its departure from the surface of the sea, in order to fulfil certain important offices to the earth; and having executed the service which was assigned to it, returns to the bosom which it left.

"Some have thought we have too much water upon the globe, the sea occupying above three-quarters of its whole surface. But the expanse of ocean, immense as it is, may be no more than sufficient to fertilize the earth. Or, independently of this reason, I know not why the sea may not have as good a right to its place as the land. It may proportionably support as many inhabitants, minister to as large an aggregate of enjoyment. The land only affords a habitable surface; the sea is habitable to a great depth."

THE PROVIDENCE OF GOD ASSERTED.

REMARKABLE ESCAPE FROM IMMINENT DANGER.

To the Editor of the Methodist Magazine.

SIR,

You know that the Moravian brethren have had, for many years past, a Mission at Labrador, in North America. The patience and perseverance of the Moravian Missionaries, amidst extraordinary difficulties and dangers, excite the admiration of all who are acquainted with their history. The following account of the preservation of the lives of two of them, when in

imminent peril, if admitted into your Miscellany, will, I doubt not, be perused with pleasure and profit by the generality of your readers. It is copied from Brown's "History of the Propagation of Christianity among the Heathen."

1816. I am, your's, &c. A. L.

In March, 1782, the brethren in Labrador experienced a most gracious interposition of Providence in behalf of two of their number, when in circumstances of the most imminent danger. The particulars are so remarkable, we shall give a detail of them at length. Samuel Liebisch, one of the Missionaries at Nain, being at that time entrusted with the superintendence of the brethren's settlements in Labrador, the duties of his office required him to pay a visit to Okkah, accompanied by William Turner, another of the Missionaries. They set off on their journey early in the morning, in a sledge* driven by one of the baptized Esquimaux, and were joined by another sledge of Esquimaux, the whole company consisting of five men, one woman, and a child. All were in good spirits; and as the weather was clear, and the track over the frozen sea in the best order, they travelled at the rate of six or seven miles an hour, so that they hoped to reach Okkah in the course of two or three days. After passing the islands in the bay of Nain, they kept at a considerable distance from the shore, both to gain the smoothest part of the ice, and to avoid the high rocky promontory of Kiglapeit. About eight o'clock they met a sledge with Esquimaux turning in from the sea; and after the usual salutations, the strangers, in the course of conversation, threw out some hints, that it might be as well for them to return. As the Missionaries, however, saw no cause of alarm, and suspected that the travellers merely wished to enjoy the company of their friends a little longer, they proceeded on their journey. After some time, their own Esquimaux hinted that there was a ground-swell under the ice. It was then scarcely perceptible, except on lying down and applying the ear close to the ice, when a hollow disagreeable noise was heard, as ascending from the abyss. The sky, however, was still clear, except towards the east, where a bank of light clouds appeared, interspersed with some dark streaks; but as the wind blew strong from north-west, nothing was less expected than a change of weather.

The brethren continued to pursue their journey till the sun had reached its height in the horizon, and as yet there was little or no alteration in the aspect of the sky. But as the motion of the sea under the ice had grown more perceptible, they became rather alarmed, and began to think it prudent to keep close to

* In Labrador, a sledge is drawn by a species of dogs, somewhat similar to a wolf in shape.

the shore. The ice also had cracks and large fissures in several places, some of which formed chasms of one or two feet wide; but as they are not uncommon even in its best state, and the dogs easily leap over them, they are frightful only to strangers.

But as soon as the sun declined towards the west, the wind increased to a storm, the bank of light clouds from the east began to ascend, and the dark streaks to put themselves in motion against the wind. The snow was violently driven about by partial whirlwinds, both on the ice and from off the peaks of the neighbouring mountains. The ground-swell had now increased so much, that its effects on the ice were very extraordinary, as well as alarming. The sledges, instead of gliding smoothly along as on an even surface, sometimes ran with violence against the dogs, and sometimes seemed with difficulty to ascend a rising hill; for though the ice was many leagues square, and in some places three or four yards thick, yet the swell of the sea underneath gave it an undulatory motion, not unlike that of a sheet of paper accommodating itself to the surface of a rippling stream. Noises, too, were distinctly heard in many directions, like the report of cannon, owing to the bursting of the ice at a distance.

Alarmed by these frightful phenomena, our travellers drove with all haste towards the shore: but as they approached it, the prospect before them was awfully tremendous. The ice having burst loose from the rocks, was tossed to and fro, and broken in a thousand pieces against the precipices with a dreadful noise, which, added to the raging of the sea, the roaring of the wind, and the driving of the snow, so completely overpowered them, as almost to deprive them of the use of both their eyes and ears. To make the land was now the only resource that remained; but it was with the utmost difficulty the frightened dogs could be driven forward; and as the whole body of the ice frequently sunk below the surface of the rocks, and then rose above it, the only time for landing was the moment it gained the level of the coast, a circumstance which rendered the attempt extremely nice and hazardous. Through the kindness of Providence, however, it succeeded. Both sledges gained the shore, and were drawn up on the beach, though not without great difficulty.

Scarcely had they reached the shore, when that part of the ice from which they had just escaped burst asunder, and the water rushing from beneath, instantly precipitated into the ocean. In a moment, as if by a signal, the whole mass of ice, for several miles along the coast, and extending as far as the eye could reach, began to break and to be overwhelmed with the waves. The spectacle was tremendous and awfully grand. The immense fields of ice rising out of the ocean, clashing against each other, and then plunging into the deep with a violence which no language can describe, and a noise like the discharge of a thousand

cannon, was a sight which must have struck the most unreflecting mind with solemn awe. The brethren were overwhelmed with amazement at their miraculous escape; and even the Pagan Esquimaux expressed gratitude to God on account of their deliverance.

(To be concluded in the next.)

To the Editor of the Methodist Magazine.

DEAR SIR,

WHILE the Rev. Mr. Haensel, Moravian Missionary, was labouring to plant the gospel of Jesus in the Nicobar Islands, he was not only exposed to danger from ferocious animals, as related in your April Magazine, but from the bite of venomous and destructive reptiles. Should you think the following anecdote illustrative of that providential care by which the servants of God are guarded in the most dangerous and difficult parts of the path of duty, perhaps you will give it an early insertion in your valuable work.

Penzance, From your's affectionately,
April 12, 1816. A. B. SECKERSON.

"There is a short serpent found in the neighbourhood of Tranquebar, and called by us, the *split snake (die spalt schlange.)* It is black, with a white streak down its back, dividing the body longitudinally. Its bite is extremely venomous; and being slender, it can insinuate itself into a very small hole or cranny, and will enter rooms and closets in quest of food. There was a door in a dark part of my work-room, with a large clumsy lock to it; and one evening as I was attempting to open it, I felt a sudden prick in my finger, and at the same time a violent electric shock, as if I were split asunder. Not thinking of a serpent, I first imagined that my Malabar boys had, in their play, wound some wire about the handle, by which I had been hurt, and asked them sharply what mischief they had done to the door. They denied that they had meddled with it, and I made a second attempt, when I was attacked still more violently, and perceived the blood trickling down my finger. I then returned into my room, sucking the wound, till I could draw no more blood. I applied some spirits of turpentine to it, put on a bandage, and being much hurried that evening, with other business, made no further inquiry about it. However, in the night it swelled, and was very painful. In the morning I went again into the work-room, when I thought I perceived an unpleasant musky smell. On approaching the before-mentioned door, the stench was intolerable. I again asked the boys what nasty thing they had brought into the room; but they denied any knowledge of the

cause of the nuisance. A candle was brought, and I now beheld the origin of all the mischief. About six inches length of the head and body of a young split snake hung out of the key-hole, quite dead; and on taking off the lock, I found the creature twisted into it, and so much wounded by the turn of the bolt, in attempting to open the door, that it had died in consequence. It was entering the room through the key-hole when I thus stopped its progress and got bitten; and considering the deadly poison this serpent always infuses into the wound inflicted, I felt very thankful to God, my preserver, that, by sucking the infected blood out of my finger in time, and applying a proper remedy, though ignorant of the cause of the wound, my life was not endangered. I have heard and believe, that the bite of every serpent is accompanied, more or less, by a sensation similar to an electric shock, as the poison seems almost instantaneously to affect the whole mass of blood. We considered also the name of split snake given to this reptile, as not so descriptive of its split appearance, as of the singular sensation its bite occasions, and which I then experienced."—*Haensel's Letters*, page 41.

Mr. H. gives the following account of his sleeping in the sand upon the sea coast while in one of the Nicobar Islands.

"On my frequent excursions, it sometimes happened that I was benighted, and could not, with convenience, return to our dwelling; but I was never at a loss for a bed. The greater part of the beach consists of a remarkably fine white sand, which above high water mark is perfectly clean and dry. Into this I dug, with care, a hole large enough to contain my body, forming a mound as a pillow for my head; I then lay down, and by collecting the sand over me, buried myself in it up to the neck. My faithful dog always lay across my body ready to give the alarm in case of disturbance from any quarter. However, I was under no apprehension from wild animals, as crocodiles and kaymans never haunt the open coast, but keep in creeks and lagoons. The only annoyance I suffered was from the nocturnal perambulations of an immense variety of crabs of all sizes, the grating noise of whose armour would sometimes keep me awake. But they were well watched by my dog: and if any one ventured to approach, he was sure to be suddenly seized and thrown to a more respectful distance; or if a crab of more tremendous appearance deterred the dog from exposing his nose to its claws, he would bark and frighten it away, by which, however, I was often more seriously alarmed than the occasion required. Many a comfortable night's rest have I had in these sepulchral dormitories when the nights were clear and dry."

THE GRACE OF GOD MANIFESTED.

A BRIEF MEMOIR OF MRS. CHADWICK,

LATE OF HALIFAX, IN YORKSHIRE.

By her Son-in-Law, CHARLES ATMORE.

SHE was born March 15, in the year 1733, at *Peel-House*, near Luddenden, in the parish of Halifax, of an ancient and respectable family. Her maiden name was *Hamerton*. Her father, I am told, was a pious man, and died suddenly when she was about ten years of age.

In the early part of her life, she was volatile and gay; devoted to dress and the fashions of the age; and balls and theatrical amusements were her delight. She resided in London for several years, with her youngest brother, Mr. James Hamerton, and this afforded full scope to her vain inclinations.

About the year 1762, she was married to Mr. Chadwick, and their union afforded prospects of increasing felicity. For several years, the sun of prosperity shone bright upon them, they prospered in their circumstances, and a full cup was put into their hands. But, in the midst of all, Mrs. Chadwick found an aching void; she felt she wanted *something* to render her happiness complete. This was the enjoyment of religion, to which, at that time, though strictly moral, she was a total stranger.

The Methodists in Halifax, at that period, were few in number, and generally persecuted and despised. Mrs. Chadwick, however, having heard various reports concerning them, determined at last that she would hear for herself. She, therefore, attended upon their ministry: her prejudices were removed, and Divine light began to dawn upon her mind. She felt the attracting influence of the Gospel, and was led to estimate it as the greatest good; and as containing and promising blessings commensurate with her vast desires. It was under the ministry of the Rev. *Mosley Cheek*, late minister of St. Stephen's church, Salford, Manchester, who was then an itinerant preacher in the Wesleyan Methodist Connexion, that she was first deeply convinced of the depravity of her heart, of her guilt and wretchedness. From that time, she began earnestly to seek the salvation of God, and rested not till she found the pearl of great price. This change took place about the year 1766, as I find, by consulting the Annual Minutes of the Conference; Mr. Cheek was, at that time, stationed in the Birstal Circuit, which then included Halifax, and a considerable part of the West Riding of Yorkshire.

Mrs. Chadwick now determined to cast in her lot among the people of God, (for such she accounted the Methodists,) and to

share with them their blessings and their crosses. With Moses, she esteemed the reproach of Christ greater riches than all the treasures this world can afford. She began to live for eternity, and soon found, by painful experience, that those who will "live godly in Christ Jesus, shall suffer persecution;" yea, that a "man's foes shall be those of his own household." The carnal mind is enmity against God, and this is the true source of all persecution for righteousness sake. This gracious woman now began to be tried from a quarter she little expected; for Mr. Chadwick was not like-minded with her in religious matters: he, at that time, lived in the neglect of religion in general; but, Methodism he despised. He, therefore, violently opposed her union with the Methodists, and even her attendance upon their ministry: he carried his resentment so far, as, more than once, to refuse her admission into her own house, when she returned from the preaching. This opposition continued for many years, but she remained "steadfast and immoveable, and abounded in the work of the Lord." Under these painful and severe exercises, her natural sweetness of disposition, and meekness of temper, shone with peculiar lustre, and, in great patience, she continued to possess her soul. Mr. Chadwick was naturally of an obstinate temper, which, having been indulged in early life, and not under the restraints of Divine grace, had increased with his years, and become habitual. This stubbornness of disposition ultimately contributed to the ruin of his temporal affairs, and blasted those bright and pleasing prospects which opened to him upon his union with the subject of this Memoir. Contrary to the reiterated remonstrances of his wife, and his best friends, he entered into a new line of business, with which he was not well acquainted, and his schemes failing, he lost the greater part of his property, and became involved in difficulties, from which he was never fully extricated during the remainder of his life. But God, who is righteous in all his ways, and holy in all his works, and whose prerogative it is to cause natural evil to produce spiritual and eternal good, sanctified these painful circumstances to the good of his soul; his prejudices against Methodism were removed; he regularly attended upon that ministry which he before despised; he obtained mercy at the hands of God; and there is good reason to hope that he escaped from the stormy wind and tempest, to the haven of eternal repose. However painful it is to me to record these circumstances, faithfulness, as a biographer, demands it at my hands, and especially as they stand connected with, and will fully exemplify, an admirable trait of the character of the subject of this Memoir.

It is almost natural to inquire, how did Mrs. Chadwick bear this strange reverse of fortune, so called? Did she faint in this day of adversity? I answer, No; she bore it with the fortitude

of a Christian, and in patience possessed her spirit. Her soul centred in God, her chief and only good: on Him she cast her care, knowing that he cared for her. Her graces, in this day of trial, shone bright, and the grace of God was abundantly magnified in her. She stood

> "As an iron pillar strong,
> And steadfast as a wall of brass."

For the last fifteen years and ten months of her life, I had the honour and privilege of her living in the bosom of my own family. I had, therefore, an opportunity of knowing her true character, and of appreciating her real worth; and I never before saw so much excellence manifested, as in her uniform and undeviating conduct. Her amiable, unaffected, and graceful manners, her sweetness of temper, her constant evenness and serenity of mind, in the midst of numberless trials and painful vicissitudes, were such as frequently excited my admiration and astonishment. Another excellent trait in her character was,—she was not a busy body in other men's matters. She exemplified the old adage, "Of the dead and the absent say nothing but good." *Speak evil of no man*, was, with her, as sacred a command as *Thou shalt not steal*. Would to God that all the professors of religion would in this follow her exemple!

She made no ostentatious profession of her attainments in religion; she had humbling views of herself, and was sometimes in heaviness through manifold temptations; but the tone of her life and conversation sounded high: she spake more by her conduct than by her words, and this was uniformly the same in *all* circumstances: whether in fulness or in want, in prosperity or in adversity, in ease or in pain, in sickness or in health, in all states, and in all circumstances, she was the same meek and humble follower of the Lord Jesus.

Old age is too often accompanied by peevish and fretful tempers; and persons in a very advanced state of life are prone to indulge in a repining and complaining spirit; but, Mrs. Chadwick was happily delivered from such dispositions; and, as she was always cheerful herself, it was her constant study to render all around her truly happy.

She often, indeed, complained of herself, and charged herself, with ingratitude to God and her friends; but these were her own views, and not the views of those who knew her best. In health, she was often cast down and dispirited, in respect to her religious attainments and enjoyments; but her's was a religion which yielded support in sickness, and consolation in the prospect of death.

In a very severe affliction, which she endured at Halifax, in the autumn of 1814, she was unspeakably happy, and rejoiced with a joy "unutterably full of glory, and of God." It was expected by all her friends, that her sickness, at that time, would be unto death; and she herself ardently desired to depart, to be with Him whom her soul loved. But it pleased the Lord to raise her up again, and she enjoyed tolerable health till the time of the affliction which terminated all her woes below.

On Sunday, July 30, she attended divine service three times in the chapel at Halifax. In the ordinances of God's house, her soul had long delighted: but this was the last time she was permitted to tread his earthly courts. On the Tuesday morning following, August 1, about three o'clock, she was suddenly seized with the *cholera morbus*. Medical aid was instantly procured, and by the timely and unremitting attention of my highly respected friend, Dr. Thomson, (under God) the power of the complaint was subdued, and we began to entertain a hope, that her valuable life would be spared to us a little longer. The disorder, however, had produced such a degree of weakness in her almost worn-out frame, that she was never more capable of rising from her bed without help: yet, notwithstanding she was reduced to this state of extreme weakness, her natural vivacity and strength of intellect remained. She was placid and serene as an evening without clouds, and was frequently filled with Divine consolation.

When she was informed of our appointment to Manchester, she seemed much pleased, and felt a confident persuasion she could bear the fatigue of the journey. She was carried from her room into the chaise; and though her weakness was greater than she or her friends supposed, yet she bore the journey better than could have been expected. When we arrived in Salford, she requested to be immediately carried to her room, and put to bed. The next morning, she appeared greatly refreshed, and remarkably cheerful. For a few days, she seemed to recover a little strength, and we began to entertain faint hopes that we should again enjoy her company in the family. Her heart was fixed, trusting in the Lord, and she enjoyed a sweet calm and peace in her soul. Her mind contemplated the joys of the heavenly state, and often she exclaimed, with earnest and steadfast hope, "I desire to depart, and to be with Christ, which is far better."

On Wednesday, the 20th of September, during the time of preaching in the chapel, my eldest daughter being with her, she spoke to her, in a very impressive manner, of the happiness she felt, and gave her some important parental advice. She also requested her to pray with her, which having done, she prayed very fervently herself for every branch of our family by name.

After which, she repeated the following lines with peculiar emphasis:—

"Should storms of seven-fold vengeance roll,
And shake the globe from pole to pole,
No flaming bolt shall daunt my face,
While Jesus is my hiding-place.

"A few more rolling suns at most,
Will land me on fair Canaan's coast;
Where I shall chant the songs of grace,
And be with Christ my hiding-place."

She then desired Harriot Maria to sing these verses; and it was a season to be remembered, a time of divine consolation.

On Friday 22, she was in great pain, and her mouth being in an ulcerated state, she spoke with difficulty. She said to my wife, "Harriot, my dear, I feel my mind very low and much depressed; but that verse is just come with much sweetness to my soul:—

'Give to the winds thy fears,
Hope, and be undismayed;
God hears thy sighs, and counts thy tears,
He shall lift up thy head.'"

She added, "Yes; He will lift up my head for ever!" This appears to have been her last conflict. Her strength now gradually declined, but patience had its perfect work; not a murmuring word escaped from her lips: and she patiently waited the word that should summon her away.

On Sunday, Sept. 24, she was publickly prayed for in the Chapel; and the time of her departure was evidently approaching. When I returned in the evening from my ministerial labours in the country, though her pulse had not ceased to beat, yet her voice was lost in death; she lay quite composed till about two o'clock in the morning, when, without a struggle or a groan, she took her flight from this state of suffering and death, to the regions of happiness and eternal life. Thus died my venerable mother-in-law, like a shock of corn fully ripe, in the 83d year of her age.

Her remains were deposited in a vault, prepared by the trustees, at Brunswick-Terrace Chapel, where they will wait the resurrection of the just: and a sermon was preached on the occasion of her death, to a crowded audience, in Gravel-Lane Chapel, by my friend and fellow-labourer, the Rev. Robert Martin, from 1 Cor. xv. 25, 26.

MEMOIR OF MRS. ELIZABETH WILLIAMS.

To the Editor of the Methodist Magazine.

Sir,

Mrs. Williams, the subject of the following Memoir, was well known to many of our Society at Rotherthithe, as a class-leader and visitor from the Benevolent Society, as well as to many of our friends at Lowestoft, by whom she was highly respected. If the following account (supplied principally by her pious mother, a useful leader amongst us,) be thought worthy a place in your excellent Miscellany, its insertion will gratify many of your constant readers in the above-mentioned places, and oblige,

Your's, most respectfully,

Lowestoft. R. Eland.

Mrs. Elizabeth Williams was born at Lowestoft, in the county of Suffolk, March 18, 1774; her parents were steady and constant worshippers in the Church of England, and endeavoured to instruct their children in the fear of God. Elizabeth was fond of poetry from her childhood; she learned Dr. Watts's Hymns for Children, Mr. Wesley's Instructions for Children, with his prayers for night and morning, and attended regularly on Saturdays, at the Methodist Chapel, to be catechised. She was ever careful to speak the truth, and so revered the Name of God as not to take it in vain. Her sickly constitution frequently made her fretful; still she was active and diligent; though restrained from the customs of the world by her mother, she too often ran into the follies of youth, particularly in dress. She was early accustomed to read Bunyan's Pilgrim's Progress, the Methodist Magazine, and the Speaker; from which, she committed many pieces to memory, as well as from Dr. Young's Night Thoughts. When about 18 years of age, she was deeply convinced of her lost estate by nature, under a sermon preached by Mr. Wiltshaw, from Amos iv. 12, "Prepare to meet thy God, O Israel." Her distress was great, and known only to herself and God. Next day, she read the experience of several who had died in the faith; at night, after the family were settled, and she retired to her room, from some secret impulse, her mother went into her room, and found her bathed in tears, with her Bible in her hand. On inquiring the reason, she told her, "I am so great a sinner, that I dare not go to bed for fear I should awake in hell." Her mother prayed with her, and then advised her to go to bed for fear of cold, as she was partly undressed; she did so, but lay wrestling with the Lord till one o'clock, when the Lord spoke peace to her soul, and enabled her to praise Him for his mercy and grace thus manifested to her through Christ Jesus. In the

morning this blessed change was visible to all the family, who took knowledge of her, that she had been with Jesus. From this time her delight was to visit the poor, the fatherless, and the widow; she would read, sing, pray with them, and relieve them according to her ability. Many now living in this place testify of her kindness in various ways, and how she would take them by the hand, and lead them to the Class with her. The following instance will prove her charity and love to the poor:—a friend made her a present of a guinea; this she devoted to the service of two poor widows, allowing them sixpence per week so long as it lasted. About this time, she was necessarily in the company of some relatives, who were of a trifling spirit, and strangers to the things of God: this proved a great hindrance to the prosperity of her soul, which, with some other occurrences, grieved the Spirit of the Lord, so that she sustained much loss; but still was diligent in the use of the means of grace.

March 18, 1795, she wrote as follows: "Once more I see the return of my natal day, and oh! what mercies and blessings have been bestowed on me these one and twenty years, by a bountiful God. When I take a view of my past life, ah! how have I sinned against him, how have I grieved his Holy Spirit, and caused him to withdraw; I am lost in astonishment at the unbounded, unfathomable love of God, through Christ, to me, a hell-deserving sinner. Here I raise my Ebenezer, (stone of help,) and say, hitherto the Lord hath helped me. Blessed be the Lord, that I was born in a land where the glorious Gospel is preached; and praised be his Name, that he has inclined my heart in any measure to receive his truth! The Lord grant that I may receive the truth in love, and bring forth fruit with patience to his glory; then shall I have reason to bless the day that I was born.

'God of my life, to thee
My cheerful soul I raise;
Thy goodness bade me be,
And still prolongs my days;
I see my natal hour return,
And bless the day that I was born.'"

About this time there was a revival of the work of God among the young people at Lowestoft; Mr. Williams, and some of his relations, were made the subjects of Divine grace, some of whom continue to this day steady members of our Society, and some are safe landed in the Paradise of God; others ran well for a time, then turned back. In April, 1797, she was married. For many years, afflictions in body, in her family, and circumstances, made her path very rugged; which, were I to relate, would swell this Memoir far too much for your limits; the Lord, however,

supported her in a wonderful manner. Her mother observes, "I have often been astonished how her feeble frame supported such complicated afflictions; but the Lord was her helper." In 1807, they removed to Rotherhithe; at that time there was no Methodist Chapel nearer than at the distance of two miles; which circumstance, with an increasing family, and great debility of body, prevented her attending the means of grace; the lack of which, and her not having any pious friend to converse with about the things of God, proved a great trial to her, and was the cause of her losing some degree of her grace. Some time in the year 1812, a person opened his house for prayer-meetings; these she attended; the congregation increased so much, that they hired a school-room near Mill-pond Bridge, for the same purpose: here the work of God began to revive, so that they obtained preaching; the Lord sent home his word to her heart; she remembered former days, and determined, through grace, *to repent and do her first works;* the Lord heard her cry, healed her backslidings, and the Sun of Righteousness shone upon her soul: here she again joined the Society. The congregations continuing to increase, they purchased a chapel in Albion-Street, called Ebenezer Chapel.

On this occasion, she writes thus to her mother;—"I heard the first sermon in our new chapel, and took the sacrament the first time it was administered; it was a solemn, precious season; how I wished you had been there. When I think of the many temptations and trials, particularly from my unsanctified nature, which keeps me from the full enjoyment of the love of God in my heart, I weep and lament before him."

At another time, she writes, "I want your advice; last week, at a leader's meeting, the friends chose me as class-leader; reflecting on the importance of this office, and my own weakness, I have lost much sleep; however, laying my case before God, and praying to him for direction, much of that heavy load is removed from my mind, which I felt from this weighty concern; I am afraid to run away as a coward, feeling the force of the Apostle's words, 'When I am weak, then I am strong.' I think it has a tendency to bring me to my knees at a throne of grace many times, when I otherwise should not have recourse to him. Praised be God for this. I have of late lived more by faith and prayer than ever I did in my life, and the blessed effect is quietness and assurance. Last night, I was chosen as visitor for the Strangers' Friend Society; but this, I think, with the other, will be too much for me, as it calls me from my family, who are very frequently sick. Do pray for me, and tell my brother to pray much for me. Those words have of late been much impressed on my mind: 'But my God shall supply all your need, according to his riches in glory by Christ Jesus.'" At another time,

she writes, when one of her children was much afflicted, "I feel much on her account, but the Lord is good; blessed be his holy name, I have had many refreshing seasons from him since you left me. Give my love to dear sister C——; tell her I often think of her, and wish she enjoyed that happiness which true religion imparts; tell her I am happier than ever I was in my life. I find I have been leaning too much toward the world and Satan; but, at last, am willing to believe God's word, and to cast my soul on his mercy, through Christ Jesus. In so doing I am enabled to go on my way rejoicing and praising God; O how good is the Lord in thus condescending to invite and intreat us to be reconciled to himself! O praise the Lord." In another letter, she writes, "I feel myself very frail in body, but very happy in mind. Glory be to God! I now spend my happiest days. Oh! my dear mother, what shall I render unto the Lord for all his benefits. I feel access into the holiest of all by the blood of Jesus. I doubt not but our spirits meet at the throne of grace. It is my determination, by the grace of God, to give myself up to his service the few remaining days I shall be spared here below, and hope never again to lose my confidence in him. Oh! what blessed Sabbaths we spend here. Though I am obliged to be up late on Saturday nights, yet I wake at the time appointed, to attend the prayer-meeting; and when I feel my poor body totter and shake, I say, Well! I have often dragged my weary limbs to serve self and sin; now I will go and serve my God: the Lord so blesses my soul, that my cup runneth over, so that I am constrained to cry out with the Poet,

'O for a trumpet-voice,
On all the world to call!
To bid their hearts rejoice
In him who died for all!'

"I often think of Brother Benjamin, because I know it is hard work to tread the ground over again, and Satan will throw many fiery darts at him. I do not regret what I suffered; for the Lord has abundantly repaid me, and I trust I shall learn wisdom to know, when to fight and when to fly. I can assure you, I have been much tried of late, and nearly drowned in the flood; but the Lord has turned my captivity, and helped me. Oh! how good is the Lord to so unworthy a creature! I oft times think what should I do without my God in this trying dispensation with my poor afflicted boy. When I reflect, I see that it is of the mercy and goodness of God that we sustained so little injury from him: how mysterious are the ways of Providence! may we learn to trust where we cannot unravel."

Soon after this, she writes,—"Dear Mother, I can never be thankful enough for so great a mercy as God has bestowed upon

us; praise the Lord, and speak good of his Name! I have now to say, this my ——— was dead, and is alive again; he was lost, and is found. Oh! how good is the Lord; he takes the rod and scourges us, when he might justly take the sword and cut us off at a stroke. Give my love to Mr. R—, tell him I trust we shall meet where all tears shall be wiped from our eyes, and evil we never shall see. Under those severe trials I felt the force of those words of Dr. Young,

> "Those we call wretched are a chosen band.
> Amid my list of blessings infinite,
> Stand this the foremost, that my heart has bled."
> "For all I bless thee: most for the severe."

Under her afflictions and trials, which were many and great, the Lord supported her by his gracious presence, and enabled her to exemplify the grace of patience and fortitude. Her husband speaks of her as follows:—"After she joined the Society at Rotherhithe, she became more established in the grace of our Lord Jesus Christ, and more than ever zealous and active in works of faith and love. Her sincerity was indisputable to all who knew her. In her the grace of humility was conspicuous; in all her conduct and intercourse with others, and in her Class, she was wont to under-rate her experience, faith and usefulness. It grieved her to hear any boasting of the good they had done, instead of giving God the glory. Sometimes, through the devices of Satan, she was led into discouraging reasonings as to her call to the office of a Class-Leader and Visitor of the sick; in this, however, her works, not her own lips, praise her. Her activity and zeal, are worthy of imitation by all. She thought no place too wretched, no service too mean, which she could render to the sick and distressed. In this labour of love, she was particularly useful, both to the bodies and souls of the poor, which, through Divine grace, was a principal mean of the prosperity of her own soul." During her last illness, which commenced in the beginning of December, 1815, she felt more sensibly the necessity of being fully prepared for Heaven, by holiness. For this, she was earnest with God in prayer; and while she and her husband were engaged in this holy exercise, she exclaimed, "The Lord is a God hearing and answering prayer!" Her prospects were quite clear for heaven; all within was calm, and joy, and peace. To Mr. Wood, who administered the sacrament to her, she said, "I have no choice: whether life or death, the Lord's will be done." To a friend, who sat by her, she said, "So sure as Christ died for me, so sure I shall go to him." At another time, "What a mercy, that Satan is not permitted to assault me; my soul is quite happy." On being asked by her husband, if Christ were precious to her? she said, "O yes, very precious!" At

another time, she expressed herself as feeling it a great trial, to give up her husband and children; but by praying and wrestling with God for grace to overcome those feelings of nature, on Wednesday 14, the Lord granted her petition, and set her at liberty from this tie. Such was her joy on this occasion, that she said, "Should I be spared, I will keep this day sacred to the Lord." On noticing her husband's grief on her account, she said, "My dear, grieve not for me, I am happy; I am able, by the grace of God, to give you and all the dear children into his hands." She died Dec. 26, 1815, aged 41. Mr. Gaulter improved the occasion by a funeral Sermon from Job xiv. 14, to a numerous assembly.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

IN your valuable Repository, you not unfrequently insert instructions and admonitions on the spirit and manner of publick worship. Several of your correspondents have very ably written on the *duty* and *decorum* of kneeling in publick prayer. I send you some pertinent remarks from the pen of a respectable clergyman, on the obligation and propriety of *standing* while singing the praises of God. Most of your numerous readers are lovers of publick worship; and singing constitutes amongst us a very important part of it. No doubt, they will gladly attend to any remarks connected with their edification while in the house of God. Those congregations which "*Stand up* and bless the Lord their God," we congratulate on a practice so reasonable, so consistent with Scripture, and the practice of the primitive churches. They, we hope, will "mind the same thing." Others, who are justly admonished by these remarks, we hope, will find these words in season, to arouse them to that frame of body, so becoming those who hope to *stand* with the Lamb on Mount Sion, to *sing a new song* before the Throne.

Feversham, Your's, respectfully,
March 8, 1816. T. LUDLAM.

ON SITTING WHILE SINGING THE PRAISES OF GOD.

"*Stand up and bless the Lord your God.*"—Neh. ix. 5.

THAT Almighty God observes the manner as well as the spirit of our worship, cannot be doubted by any one who remembers that we are called upon by the sweet singer of Israel, (Psal. xcv. 6,) to "come and fall down, and kneel before the Lord our Maker:"—who knows that we are directed by St. Paul, (Heb. xii. 28,) to "serve the Lord acceptably with reverence and godly fear;" and to "glorify God in our *bodies* as well as in our *spirits*," both of which are God's. Our

BODIES are the workmanship of God, the purchase of Christ, and the temples of the Holy Ghost. "The Lord is for the body," (1 Cor. vi. 13,) is the Saviour of it, and therefore the body ought to be for the Lord. All our *animal*, as well as our rational powers, ought to be devoted to our great Creator and Redeemer. For though the internal devotion of the heart sufficiently manifests to God the profound sense we entertain of his majesty and greatness: yet it is right we should signify it to *men* also, that they may be induced by our example, to "render honour to whom honour is due." Now, how can we signify to *men* our veneration of God, otherwise, than by such *external* actions as are expressive of our *inward* reverence? Such a deportment is taught us, by what is termed natural religion; and as such has ever been most scrupulously observed by Heathen nations towards those deities, whom they "ignorantly worship." But we *Christians* "*know* that the Lord is *great*, and *above* all gods;" we "know *whom* we worship," (John iv. 22,) and "*whom* we have believed," (2 Tim. i. 12:) and shall we honour him with less respect than *they?* God forbid!*

The too common practice of *sitting*, while engaged in singing the praises of Jehovah, is highly reprehensible, and a subject of lamentation to many serious minds. We are fully aware, that "bodily exercise" *alone* "profiteth little;" that no other worship than that of the heart is accepted of God: nevertheless, we maintain, that our *external* behaviour should be such as becomes the perfections of the God we worship; that such *forms* as the *Bible* itself prescribes for general use, should be generally adopted; that standing, while singing the praises of God, is one of those; and we, therefore, intreat you candidly to weigh the following considerations:

1. Which posture is most decent and reverent in publickly singing the Divine praises—sitting or standing up?

Consider what an infinite distance there is between *us* and the *object* of our songs. *How is He* "exalted above all blessing and praise," (Neh. ix. 5,) above the hallelujahs of angels, and the hosannahs of saints. But we are sinners! sinners, whose desert is "indignation and wrath, tribulation and anguish." "Lord, what is man, that *Thou* art mindful of him? That Thou shouldest hear him at all, even when his sacrifice is offered with the utmost purity, at which corrupted human nature can arrive? And shall any man dare to approach God's altar with *unhallowed* fire? Shall he, who daily confesses himself to be *far* from this supposed state of purity,—to be "vile," "unclean," "shapen in iniquity, and conceived in sin,"—shall *he* behave himself "unseemly" in the presence of that God, before whom the cherubim and seraphim are continually bowing? Shall he *sit down* in such company? Would it not be deemed a strange rudeness, to SIT DOWN in the presence of an earthly king, when we came to address him, and solicit his favour? And shall we be guilty of so gross a famili-

* Should any one imagine, that this bodily reverence constituted a part of that *ceremonial law*, which was abolished by the Gospel, and that, therefore, we are at liberty to dispense with it; it will, we hope, be sufficient to refer to some additional passages in the New Testament, in which it is particularly observed, Matt. xxvi. 39, Luke xxii. 41, Acts vii. 60, ix. 40, xx. 36, Eph. iii. 14.

acity before *Him*, who is the "King of kings, and Lord of lords?" Let all the congregation then STAND UP.—It is a posture very significant of that raising or lifting up of our souls, which ought ever to possess us, when we sing his praise; and it not only *signifies*, but actually *forwards* that elevation of our souls at the same moment; for the mind and the body mutually influence and act upon each other. *Standing* has, in every age, been held as a mark of respect, (Neh. viii. 5.) The word of God enjoins this practice from one man to another: (See Gen. xxiii. 3—7, Lev. xix. 32;) and shall we withhold it from *Him*, "in whom we live, and move, and have our being?" (Acts xvii. 28.) It is common to rise from the seats with eagerness, to join in a loyal chorus to the king; and shall we be insensible of the indecency, if not impiety, of *sitting down* when we sing the praises of our God? Angels and archangels, and all the company of heaven, presume not to *sit* in his dread presence; (See Isa. vi. 2, Zech. vi. 5, Luke i. 19.) Shall *they stand*, and shall *we sit*? "A son honoureth his father, and a servant his master: If then I be a father, where is my honour? and if I be a master, where is my fear? saith the Lord of hosts," (Mal. i. 6.) The churches in which that practice is common, are either too dull or silent in the delightful work of praise. They generally resign this part of divine worship, in which *all should join*, to clerks and singers; and thus deprive themselves of a participation in that exercise, which is described in the Bible, to be the constant employment of the heavenly host. We almost despair of seeing any considerable or general improvement in this part of our publick solemnities, till all the people *stand up* to praise the Lord their God.

2. What has been the practice of the church below in this particular?

In every age of the Jewish church, the choir of singers *stood*, (1 Chron. vi. 39—44, xxiii. 30, 2 Chron. v. 12, Psal. cxxxiv. 1, cxxxv. 2.) Does it follow, that this was the posture of the singers *only*? By no means: had their melody been merely an entertainment for their audience, perhaps it might: but, as *all* were interested in what was sung, why is it not reasonable to suppose that *all* stood up? Many scriptures represent *all* Israel standing up, and worshipping God, (Exod. xxxiii. 10, Lev. ix. 5.) If singing then be a part of divine worship, and no one will affirm that it is not; is it not evident, that *standing* up was the posture of the Jews in psalmody? Let it then be ours.

It is a posture, moreover, which is recommended and enforced by the practice of the *primitive* church of Christ. One of the fathers, St. Basil, (Epist. 63, ad. Neocæsar. t. 3, p. 96,) informs us, that the people "rising from prayer, *stand up* to sing psalms." Cassian, (Inst. lib. ii. cap. 8 and 12,) teaches the same thing. St. Austin, (Ser. iii. in Psalm xxxvi. p. 122,) speaks of psalmody as an act of devotion, which all the people performed *standing*. Chrysostom likewise asks the Church in his day, "Knowest thou not that thou *standest* with the angels, thou singest with them." And Bingham, (vol. i. 662,) positively affirms, "that this custom was consonant and agreeable to all the churches of God." There being reason then

to infer, and there being none to deny,—that the first believers in Christ *stood;* why should not *we?*

The discipline of the Church of England requires a conformity in all her members to this primitive custom. Though much neglected, it is not quite grown out of use. Some few still persevere in the good old way. And, at the giving out of the "Gloria Patri," we all, at this day, *stand up*, and, with propriety too. But consider, are we not addressing the same Almighty God throughout the Psalm? Why then not stand up at the beginning of that Psalm? Your rising at the *conclusion*, shews more forcibly than any argument we can use, that if it be not indolence, it is something not much better, which prevents the performance of this most "reasonable service."

3. What authority have we for supposing, that such will be the custom of the church triumphant in heaven?

The prophet Isaiah, (chap. vi. 1, 2,) beheld "the Lord sitting upon a throne: above it *stood* the seraphim;" and St. John, in the 7th chapter of his Revelation, 9, 10, and 11th verses, saw great multitudes, which no man could number, *standing* before the throne, and singing, "Salvation unto our God, who sitteth upon the throne, and unto the Lamb. And all the angels *stood*, and fell before the throne on their faces, and worshipped God." Again, (Rev. xiv. 1, 2, 3,) the Lamb and his company are represented *standing* on Mount Zion, *singing a new song*. And he speaks (Rev. xv. 2, 3,) of them that had gotten the victory over the beast as *standing*, and "*singing* the song of Moses and the Lamb." Their *manner* of worship cannot fail to arrest our attention. They must *know* the mind of God, and they no doubt do it. They *all sing*, and they *all stand.*

In exhorting, then, the congregation to *stand up* while employed in singing the praises of God, we find ourselves countenanced by the injunction of Holy Scripture, by the universal practice of the Jewish, and we think, Christian churches; by the discipline of the Church of England in particular, and by every revelation of the customs of the church triumphant in Heaven.—Let no man despise this warning: let no man think that too much interest has been excited about a matter of such comparative insignificance as the *posture* in singing. It belongs at least to a most interesting and most important subject; and, for that reason only, is worthy of serious consideration. And as he would not dare to *shew* any mark of *disrespect* in the presence of an earthly king, so neither let him be guilty of so gross an offence before the Majesty of Heaven. When he is invited to join with the congregation in this holy exercise, let him reflect on what he is going to do; that he is going to do on earth what angels are doing in heaven; that he is going to *sing to the praise and glory of God;* then he will do it "decently, and in order," (1 Cor. xiv. 40.) He will then *stand up.*

And here we would observe, it is not our intention to enforce this wholesome practice on the aged, the infirm, and the like: for *them* every reasonable allowance must be made. They must do as Jacob did, who "worshiped, leaning upon the top of his staff," (Heb. xi. 21.) Those who *cannot stand* may certainly *sit.* But it is again and again requested, that the uniformity of our publick worship be not broken through by any who can, and who therefore ought to discharge this duty in its proper way.

OF THE SPANISH INQUISITION.

To the Editor of the Methodist Magazine.

SIR,

SHOULD the sentiments contained in the following extract, from a pamphlet, recently published, meet your approbation, its insertion in your Miscellanny will oblige your's, &c.

1816. L.

PAPISTS, by assuming, as first principles, the infallibility of their own church, and the impossibility of obtaining salvation out of its pale, render themselves incapable of meeting Protestants on any common ground, in the field of theological controversy. They represent their church as the supreme mistress of all other churches, and maintain, that to reject any of her dogmas is to be guilty of an act of rebellion against Christ in heaven, and his Vicar upon earth. Those who refuse to adopt, as necessary articles of faith, the whole of the unscriptural and absurd dogmas, which that most corrupt of all churches has, in the course of ages, added to the doctrines of Christianity, they pronounce heretics, who, in order to the preservation of the catholic faith, ought to be exterminated. Even transubstantiation, a doctrine the reception of which is a disgrace to the reason of man, must, according to them, be embraced, upon pain of damnation! Instead of meeting Protestants as brethren, for the purpose of reclaiming them from the errors which they suppose them to have adopted, they assume the office of judges; and, not satisfied with pronouncing them erroneous, maintain that they make no part of the church of Christ; and that, if they die in a state of separation from the Church of Rome, "they shall, without doubt, perish everlastingly." Authority, supported by pains and penalties of the most dreadful nature, is that by which the Romish church is professedly supported; and that authority the adherents of popery have exercised for ages, whenever they imagined they could do so with safety to themselves. To all the most conclusive arguments urged by Protestants against their novel and unscriptural tenets, they urge the infallibility of their church, which, in the face of ten thousand proofs to the contrary, they maintain has never erred, nor was ever capable of error. Thus, adopting as axioms the principal points in controversy betwixt themselves and the Protestants, they demand unqualified submission to the decisions of their church. For the members of a church so grossly erroneous in doctrine, so absurd and heathenish in worship, as that of Rome is, to maintain that she has *never erred*, is sufficient to excite the risibility of all who have the least acquaintance with church history, or who give themselves leisure for a moment to reason upon the absurd and unscriptural doctrines which she has magnified into articles of faith. But when we consider that millions of our fellow-creatures have been slaughtered in virtue of the decrees of that church, for refusing to believe those wretched doctrines, our laughter is turned into sorrow.

These observations open the way to a consideration of a famous address, recently delivered to Ferdinand VII. of Spain, by his Chap-

lain of Honour, on the subject of the re-establishment of the Inquisition.

"*Madrid, Nov.* 2, 1814.

"The following is an extract from the speech of M. Blaise Astolaza, Chaplain of Honour to the King, who has been lately presented to a princely benefice in the diocese of Carthagena.

'SIRE,

'The municipality of Soria has appointed us to congratulate your Majesty in its name, and humbly to express our grateful acknowledgments for your immortal decree of the 21st of the month of July last. This decree, by re-establishing the Holy Tribunal of the Inquisition, the incessant object of the fury of the heretics and the sarcasms of philosophy, hath wiped away the tears of the Church of Spain, laid waste by reason of the suppression of an establishment so salutary in every respect, so worthy of praise from all the old Christians, and all those who take an interest in the purity of the faith. Everlasting thanks to the God of our fathers, who vouchsafes to allow us, at length, to see realized the hopes of the whole nation, when afflicted by the absence of your Majesty, the people offered up to heaven the most fervent prayers for your return. A series of miracles hath brought back to us our august monarch for the consolation of the church, and for the re-establishment of our ancient laws and customs. Such, Sire, are the sentiments of this municipality, of all the provinces of Soria,—not less catholic than courageous; and I dare affirm to your Majesty, that similar sentiments pervade the whole of Spain, whose love for your person will become more ardent on beholding this new proof of the great abundance of the religion of her sovereign, and the influence he uses to preserve in its purity the faith of our fathers.'"

The sentiments contained in this extract from the speech of Ferdinand's "Chaplain of Honour," need only to be read in order to excite the indignation of every man who has not sacrificed his understanding to the wicked and absurd claims of popish infallibility. It is not in language to reprobate such sentiments with sufficient severity; sentiments which are an outrage upon the reason, common sense, and feelings of mankind. It was not enough for the inhabitants of the municipality of Soria, to suffer in gloomy silence the re-establishment of a horrid tribunal, the existence of which stamps eternal infamy on the Church of Rome; but they must be made, by the mouth of a "Chaplain of Honour," to express their "grateful acknowledgments" for the favour! O poor deluded Spaniards! what have you gained by the noble and successful stand which you made against foreign invasion? By the powerful assistance of England, which you are taught by your ghostly tyrants to denominate a nation of heretics, you were enabled (for you could not do it yourselves) to drive the invading foe from your territories; and, as the fruit of all your toils and sufferings, you have obtained FERDINAND and the INQUISITION! These are the blessings for which you are forced to express your grateful acknowledgments, especially for the latter; for *forced* you must be—it is not in human nature that it should be otherwise. From the rank in civilized and enlightened nations to

which you were recently approaching, you are cast back into such a state of civil and religious degradation, as is sufficient to excite the pity of every human being, who joins to the exercise of reason the feelings of human nature. What a dreadful prospect for yourselves and your children lies before you! When in the silent shade, remote from inquisitorial inspection, you venture for a moment to think for yourselves, terrified and ashamed at the sight of your present degraded state, and looking forward with boding apprehensions at the woes which are in reversion for your descendants; you are ready, in the anguish of your souls, to exclaim

> ——————— "Fair patrimony
> That we must leave you, sons! O were we able
> To waste it all ourselves, and leave you none!"

Such must sometimes be the language of your hearts; for, though degraded by civil and ecclesiastical tyranny, you are men, and consequently cannot wholly divest yourselves of the feelings of humanity.

The decree by which the Inquisition in Spain has been re-established, is termed an "immortal decree;" and there is a sense in which that appellation may be considered appropriate; for it brands with *immortal* infamy all who, directly or indirectly, contributed towards its being issued.

As a negative proof of the excellence of the Inquisition, the "Chaplain of Honour" represents it as an "object of the incessant fury of the heretics," i. e. all the Reformed Churches in the world. How softly and sweetly would the "Chaplain of Honour" have the Protestant world express themselves on the subject of a tribunal, blasphemously termed *holy;*—a tribunal by which myriads of the saints of God have been doomed to suffer the most cruel and protracted torments, for the *sole* crime of worshipping their Maker according to the dictates of their own consciences! Yes! Protestants detest the Inquisition, and every other species of persecution. To be denominated heretics by a church which has for ages greatly contributed towards brutalizing mankind, and peopling the world with infidels, by her absurd and sanguinary decrees, is looked upon by Protestants as a mark of honour. Against the Inquisition, and every other species of persecution, they are waging a *just* and *necessary* war, in which they use no other weapons than those which Scripture and reason furnish; nor will they ever give over the holy contest, till mystic BABYLON shall fall to rise no more. An increase of the spirit of piety, and an ardent thirst for scriptural knowledge, so visible at this time, together with the most cordial union of all the Protestant powers of Europe, afford a favourable omen that Popery, notwithstanding the foolish, cruel, and absurd flourish of many of its deluded adherents, is in the pangs of dissolution. Those powers, strong in the goodness of their cause, and influenced by principles of reason, religion, and humanity, are above acting upon the principle of *retaliation;* and hence, they grant to Papists complete religious toleration. But they know, that, to do more than this, viz. to grant them the power of legislating, would be, even according to the views of

sensible and consistent Papists themselves, incompatible with the safety of any Protestant government.

Another negative excellence of the Inquisition, in the account of the "Chaplain of Honour," is, that it has been an "incessant object of the sarcasms of philosophy." There is unquestionably a *true*, as well as a *false*, philosophy; and though the latter is no more than a counterfeit of the former, yet it so far resembles the original, as to ridicule, with good effect, a tribunal which is a disgrace to any age or country. Never was false philosophy so innocently employed, as when exposing to infamy the cruelties, superstitions, and absurdities of papal Rome. Unhappily for themselves, the patrons of that philosophy, confounding Popery with Christianity, rejected both the one and the other. But still, notwithstanding their fundamental errors and numerous crimes, they taught millions on the continent of Europe one important lesson, which legions of Jesuits will never be able to unteach them; namely, that persecution is *unjust*, *cruel*, and *absurd*.

We learn from the "Chaplain of Honour," that the Church of Spain, from the time that the *Holy Inquisition* was suppressed till that of its restoration, was truly disconsolate; that, like Jerusalem of old, in the day of her sore calamity, her *tears were upon her cheeks;* for he tells us, that the re-establishment of the Inquisition has wiped away her tears! What sort of a church must that be, which wept at the downfall of the most dire instrument of cruelty, and, in its absence, refused to be comforted? It surely, to say the least, cannot be a sound part of that Universal Church which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

We are told, that the Church of Spain was "laid waste by reason of the suppression of an establishment so salutary in every respect, so worthy of praise from all the old Christians, and all those who take an interest in the purity of the faith." Here we are informed, that the Church of Spain is indebted to the Inquisition for its support. We have long thought so, but we could not imagine that a "Chaplain of Honour" would, by an explicit avowal of the fact, proclaim his own infamy, and that of a church which he must naturally wish to appear respectable. Stand it upon record, for the perusal of generations unborn, in order to excite their lasting detestation of popery, that Papists themselves avow, that the support of their religion depends upon the greatest instrument of cruelty which has ever been invented by men or devils.

"An establishment so salutary in every respect."—In what respects is it salutary? Either to murder men in cold blood, who have honesty and courage sufficient to avow their religious sentiments; or to force them, in opposition to reason and conscience, to profess that they sincerely embrace dogmas, which they not only believe to be false, but impious and absurd. If an engine of destruction, the design of which is either to murder men, or make them hypocrites, be salutary, the Inquisition may justly be called a salutary establishment! "So worthy of praise from all the old Christians, and all those who take an interest in the purity of the faith;"—i.e. all the novelties, superstitions, and idolatries of the Church of Rome. We

doubt not that many, whom the "Chaplain of Honour" terms old Christians, i. e. thorough-paced Papists, who hold the *tolerating* of Protestants in the greatest abhorrence; hail, as worthy of the highest praise, the re-establishment of the *Holy Inquisition*. On this horrid tribunal they depend for the support of their wretchedly erroneous and corrupt faith; and, confounding it with the faith "once delivered to the saints," they would devote to destruction all who dare to assert that they have erred in any point of either faith or morals, or that they ever *could possibly* err. These are the old Christians (of what stamp let reason and Scripture decide) on whom the "Chaplain of Honour" lavishes his praises.

The unclouded light of divine truth, which, in conjunction with reason, has been gradually diffusing its influence over the nations of the world, since the glorious era of the Reformation, has not so succeeded as to raise Spain from her low estate; for the clouds of ignorance and superstition, under which a people must necessarily lie who groan under the domination of such spiritual guides as the priests of Rome, must certainly exclude the rays of evangelical truth; and inquisitorial cruelty must generally prevent the right use of reason in matters of religion. Yet even in Spain, that land of clouds and shadows, we live not without hope of seeing the dawning of that latter-day glory, the light of the gospel of Christ, which shall illuminate the world. The late protracted and bloody war, which raged in that country so long, must have had the effect of rousing the energies of many of its inhabitants; and on account of the intercourse which they must necessarily have had with men of different countries, but especially with the English, some of their prejudices, and much of their ignorance, must have been removed. And though the return of a captive king, full of Romish bigotry, and the re-establishment of the Inquisition, may, for a time, suppress any spirit of civil liberty or true religion which the people may manifest; yet there is good ground to hope, that the Spaniards, who are naturally a brave people, ashamed of their state of civil and religious degradation, and improving the knowledge they have acquired by their intercourse with foreigners, will indignantly cast off the galling chains of popery, and eventually become an enlightened, free, and great people.

To the Editor of the Methodist Magazine.

DEAR SIR,

IN the Shilling Methodist Magazine for March, 1816, the following enquiry is inserted, page 224.

"Is not the failure of religious characters in business the consequence very frequently of receiving into their concerns irreligious partners? And can such a line of conduct be justified on the ground of religion, relationship, or sound policy?"

Conscience, I hope, has dictated the following answer, which, I beg leave to offer to your consideration.

I remain, dear Sir,

Your's, with respect and affection,

In order to answer the above inquiry, should we not propose another?—viz. What does the word of God require men of business to be? If this question can be satisfactorily answered, then it will obviously appear that every man engaged in the concerns of life, should, in the whole of his experience and deportment, comply with the requisitions of holy writ, and not enter into partnership with persons otherwise minded.

The inspired volume commands us to provide things honest in the sight of all men; to be temperate in all things, and not slothful in business. Yet, it is certain, that the virtues of moral honesty, economy, and diligence, are not sufficient to constitute the Christian character, nor to place us under the immediate guidance and protection of Heaven. The divine commands to love mercy, and to walk humbly with God, are as obligatory upon us, as that which enjoins justice, and the justice which Heaven enjoins is intended to preserve our neighbour in the peaceable possession not only of his house, ox, and ass, but of his wife and character also.

The man of business should endeavour to transact all his affairs in the most judicious manner; he should be a man of observation, and habitually thoughtful, always striving to improve in the management of his concerns, and continually deriving instruction from his own past mistakes, as well as from the excellencies and defects which he sees in others. He should be confidently and conscientiously alive to that important truth expressed by Solomon, "The blessing of the Lord maketh rich, and he addeth no sorrow with it." Hence, as his entire reliance should be on the blessing of Providence, so he should never lean to his own understanding; but in all his temporal, as well as spiritual concerns, make his requests known to God, by prayer and supplication with thanksgiving. And while he expects guidance and protection from Heaven, in answer to his prayers, it is his indispensable duty to pay the most sacred attention and prompt obedience to the influences of the Divine Spirit, to the declarations of holy Scripture, and to the openings of Providence.

The apostle Paul asserts, that "they who will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Hence, the necessity of being moderate in our desires and pursuits; resigned to the will of Heaven, when they are not attended with success; and when they are, to acknowledge Him from whom that success proceeds, by cheerfully devoting a part of our property to the alleviation of human distress, and to the support of those institutions, which have for their object the eternal salvation of men. Always acting under the recollection of that truth, that whatever we possess, God is the proprietor of it, we only the stewards.

In the sacred page we are also admonished, to unite fervency of spirit with diligence in business; and of consequence, it is essentially necessary, that every man in business, who desires also to be a man of God, should keep all his temporal concerns in subserviency to the salvation of his soul, and never enter into any kind or degree of business incompatible with that fervency of spirit recommended by the apostle.

Martha, when she was preparing a repast for our Lord and his dis-

ciples, was not engaged in the accumulation of property, but in the most glorious expenditure of it; yet, the Divine Guest said, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

On a review of the preceding truths, it appears, that whether a man be engaged in commerce, trade, or agriculture, the word of the Lord requires, that he do justly, love mercy, and walk humbly with his God; which concise, but comprehensive command, is an epitome of the whole duty of man. Integrity, diligence, economy, wisdom, fervent prayer, and a constant attention to the Spirit, Word, and Providence of God, are all indispensably necessary to the man who is determined to obey that Divine command, "Be just." This method of prosecuting the concerns of life will be attended with the Divine blessing; and while the substance of this just man increases, his desires for earthly enjoyments decrease; his disposition and ability also to do good, are in a progressive state; and, therefore, he cheerfully complies with that command, "Be ye merciful, as your Father who is in Heaven is merciful." He not only embraces, but seeks opportunities of exercising this communicative grace, and in such opportunities rejoices as one who has found great spoil. While this man of justice and benevolence is also found walking humbly with God, he is unspeakably blessed with the presence of an Almighty Protector, a constant and liberal Benefactor, a sympathizing Friend, and an infallible Guide, who will conduct him to that celestial city, whose founder is the living God.

With regard to prosperity, nothing deserves the name, but that which Heaven imparts, and which is sanctified by the word of the Lord and prayer. Viewing it, therefore, in this true light, we may confidently affirm, that if the possession and exercise of the virtues enumerated in the preceding lines, are indispensably necessary to our temporal and eternal prosperity; then it is highly improper for a religious man to enter into partnership with an irreligious man, however conspicuous he may be for moral honesty, diligence, and frugality.

In the 20th chapter of the second Book of Chronicles, we are informed, that Ahaziah, king of Israel, did very wickedly; yet, Jehoshaphat, king of Judah, joined himself with him to make ships to go to Tarshish. Then Eliezer prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish."

It will immediately occur, that an irreligious man, who is honest, diligent, and frugal, cannot be very wicked, as was Ahaziah. It is, however, acknowledged, that he is irreligious, which epithet certainly conveys a positive, as well as a negative idea: a mind opposed to religion, a mind destitute of religion. Let us, if possible, lose sight of the former. The man is destitute of religion: hence, his integrity, diligence, and frugality, cannot proceed from religious motives. The man desires to avoid disgrace and punishment; he desires to accumulate property. The virtues whith he brings into action, have a tendency to procure respect from his fellow sinners, to

to exempt him from the penal sanctions of the law, and to bring him an accession of earthly good. His natural propensity may not be to covet his neighbour's house, ox, or ass; but can we therefore infer that his neighbour's wife and character are perfectly secure from his encroachments? By no means. For as Scripture, experience, and observation, unite in extorting from us that acknowledgement, "Behold I was shapen in iniquity, and in sin did my mother conceive me;" we are in no wise authorized to expect purity of conduct from an irreligious man: he does not possess that grace which only can sanctify the soul, and produce a conversation such as becometh the gospel of Christ. Beside, in the examination of this important subject, should we not inquire, What are the intentions of this irreligious man? Does he increase his substance, with a benevolent design to promote the glory of God, that is, to provide for his own houshold, spiritual as well as temporal blessings; to be rich in good works, ready to distribute, willing to communicate? No. Is he determined, in the management of his secular affairs, to be guided only by the Divine Spirit, Word, and Providence? No. Does he make it a subject of prayer, that the Lord may grant or withhold success, just as he pleases? Is the language of his heart, Thy will be done? Certainly not.

How then can a man who wishes to be unreservedly devoted to God, and to have all his concerns under his guidance and protection, associate with an irreligious person; with a person whose designs and exertions terminate in time and sense, and have no reference to the divine approbation, to the eternal interests of men, or to the glorification of his own soul in the heavenly world? To such a character, the words of Jehovah are awfully applicable, "Israel is an empty vine, Israel bringeth forth fruit to himself." But to the man who makes all his pursuits subservient to the best interests of himself and of his neighbour, the Saviour says, "Well done, good and faithful servant;" and shortly will say, "Enter thou into the joy of thy Lord."

ON BIGOTRY.

THE following Paper does not mean to insinuate, that there are no Bigots except in the Church of England; but is chiefly descriptive of those belonging to her communion.

Aug. 25, 1815.

I was grieved this morning by hearing of a pious Clergyman in the Church of England, behaving with the utmost coolness and reserve in a gentleman's family, where he unexpectedly met a Methodist Preacher; though that preacher was both a sensible man, and a truly pious character; nay, so great was the disgust the clergyman took at the rencounter, that he never afterwards repeated his visit. Such, alas! is the force of bigotry, even in good men! It not only makes its own church or party the standard of truth by a comparative depreciation of every other; but it alienates the heart from many of those whom the Lord loves and delights in; and thus, under colour of defending and preserving the unity of the church, it leads its possessors to a continual violation of the great law of charity. How much

more amiable and godlike is that Christian, who embraces all good men of every party and creed; for a false or heterodox creed will not be held by a truly good man! And if, being a churchman himself, he happen providentially to be thrown into the company of a Methodist or a Dissenter, he will, in a judgment of charity, hope the best of such a one, and be ready to show all proper respect and good-will towards him. If, on further acquaintance, he finds him to be a man of sterling worth and genuine piety, he will be ready to give him the right hand of fellowship, and thenceforward esteem and love him as a brother in Christ. But so many and plausible are the pretexts of bigotry to justify dissent from all those who think not with herself, and speak not her language, that she both industriously avoids the means of being undeceived, and pertinaciously adheres to her own prepossessions, in spite of a thousand arguments to the contrary, and even in the face of the clearest evidence.

The principal sources of this too common error, may probably be pride and ignorance; self-love and obstinacy. But if we endeavour to trace its progress, it will be found to owe its growth to the sentiments usually imbibed at the University,* especially in Dignitaries and Ministers of the Church of England. There they receive lectures from professed *churchmen*, and read only such theological works as are the productions of *churchmen*. Hence they conceive an almost exclusive regard to such, and soon confirm themselves in the opinion, that that church is the only true church, being built on the foundation of Christ and his apostles; while the pretended uninterrupted succession, which they implicitly adopt, without however thoroughly examining the validity of the claim, strongly rivets the assumption. Having graduated in the university, they soon enter into holy orders, and being now fairly listed on the side of the church, they are prepared to defend her against all opponents. What frequently serves to strike their prejudices, and particularly against the Methodists, tenfold deeper than before, is a persuasion, whether true or false, that the preachers of that party, secretly endeavour to undermine the church, and take frequent occasion to defame her ministers: and having occasionally heard or read of certain misdemeanors committed by individuals among them, the inference is, that those practical evils are the natural fruits of their erroneous principles, and consequently the best and most approved rule is, to keep as far from them as possible. But if it happen to be urged, that some of their preachers are exemplary Christians, and honoured instruments of good to others; the answer is, "So they may—but we must not encourage schismatics; and the apparent good is counteracted by other existing circumstances, and may probably be found in the end to be real evil." Such, I apprehend, is the origin and progress of bigotry in the human mind, especially in ecclesiastics; and being supported and fortified, as it usually is, by such impregnable outworks, it is altogether unassailable by more enlightened reason. Mean time it must be granted, that a measure of sincere and real piety is compatible with that ungracious leaven; and that the persons here described will, it is hoped, find admittance to a purer state hereafter. I cannot, how-

* This is more likely the case, if its Alma Mater be Oxford.

ever, conclude these short remarks without two reflections. 1st. That if so large a portion of bigotry will not exclude some good men from heaven, yet it must surely cover them with confusion, even in that seat of perfect felicity, to meet those whom they here undervalued and despised, and who so far surpassed themselves in the beauties of holiness. 2dly. That if such persons be allowed to be good and useful in their present sphere; yet, it cannot be doubted, but the cultivation of a more free and impartial spirit of love, divested of those narrow and unchristian sentiments and affections, would render them both more happy in themselves, and more amiable and useful to others.

R. C. B.

RELIGIOUS INTELLIGENCE.

To the Editor of the Methodist Magazine.

Salisbury, April, 1816.

DEAR SIR,

GOD has been pleased, in great mercy, to revive his work among us in this circuit, in a most glorious and extensive manner. Several hundreds of precious souls have been savingly brought to the knowledge of the truth as it is in Jesus Christ.

Two years since last Conference, when I came to this circuit, I found about two hundred members in our Societies, that were destitute of a sense of the pardoning love of God, having been convinced of sin, under the ministry of my brethren, who had laboured in this circuit before me. I communicated this information to the leaders' meeting, and exhorted all our leaders to press those members to seek earnestly and immediately for the blessing of justification. This, I believe, they most faithfully did, and their labour has not been in vain in the Lord.

About this time, many of our principal friends felt a strong impression on their minds, to commence adult schools in the city, and villages in the vicinity. Many gentlemen of the city entered into a subscription, and, in a few days, we obtained sixty pounds, to buy the necessary books, and hire rooms in various parts of the city, and in the villages around. Very soon, we had in those adult schools three hundred men and women, learning to read God's holy word; and, in a few months, the greatest part of them were able to read a plain chapter in the Bible. The glorious truths they found in the sacred Scriptures astonished many of them: reading produced inquiry, brought in light and information, with a desire for more knowledge, and a thirst for the word preached; and there was an evident change in many for the better. In and around the city, the Lord's-day was not so awfully profaned; the places of worship were better attended, and the progress some made in knowledge was truly astonishing. Attendance on the schools, and reading the Scriptures, produced in many better habits and manners, with a great improvement in their public and private conduct, and the good that has been done by the adult schools among us is beyond all calculation.

Our local preachers, about this time, felt a strong desire to cultivate their minds, that they might better understand the doctrines of the Gospel, and be able to preach them more clearly to the people. Accordingly, we appointed to meet together on Friday evenings, after the prayer-meeting, for our mutual improvement. We examined very carefully the doctrines taught among us, and the more we examined them, the more we saw it was the will of God, that all mankind should be saved. We resolved to preach a present, a free, and a full salvation, from the guilt, the power, and the inbeing of sin. We generally parted much edified and refreshed; and, as we have a considerable number of local preachers in this circuit, we found this meeting of great advantage. Our congregations began greatly to increase, and it was evident, that the word made a deep and lasting impression on the minds of many who attended the various chapels. Our meetings were more and more lively every week; and our sensible and pious people began to expect that the Lord was about to pour out his Spirit upon us in a glorious manner. In our Leaders' meetings, those

expectations were the subject of a free conversation. We heard, every week, that many were labouring under strong conviction for sin, and earnestly seeking the salvation of God. The general cry in all our prayer-meetings was, "O Lord, send us now prosperity." One and another found peace with God, and went and told their friends what the Lord had done for their souls, and great numbers were in deep distress at this time.

On the 16th of April, 1815, Mr. Thomas Newton, my colleague, held a prayer-meeting in our large vestry, after preaching, for the penitents. Many attended; and a respectable woman, whose husband had lately found peace with God, was in great distress, and cried aloud for mercy; which greatly affected many present.—Our friends continued in prayer for upwards of an hour, when the Lord was pleased to turn her sorrow into joy. She bore a clear and full testimony before the whole meeting, that she knew God had, for Christ's sake, pardoned her sins, and adopted her into his family. Many present were in deep distress and great agony of soul, sincerely seeking redemption in the blood of the Lamb. One person who went from the meeting in great anguish of mind, found peace the next morning about ten o'clock, while at work. On Monday night, several of the classes met, and the news of what the Lord had done, greatly encouraged those in distress to seek the same blessing; and one person was brought into glorious liberty.—Tuesday the 18th, we were obliged to omit meeting the leaders after preaching; and we began a prayer-meeting immediately after preaching. The Lord was powerfully present, to wound and to heal; a most uncommon spirit of prayer and intercession was poured out on all who engaged in addressing the throne of grace; and the people were crying for mercy on every side. "Lord, save, or I perish," was the general cry throughout the place. It was a night of salvation to many; and we were not able to leave the chapel till a late hour. The oldest professor in Salisbury had never witnessed such a season before.

On Wednesday and Thursday, many came to the class meetings in the deepest distress of mind; the mighty power of God to save was very present; and numbers were upon their knees for nearly two hours together, crying for mercy. Many were made happy in the pardoning love of God on those two nights.

By this time, it was noised abroad all over the city that wonderful things were going forward at our chapel. Friday, being the day for our prayer-meeting and exhortation, a great number of people came to hear and see what was doing. The Lord was very present; a divine solemnity sat on every countenance: and every person present seemed to expect that the Lord would do great things in that meeting. The cries for mercy were very strong, and continued a long time. A respectable man and his wife, who had lately come to our chapel, found the blessing of pardoning mercy; the woman first, and the man about half an hour after. Many were this night converted to God; and prayer and praise went up together before the Lord.

Sunday, the 23d, was a glorious day. The Lord poured out his Spirit in such a wonderful manner as had never been known in this city among our people before. In the evening, the sight was both grand and awful; the chapel filled with people; some lifting their weeping eyes towards heaven—others clasping their hands, crying in the bitterness of their souls, "Lord save, or I perish;" others, fearing that their sins were too many and too aggravated to be forgiven—others with their eyes shut, but streaming down with tears, were silently breathing their desires to the Lord; while others, in an agony of prayer, were determined to take the kingdom of heaven by violence. I am fully convinced that none can imagine the solemnity of such a sight but those who have seen something of a similar nature. Many found the pardoning love of God this memorable night. A young man, who had been a member of society for several years, and had been very active and useful among us, but who had never experienced a sense of his acceptance with God, was encouraging the penitents, and pouring out his soul for them in prayer; and while he was thus engaged, the Lord was pleased suddenly to break into his soul in such a powerful manner, as constrained him to stand up and tell all present what God had done for him. He said that he never thought to have experienced such a change as he then did; and added, "It is as if glory was begun in my soul." He cried out, "Ye all may come to Jesus Christ and be saved; he is both ready and able to save you, and the whole world." It was eleven o'clock before we could persuade the people to part. Hundreds of people were present. Fourteen persons professed to have received justifying faith, among whom was a person 74 years of age.

Prayer-meetings were held every night this week at eight o'clock, after the clas-

ses had met; and every night many found the pardoning love of God. The life and power of religion felt in those meetings, and expressed in prayer and praise, were truly astonishing to all present. Several hundreds of people came every night to the prayer-meetings; and many who came to mock were convinced of sin, and began earnestly to seek the Lord.

Sunday, 30, was a good day to many. All the public services were attended by much of the Divine power and presence. After preaching at night, we held a prayer-meeting in the chapel; it was supposed that about a thousand people were present. The Lord was pleased to pour out his Spirit in a most extraordinary manner; and the chapel appeared as if filled with the glory of God. The Lord was present both to bruise and bind up. Many were crying for mercy, with strong and bitter cries. It was not long before the Lord appeared mighty to save several persons; and both old and young obtained liberty. One man, who had been many years seeking the Lord, was at this time enabled to lay hold on the promise, and he cried out, "I know my name is written in the Lamb's book of life; I know, I feel it is the Spirit of the Lord that bears witness with my spirit, that I am born of God." A very respectable clergyman of the Establishment, who was passing through Salisbury, hearing of those strange things, came to see and hear for himself; and, after spending some hours with us, he said to me, "This is the work of God; I see, and very plainly feel it is:" and observed, "There must be something of this in every person in passing from death to life, either in public or private." We had prayer-meetings every night this week, at each of which the Lord was powerfully present. Many were made sensible of their sin and danger, and a considerable number professed that they experienced the love of God shed abroad in their hearts.

Sunday, the 7th of May, 1815, was one of the days of the Son of Man. Several were powerfully convinced of their lost and ruined condition, and many were savingly brought to God. We held prayer-meetings every night this week; and every night the Lord gloriously manifested himself. Many humble penitents were this week enabled to believe to the salvation of their souls. We were obliged to hold our leaders' meeting in the afternoon, from week to week, as we had no night vacant.

Sunday, May 14, 1815, being Whit-Sunday, the people expected that the Lord would manifest his power to save; and he did not disappoint their expectations, but confirmed his own word in the hearts of many. It was indeed as the day of Pentecost to great numbers. On Monday, at two o'clock in the afternoon, there was a public prayer-meeting, to return thanks to God, for the great revival of his work among us; and it was truly a refreshing time from the presence of the Lord. One person professed to have found the blessing of pardon. At six o'clock in the evening, many hundreds of people came to our love-feast from all parts of this country. Great numbers in deep distress of mind; came on purpose to find the Lord. Perhaps there never was such a meeting in this part of the kingdom before. A great number of the new converts told us what the Lord had done for their souls, in such a sensible, clear, and scriptural manner, as surprised, pleased, and very much affected most of those who were present: and many of our old members were filled with unspeakable joy, on seeing and learning what the Lord was doing among us. The cries of the penitents, and the praises offered to God, by those who had found a sense of pardon, were heard in every part of the chapel. We could not conclude the meeting till nearly midnight; and even then, we were obliged to lift up many men from their knees, who appeared overcome with a sense of their danger, and longed to find peace with God before they left the chapel. We could not ascertain how many were made happy at this meeting; but, from the best information which we could obtain, we think there were about twenty.

Many of our principal friends in the country villages in our circuit, who were at the love-feast, took home the heavenly fire with them. A most blessed work soon broke out in those parts; and in a little time the revival became general throughout the circuit.

June 18, 1815, at the desire of the Leaders' meeting, we held another love-feast at Salisbury; this was a larger meeting than any that had been held here before. A man and his wife, who lived about 18 miles off, members of another professing body of Christians, and who had long been labouring under the burden of a guilty conscience, and felt the necessity of being saved from the guilt and power of sin, hearing what the Lord was doing among the Methodists at Salisbury, determined to come and see and hear for themselves; and they resolved, if the pardoning love of God was to

be found, that they would seek it with all their hearts. They were admitted into the love-feast; and hearing how one and another had obtained the blessing, they felt greatly encouraged to lay hold on the promise. The woman cried out, "Lord, I believe, help mine unbelief," and publicly declared she had found the blessing she had come 18 miles to find: the blessing of knowing her sins forgiven; and she went home rejoicing. The man was greatly encouraged, but I have not heard since, whether he has obtained the pardoning love of God. By this time, one hundred persons professed to have found peace with God, at Salisbury, since the revival, besides a considerable number in the villages in the vicinity. The blessed work went on in a gradual manner, but it was evident, that the life and power of religion were much felt in many of the Societies. The class-meetings and prayer-meetings were well attended, and very lively. Our congregations increased very much, and the deep attention to the things spoken which sat on the countenances of the people in general, indicated to every discerning mind, that God was preparing this people for himself.

(To be concluded in our next.)

MISSIONARY INTELLIGENCE.

CEYLON.

The Missionary Committee having requested his Excellency the Governor of Ceylon, to accept of a copy of Mr. Wesley's Works, which they took the liberty of forwarding, as a small token of their gratitude for the protection and countenance with which his Excellency has been pleased to favour the Missionaries sent by Conference to that important island; have been favoured with a reply, in which, after having obligingly acknowledged the receipt of those works, his Excellency proceeds thus:—

"To encourage, as far as lies within my power, every zealous propagator of Christianity among the people under my government, is a part of my duty, which I shall always perform with peculiar satisfaction.

"The gentlemen sent here by your society have been a valuable acquisition, and have proved, by the propriety of their conduct, that they deserve every attention which they have received.

"Mr. William Ault, who was an excellent man, I regret to say, died in the month of April last, at Batticaloa, where the collector bore ample testimony to his zeal and industry, in giving instruction to the natives, and acquiring a knowledge of their language. His surviving companions I hope will long enjoy health to persevere in their meritorious labours, and your society may depend upon their continuing to receive that countenance from government which their behaviour so well justifies.

"As a subject that will be interesting to you, I take the liberty to forward the last Annual Report of our Bible Society, which shews the progress making in Christianity in this distant part of the world. I have the honour to be, gentlemen, your most obedient and humble servant,

Robert Brownrigg.

"*King's House, Colombo, Dec.* 11, 1815."

Extract from the Third Report of the Colombo Auxiliary Bible Society, 1815.

On the 18th of November, 1814, the remainder of the Cingalese New Testament, printed at Serampore, was received by your Committee, and the liberal gift of 2000 copies from the Calcutta Auxiliary Bible Society was thus completed.

Your Committee lost no time in giving to the Native Cingalese an opportunity of reading the whole of that Sacred Book, of which they had been for many years almost entirely deprived, and of late had only seen a part. Many copies were immediately bound and distributed.

The Calcutta Society were not contented with fulfilling their engagement in regard to the Cingalese Scriptures, but were also mindful of our other wants, and sent by the same conveyance 834 Tamul New Testaments. In a former Report, your Committee have stated that the demand for Tamul Scriptures had been greater than was to have been expected from the Malabar population of this island. Such a supply was, therefore, most acceptable, and your Committee have circulated 430 copies of the Tamul Testament in a strong half-binding, as they were sent from Calcutta. 230 copies of the Dutch Bible, 160 of the Dutch Testament, 276 of the Portuguese, 200 English Bibles, and 500 English Testaments, have been distributed from the stock supplied by the liberality of the British and Foreign Bible Society.

All the English Bibles and Testaments, together with 20 copies of the English Testament from the Calcutta Society, have been given away; and the demand

for English Scriptures still continuing, your Committee have determined to purchase 300 English Bibles and 200 English Testaments. In pursuance of this resolution, a letter was written on the 5th of July, to the Secretary of the Calcutta Bible Society, requesting his assistance in procuring the number required of English Bibles and Testaments. In the mean time, the Committee have received for their present use 173 English Testaments from the Honourable and Reverend T. J. Twisleton.

There is one subject, indeed, that your Committee brought forward a year ago to your notice, upon which they now feel themselves bound to continue their remarks, lest otherwise it might be implied, from their silence, that the hopes excited in their last Report, had been disappointed.

Your Committee then congratulated the Society, upon the arrival of five Wesleyan Missionaries in this Island, because their employment, under the protection of Government, in teaching English to the Native Children, while they were themselves learning Cingalese and Tamul, was likely to co-operate effectually with the efforts of this institution, in the propagation of religious knowledge.

These Missionaries, for a considerable time, exerted themselves in their occupation with such laborious perseverance, as to injure their health, and endanger their constitution: while the schools were thriving under their care, their own strength began to fail: they were all attacked by disorders common in a tropical climate; but the Rev. Mr. Ault, who had made a rapid progress in the Tamul language, and in the improvement of his school and congregation at Batticaloa, fell an early sacrifice to his zeal, and died this year, on the 1st of April. The rest of his fellow-labourers were obliged to move from their original places of residence, for change of air and recovery of their health, which produced, of course, some interruption of their useful labours. They are now tolerably recovered, and have resumed their occupation.

On the 24th of last February, the Rev. Mr. Harvard, who had, with his family, remained some time at Bombay, arrived here, and brought with him a printing-press and several small founts of English types. He now resides in Colombo, and has lately, in conjunction with the Rev. Mr. Clough, established a Sunday-School, and commenced the building of a Place of Worship, towards the expences of which, a public subscription has been raised to a considerable amount.

The school is already attended by upwards of 250 children, and promises to rescue a still greater number from that deplorable state of ignorance and vice, into which, from a want of the means of education, so many indigent half-cast families are apt to fall.

There is no sort of plan which can be devised by individuals, patronised by government, or encouraged by the public—which has a more direct tendency to promote the benevolent designs of this institution, and to raise the religious and moral standard of the general character of the people—than the foundation of such establishments as may give to the poorer classes an easy access to early instruction. Your Committee has therefore rejoiced to see this system of late adopted by government, and, in more than one instance, a very liberal provision made for the improvement of the rising generation.

On the 16th of July, a new Church was opened for the use of the Malabar Protestants of Colombo, who had been long destitute of any place of worship of their own. In addition to the stipend of a Minister to celebrate divine service in the Tamul language, government has granted a salary to a schoolmaster, and, what is perhaps even of more consequence, to a school-mistress for teaching the young females of the Malabar congregation. 40 boys and 13 girls are daily instructed in reading, writing, and the principles of the Christian religion.

At Jaffna, the care of government has provided a still more liberal establishment; for 36 youths are maintained as well as educated at the public expence, under the superintendence of Christian David, a native Hindoo, now a Christian minister, who was himself brought up and educated by the venerable Schwartz.

Besides this school, which is principally intended to form a nursery for the supply of Native Schoolmasters, Catechists, and Proponents, 70 boys are instructed daily by the Rev. James Lynch, one of the Wesleyan Missionaries: and a Sunday-School is just now forming, under the patronage and direction of the Rev. James Glenie, one of the Colonial Chaplains.

Two remarkable instances have occurred within the last year, in which priests of Buddha have thrown away their yellow robes, abjured their idolatrous worship, and become professors and zealous preachers of the religion of Christ.

The first had been baptized by the name of Don Johannes, in his infancy;

but being placed in his early childhood under the care of Buddhist priests, he was bred up in their superstition, admitted into their order, and became a strenuous preacher of the Bana,* under the name and title of Induruwey Sobhitta Tirrunancy. A fortunate meeting with the Rev. Mr. Armour, and a conversation with that zealous teacher of the gospel, upon the subject of a Creating Power and an Overruling Providence, led chiefly to his conversion. He is well acquainted with all the extravagancies and absurdities of the Buddhist superstition, and often draws a striking contrast between his former and present religion. He is of an excellent disposition, very active and industrious in going about to instruct his countrymen, and employs all his spare time in improving himself in the knowledge of Christianity.

Another example of conversion in the person of Sree Dharma Pandita Tirrunancy, chief priest of a temple in the neighbourhood of Galle, is perhaps still more remarkable; for his natural abilities and acquired learning had given him a weight and authority among his brethren that could not fail to attach him to his heathen profession. But there was nothing in the vague principles and idolatrous worship of the Buddhist religion that could satisfy his acute and reflecting mind. Doubt, and distrust, and perplexity harassed his thoughts, and he began to long for some more rational system of rewards and punishments, than a succession of unconscious transmigrations—some more consolatory prospect of futurity than a cheerless Newana, or the perpetual tranquillity of everlasting annihilation.

While he was labouring under this mental anxiety, the Rev. Mr. Clough, one of the Wesleyan Missionaries, arrived and settled in his neighbourhood. To him the wavering Buddhist earnestly applied for a solution of his difficulties; and a few conversations with such an earnest advocate of Christianity convinced him that his peace of mind would not be restored by an adherence to the superstitions of his unenlightened forefathers.

When Mr. Clough observed his pressing inquiries upon the subject of the Christian religion were continually increasing, he presented him with one of the copies of the Cingalese gospels which he had received from this society; and after a few more interviews, in which objections were started, doubtful points discussed, and difficulties explained, the priest of Buddha resolved at once to abjure the erroneous system in which he had been educated, and to profess the religion of Christ.

One very remarkable circumstance that took place during the interval between his forming this resolution and his baptism, well deserves to be brought forward to your notice. Upon the celebration of some Buddhist festival, a Bana Manduwa* had been erected, and many priests were assembled from different temples to distribute alms and preach to the people. It is customary on such occasions for the minister of highest rank or greatest learning to exhort and instruct his brethren of the priesthood in a discourse upon the virtues of Buddha, and the excellence of his religion: Sree Dharma Pandita was called upon to perform this office, but instead of choosing for his theme any of the legends of Buddhist tradition, the subject that he selected was the Gospel of St. Matthew.

To the astonishment of his yellow-robed hearers, he opened that sacred volume, and read and expounded for their edification, during the whole of the night, the history of our blessed Saviour. No tumult or disturbance arose: the priests listened with mute and respectful attention to the earnest address of one of their brotherhood, who, convinced of his own error, sought only to remove their delusion.

The design of our society is to purify the morals of the people, and to disseminate the sound principles of Christianity by other methods, but they are such as are within the compass and control of an institution bound together by no other ties than those of voluntary association. These methods we are firmly convinced will not prove ineffectual. Let us not be discouraged because we may perhaps hear measures that we adopt decried, or experiments that we can never make extolled. To despise or undervalue the good that we have in our power to do, because there may be some imaginary height of public utility to which we cannot hope to reach, would be to repress every laudable impulse towards the benefit of our fellow-creatures, and to chill the very spirit of benevolence itself.

But we do not yield to any such senti-

* This word properly signifies discourse, or speech, but it is now exclusively applied to those discourses which especially relate to the religion of Buddha, and therefore corresponds almost exactly with our word "Sermon."

* A temporary building erected for the Buddhist Priests to deliver religious discourses to the people.

ments of despondency. We believe that such a code of moral excellence as is contained in the beautiful simplicity of the gospel, could not be generally read by any people without some beneficial influence upon their principles and conduct.

We know that an industrious dissemination of writings of an opposite tendency could largely contribute to the subversion of an ancient monarchy and the overthrow of a venerated religion. Why may not an extensive publication elevate as it might debase the moral sentiments of a people? Why should it not be serviceable in promoting the cause of religion and virtue, as well as in abetting the designs of infidelity and vice?

This might be asked upon the common principles of moral reasoning, under a supposition that there was nothing Divine in the book which it is our object to publish. But surely we may take higher ground, when we reflect that this book contains the inspired account of a revelation from above.

In those records of the Divine government which form the history comprehended in our Bible of God's dealings with mankind, we find him manifesting his sacred will to his people in various ways, but always in a manner suited to their capacity and situation.

Throughout all his works we see that in the possession of power he is almighty, but in the display or exercise, sparing and frugal. The means that he employs are always adequate to their end, but unlike the prodigality of human ignorance, they are never disproportioned or superfluous. If it be his good pleasure to make us the instruments of spreading his Holy Religion among nations that have not known his name, we must be contented to use the power which he has placed in our hands. We may confide in his blessing upon our efforts, but we have no right to look for greater assistance until we have fairly tried the means that we have already received.

A command of the press, under the protection of a Christian government, is a powerful engine of unbounded influence. Let us consider it as a talent of no mean value committed to our care, and remember that we are responsible for the trust: let us use it with zealous diligence for the wide publication of that gospel in which life and immortality are brought to light.

Some of the very last words which our blessed Saviour spoke upon earth were these: "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Such was the fervent exhortation: such was the gracious encouragement. If we obey the command, we may rely upon the promise.

Whatever be the chosen path of our obedience, he that has declared his perpetual presence among his faithful followers will accelerate our progress; and if we labour with honest zeal, some portion of his Holy Spirit will bless and sanctify our work.

The unenlightened believer, the nominal professor of Christianity, the Mahomedan, the superstitious idolater of Buddha or Siva—all are gaining in their several languages an access to that volume in which is taught the way to repentance, salvation, and everlasting life. We trust in the mercy of God and mediation of our blessed Saviour, that events will prove they have not received this precious gift in vain.

[We are sorry that the insertion of the above (which, however, we are well persuaded will be very acceptable to our readers) prevents our giving them any account of the late Meeting of the British and Foreign Bible Society in this number: but we hope to be able in our next to gratify their expectations, by presenting them with an account of that very interesting meeting.]

SIERRA LEONE.

Extract of a Letter from Mr. W. Davies, to Mr. James Buckley.

Free-Town, Sierra Leone, Dec. 19, 1815.

Dear Sir,

With a heavy heart, and much bodily weakness, I take up my pen to inform you, that my dear wife is no more. On Friday last, the 15th of this month, the messenger death opened a passage for her to the realms of perpetual day, after she had laboured for nine days under a fever. On Thursday, the 7th, she complained during almost the whole night, of pain throughout her whole body. On Friday morning, I gave her a cup of tea, in hope that it would cause her to perspire, and then went down to the wharf, to see if any of our furniture had arrived. On my return, I sat down to inform you that the Minerva had arrived; but, before I had written a page, I was seized with the same fever, and immediately confined to bed. My dear wife arose, and seemed something better, but was soon obliged to return to bed. Medical

aid was immediately resorted to, and the doctor attended very punctually. I was then confined in one end of the house, and she in the other.

On Wednesday, she asked one of the friends to read to her the xivth chapter of St. John's Gospel, during the reading of which, she was much affected, but particularly on hearing that passage, "In my Father's house there are many mansions." On Thursday, she said to one of her friends, "It is finished;" meaning, no doubt, that her journey here below was at an end. Friday morning, hearing that she had had a very restless night, I hastened to her, and, on taking hold of her hand, I found it almost as cold as snow; I asked her many questions, but received no answer, except once. I asked in particular, "If Christ was precious to her?" and I could perceive the motion of her lips, as if she endeavoured to say, "Yes! yes!" You, my dear brother, may judge what my feelings were at this awful moment; being ill myself, and in a strange land, and among a strange people. From this time, she continued to grow weaker and weaker, till about five minutes before seven in the evening, "the weary springs of life stood still." She died in the thirtieth year of her age, after having been a year, ten months, and two days in Africa. She bad fair for being very useful in this place. His Excellency, Governor Macarthy, had caused a shool-house to be built in our garden, and she had about 170 negro children under care.

I am, Sir, your's, &c.

W. Davies.

Dec. 29. Mr. Davies adds, "This morning I waited on his Excellency the Governor, to ask him for a stone to put on my dear wife's grave. He said, 'By all means, any thing that is in the department is at your service, for the sake of Mrs. Davies. There is not a man in the whole place, yourself accepted, that feels more at the loss of that amiable woman than myself. Her loss is the public's loss.'"

Extract of a Letter from Mr. Busby, to Mr. Buckley.

Carbonear, Jan. 16, 1816.

Rev. and dear Sir,

I thank you for your kind letter. It affords me no small degree of comfort that the Committee have so cordially approved of our Missionary efforts in this island. The rules were gratefully received. Our Missionary Sermon was preached last Sunday afternoon, by brother Hickson, to a crowded congregation; and the meeting held last evening, when the spirit of harmony, zeal and love, fired every bosom, the flames of which ascended up to God in grateful praises. "Glory to God in the highest, and on earth peace, good-will towards men."—The following is a copy of the proceedings of the meeting.

"At a meeting of the Newfoundland Methodist Missionary Society, held at Mr. S. Busby's house, at Carbonear, the 15th of Jan. 1816, John Gosse, Esq. in the Chair, it was resolved:

1. "That it is considered to be absolutely necessary that a Missionary should be sent to the Harbour of Trinity, and that it would be requisite he should occasionally visit the several harbours in Trinity Bay.

2. "That this meeting have heard that there are about 5000 inhabitants in Fortune Bay, nearly all of them Protestants, who are now, and ever have been, without a minister or preacher of any denomination; and it is the wish of this meeting that a Missionary should be sent there early in the ensuing Spring.

3. "This meeting, taking into consideration the number of Protestant inhabitants in the harbour of Burin, in Placentia Bay, who are also without a minister, do recommend to the Parent Society in London, to send a Missionary thither as soon as they conveniently can.

4. "That the harbours of Bay Roberts, and Spaniard's Bay, being destitute of a minister, this meeting consider it their duty to request the Parent Society to send a Missionary to these places as soon as possible.

5. "This meeting take leave to observe to the Parent Society that, besides the places above mentioned, there are many other harbours where they believe much good would be done if Missionaries were sent out; viz. Green's Pond, Fogo, Twillingates, New World Island, and Ferryland.

6. "That each member of the Committee be required to use his utmost exertions in promoting Subscriptions in aid of this Society, and that the next meeting be held at Mr. Gosse's house, on the 15th of Feb. next, at three o'clock in the afternoon."

The absence of Mr. Ellis, who has been dangerously ill at Island Cove, and who is still very weak, has prevented us from closing and forwarding the Missionary accounts of last year; but we shall endeavour to do these things as early as possible in the Spring.

I am happy to observe, that in all places where we have an established Mis-

sionary, the work is taking a gradual spread; this appears by the zeal manifested by many for decent places of worship, and for the instruction of their children, and by their general reformation and attention to the things of God. For my own part, I do, in general, while administering the Word of Life, experience seasons of refreshing from the presence of the Lord. During my labours in this place, I have had the happiness to witness the triumphant death of 8 persons, a short account of whom I am preparing.

I am, your's, &c.

S. BUSBY.

Letter from Mr. W. CROSCOMBE, to Mr. JOSEPH BENSON.

St. John's, New Brunswick, Jan. 19, 1816.

REV. AND DEAR SIR,

MY not knowing who is at present the Secretary of the Missionary Committee, and my remoteness from the Chairman of the district, will, I hope, be deemed a sufficient apology for my troubling you with these few lines. I am emboldened to use this freedom with you, knowing the lively interest you feel in the welfare of Missionaries.

I consider my appointment to this city as a most gracious display of a divine Providence, which watches over me continually for good. For some time before my coming to this place, my soul had been much bowed down, and exceedingly discouraged: I feared the Lord had departed from me, and that I should no more be useful to my fellow-creatures. But, at our District Conference, the Lord was pleased to comfort my soul, to give me fresh courage, and enable me to enter into the spirit of my work, with a full determination to devote myself unreservedly to his glory and honour. My cry to the Lord was, "make me useful, or else remove me." Glory be to his holy Name, he heard my prayer, blessed my soul with more of his light and love, watered this little hill of Zion, and caused me to rejoice together with his people in the joy of his great salvation! Our class and Society-meetings are, indeed, times of refreshing from the presence of the Lord. We are praying for, and expecting larger measures of His sacred influence, and heavenly love, than we have enjoyed in times past; and, I believe, I do not exaggerate, when I say, that most of the Society are athirst for God, even the living God.

About fourteen have joined the Society since my arrival, most of whom have a clear sense of God's forgiving mercy. Five persons, under the age of eighteen, have been brought to seek the Lord within these four or five weeks past; four of whom know in whom they have believed. To you who count your increase by hundreds, this will seem but a small thing. I daily witness new proofs of the kindness and affection of this loving people; and I hope the Lord will reward them for every kindness to such an unworthy worm. Indeed he is rewarding them, and I hope he will more and more.

Last Sunday week, we had a most solemn and blessed opportunity, in renewing our covenant with God. O that it may be a lasting blessing to all our souls! Painful as the duty is, I am compelled to do it in giving you, for the information of the Committee, an account of my present ill state of health. In a letter that I wrote to the Committee, a few months ago, I informed them that my health had been on the decline for some time, but that I hoped, being on so easy a circuit, with prudent measures, I should soon be restored. My hopes were much strengthened, through a few weeks of pleasant weather in the fall; but, as a severe frost set in, they were soon blasted; for the pain in my chest, internal soreness, with great debility, &c. were the immediate consequences. Deeming it imprudent to trifle, I immediately applied to the most skilful Physician in the city. He entered into my feelings in a most affectionate manner, and tried different means, in order to restore me to health. From our situation, and the inclement season of the year, it was impossible for me to get the assistance of a travelling preacher; I, therefore, continued preaching until I was obliged to stop, and the people would have been entirely destitute of preaching, had they not been supplied by a very worthy Local Preacher. After a few week's rest, I am partially recovered, and venture to preach one or two sermons a week.

I will now submit the opinion of the doctor to the consideration of the Committee, and I shall not cease to pray that the Lord may direct them in their decision. He says, "That my lungs are affected to such a degree as utterly to unfit me for living in this severe and irregular climate; that the only thing he can recommend, if I wish to prolong my life, is, that I remove, before another winter, to a warmer and more regular climate; but he advises me to avoid extremes either way." He argues the necessity of my removing, before another winter, to avoid a settled cough, which he thinks would inevitably prove fatal. On my mention-

ing Bermuda, he said, "That place would answer very well." While I would not wish to choose for myself, in what part of the Lord's vineyard I should labour, yet I would beg leave to observe, that I fear my constitution is not calculated to brave a warmer climate than Bermuda or Gibraltar. But I wish to say in this, and every other particular, "Lord, not my will, but thine be done."

I wish to assure the Committee of my entire devotedness to the glorious cause in which I have embarked. I never have, and I believe I never shall regret my having embarked in the glorious cause of missions.

Not doubting that the Committee will enter feelingly into our situation, myself and dear partner shall patiently wait their direction respecting the place of our future labours.

We were not a little rejoiced to hear that another Missionary was appointed for these Provinces; they afford a large field for usefulness; and it is the opinion of most of our friends, that the work of God has suffered much (particularly in this Province,) for the want of more labourers.

It is scarcely possible for the Committee to conceive the impediments to the work of God, in the country parts of these colonies. The want of active, able leaders, and Local Preachers, the scattered residences of the people, the propensity of the people to Antinomianism, the number and zeal of persons employed in teaching that doctrine, together with the inclemency of the weather, are among the impediments to the work of God in these parts. Under these circumstances, imagine, dear Sir, what are the labours of eight Missionaries in such a vast tract of country as these two provinces. I am persuaded, if the Committee knew the extent of the country bordering on the river St. John, they would consider it a field sufficiently large for two Missionaries; though, for many years, it has had only a visit from this city for a few weeks! The same may be said with regard to the Annapolis circuit, which would be deemed, in England, a hard one for two preachers. The preacher can go his round but once in four weeks, and there is not a Local Preacher in the circuit.

Praying that the Lord may bless the Missionary Committee, in all their consultations, for the advancement of his glory, and all the Missionaries in every part of the world, I remain, reverend Fathers and Brethren, your unworthy humble servant in the Gospel of our Lord Jesus Christ,

WM. CROSCOMBE.

Extract of a Letter from Mr. R. WILLIAMS, to the SECRETARY of the Missionary Committee.

Quebec, Feb. 12, 1816.

REV. AND DEAR SIR,

I find, by the copy of the Stations of the Preachers, which you were so kind as to send me, that the Conference have appointed me for Quebec; and I have had, of course, to leave Montreal. During my residence in that city, I had the happiness of seeing the work of God prosper in my hands. At a village called St. Michael, about five miles from town, I was received by the Protestant inhabitants (who, with the exception of one family, are all Scotch) with open arms. These people discover such a warm attachment to the Methodist preachers, and the doctrines they inculcate, as I do not recollect to have seen any were before. In this place we preach once a fortnight.

Soon after my arrival at Montreal, I was informed of a large village, eighteen miles distant, called Terrebonne; the half of its inhabitants are said to be Protestants. Upon hearing this, I expressed a desire to preach to them, but could not at that time. By some means or other it was reported that I had really engaged to come and preach, and had appointed a time for that purpose. This intelligence immediately spread far and wide, and soon reached the ears of the Romish priest, who availed himself of the first opportunity to warn his people against the English minister, threatening, at the same time, to excommunicate every one of them who should dare to hear him. Notwithstanding this terrible threat, many of them who understand English, declared that they would certainly hear the English minister; and at the time reported to have been appointed, a large assembly of them met together in a house that had been procured for that purpose. But alas! they were disappointed; which they should not have been had I been favoured with information on the subject. In this populous village, although the one half of its inhabitants are Protestants, there is neither a Protestant church nor minister.

About thirty miles from Montreal is the village St. John's: it is large, and the inhabitants are wicked to a proverb. In this place I spent one Sabbath-day, and preached twice in a store-house belonging to government. All the soldiers, with their officers, and several of the inhabitants attended; but the weather being very rainy, was much against us. I was requested to visit them again, but the situation of Montreal was such as to

prevent me from paying them any farther attention. Twelve miles from this is the beautiful village Chambly, principally inhabited by Protestants: but whose real character bears too striking a likeness to that of the inhabitants of St. John's. In this village there is neither a minister nor a church. Besides the places I have mentioned, there are several others of which I have no personal knowledge. From this statement, it is evident that two preachers stationed at Montreal would have plenty of employment. At Kingston there is a class consisting of seven members. They are visited by one or other of the American preachers once a fortnight. The number of inhabitants is estimated at 5000, 4500 of whom are Protestants. Our people in this town are very anxious to obtain an English Missionary; and what a mercy would it be to grant them their request!

At Quebec every thing wears a pleasing aspect, and we only want the erection of our chapel, to give, through the divine blessing, a more general effect to the preaching of the glorious gospel of the Son of God. Already do the drops, the sure prelude of a shower from above, fall thick around us; and soon we hope to see, at least, the accomplishment of the promises, "I will pour water upon him that is thirsty, and floods upon the dry ground," &c.

Our society here is small, consisting only of 33 members: these subscribe in their classes, upon an average, not less than sixpence per week; and at the quarterly visitation, not less than ten shillings each member. Our richest members are tradesmen in the middle class, principally young, and have large and increasing families; yet it is their delight to support the work of the Lord. Five of those brethren have subscribed towards the erection of a chapel the sum of £300, and many of the rich have subscribed in proportion. By begging from door to door, this sum has been raised to £700; in this way, last week, we partly collected, and partly had promised us, £162: and all this in Quebec. We have yet the lower town to apply to, where we expect to augment our £700 to £850. The building, which at present is designed to be 40 feet in front, and 50 in length, and which it is resolved shall be secured to the English Conference, it is estimated will cost £1600. How to get all this, at present we are at a loss to ascertain; but we pray, and hope the Lord will help us.

With respect to myself, I feel not the smallest regret for having left my dear family connections and country. The climate of this country is perfectly suited to my health, and I am resolved, through grace, to persevere in my missionary labours.

It would be unjust in me not to acquaint you with the liberality of the Roman Catholics in this city, with regard to our intended chapel. Many of them have come forward, to our great astonishment, and subscribed, some £5, others £2 10s, and several, smaller sums. This we hope is an omen of future good.

I am, dear Sir, your's, &c.

R. WILLIAMS.

Letter from Mr. R. MOORE, to Mr. J. BUCKLEY.

Nassau, New Providence, Bahamas, January 22, 1816.

REV. SIR,

IT is with heart-felt gratitude that I take up my pen to inform you, that, through the kind Providence of God, we have arrived safe at our destination, after a long and tedious voyage of near ten weeks. We left Gravesend, Nov. 6, and did not arrive here until Jan. 11. Our passage, considering the roughness of the weather, and our disagreeable situation, was as agreeable as could be expected; though I am sorry to inform you, that we were not able, owing to the throng of passengers, &c. to put in execution those plans upon which we intended to act when we went on board. You, no doubt, received the letter which I sent from Ramsgate, dated Nov. 15, in which I gave you an account of the disasters which we had experienced by the gale of wind off Dungeness, in which gale we sustained considerable loss, having the greater part of our bulwarks carried away, with the loss of both our anchors and boats. On the following day, having our damages repaired, and being favoured with a fair wind, we were enabled to put to sea; and, on the 20th, took leave of our native land. While reflecting upon leaving our parents and friends, our minds became deeply affected. On the Lord's-day, Nov. 26, while crossing the Bay of Biscay, we had a very heavy gale of wind, which took away a great part of our live stock, and damaged our rigging; and had not Divine Providence interfered the consequences would have been serious; but blessed be God, I and my worthy brother felt resigned, and said, "It is the Lord, he will do what seemeth him good." On the next day, Monday 27, the wind became more moderate, but still the sea ran

mountains high: it was awfully grand, and offered to every contemplative mind, a display of the omnipotence of God. On Wednesday, the storm resumed its former appearance, and, if possible, more furious. In the morning we were awoke by heavy peals of thunder, accompanied with fierce flashes of lightning; but, blessed be God, the tempest soon subsided, and was succeeded by a clear horizon and a fair wind. This cheered our minds; for, it was thought that this wind would last us to New Providence: and we consoled ourselves with the thought of being soon employed in that work in which our souls delighted.

On Friday, Dec. 15, we were becalmed, and, in consequence of a strong current, were carried to the southward, as far as lat. 20 deg. 19 min. in which latitude, we were detained until Thursday, Dec. 28, when we were favoured with a fair wind; and, on Wednesday, Jan. 10, made the land, and on the morning of the following day, landed at Nassau, where we found Messrs. Turton and Rutledge waiting to receive us. On the next day, we waited on his Excellency the Governor, Charles Cameron, to shew him our credentials, and to obtain his licence for preaching. His Excellency received us very politely, and told us to proceed in the regular way of obtaining it through his Secretary, &c. which we did; and on Saturday, we received a note from the Secretary, informing us, that the Governor had given his sanction; and that, notwithstanding our licences were not made out, we might exercise our ministerial functions. On the following Sabbath, we preached to very large and respectable congregations. The respect in which Methodism is held in this place exceeded by far what I expected. The Society appears very much alive to God. Yesterday, Jan. 21, being the last Sabbath we had to remain at Nassau, Mr. Turton administered the sacrament to the Society; we had a solemn time, the Lord was present, and we had a specimen of the finest feelings of coloured people; the greater part of them were in tears all the time.

We have disposed of ourselves as follows:—Brother Head is to go to the island of Abaco, and I am going to Rock Sound, a place on the island of Eleuthera. I trust that the Lord will go with us, and crown our feeble efforts with abundant success. Brother Head joins in sending his love to our Fathers and Brethren, soliciting an interest in their prayers, that we may be supported in the work in which we are engaged, and that sinners may be brought to hate sin and to love God.

I am, your's, &c.
R. MOORE.

Extract of a Letter from Mr. DACE, to the MISSIONARY COMMITTEE.

St. Vincent's, Jan. 22, 1816.

Dear Fathers and Brethren,

Through the Divine blessing, we are still upheld and preserved; and are favoured with peace in our camps, and prosperity in all our borders. The peace and prosperity with which the Great Head of the church has favoured us, encourage us in the midst of all the difficulties which we are called to encounter. We have large and respectable congregations, and our society is increasing. In calculating our numbers, I suppose they have increased about two hundred.

I am, your's, &c.
J. DACE.

METHODIST MISSIONS.

Of the Annual Missionary Meeting held at the City Road Chapel, on Thursday the 25th April.

The introductory Sermon was preached on the preceding evening, by the Rev. WALTER GRIFFITH, of Leeds, at the chapel in Long-lane, Southwark, on the appropriate subject of the Vineyard, the Labourers, and the Harvest. An excellent discourse was also delivered the following morning at the City Road chapel, by the Rev. RICHARD WATSON, of Hull, from 1 Cor. xv. 25, which excited unusual attention and interest. His vast compass of mind, grasping the whole mediatorial reign of Christ, and his peculiar and energetic manner of shewing the subjugation and destruction of his enemies, could not fail deeply to impress the hearts of his listening auditory.

The Public Meeting, which commenced at five o'clock in the evening, was opened by the Rev. JONATHAN EDMONDSON, with singing and prayer. THOMAS THOMPSON, Esq. M.P. having been expected to take the Chair on this occasion, as an apology for his unavoidable absence, the following letter from him to Mr. Benson, was read to the Meeting by the latter.

"*Hull, 22d April,* 1816.

"MY DEAR SIR,

"It is with considerable regret that I am under the necessity of informing you that my private concerns will detain me at Hull, beyond the time of your Missi-

sionary Meeting in London. I have no doubt, however, that Dr. Clarke will much more than supply my lack of service, and that the Meeting will receive, from the rich stores of his mind, such information and assistance as may greatly promote the purposes for which you are assembled.

"To the cause of vital Christianity in the world, to which your life and talents have been devoted, I feel no restraint in professing my most sincere attachment; nor can I hesitate to express my fullest conviction that the Methodist Preachers have most extensively contributed to the increase of pure religion and morality among the people of every country in which they have laboured. Called to preach the plain truths of that gospel which is the power of God unto salvation to every one that believeth, they have gone forth into the highways and hedges, in the face of reproach and calumny, and have sought only to be the instruments in the hand of God of converting sinners from the error of their way. I have known the men, and their communication, and have watched their conduct for upwards of forty years, and I think that I am not mistaken when I affirm that their intentions are pure, arising from a knowledge of scriptural religion in its doctrines and moral influences, and that their labours in the British dominions, as well as in other parts of the world, have produced the greatest blessings to individuals, and to society in general.

"No Protestant will doubt the right of liberty of conscience; and I believe that no persons are more thankful to God and the King than the Methodists, for the numerous instances in which they have been protected in the exercise of that right, and they have, perhaps, been under the more frequent necessity of claiming it of their country, than any other denomination of Christians. The Methodists, feeling deeply their obligation to make use of all the means in their power to bring men to the saving knowledge of the religion of Jesus Christ, are all employed, preachers and congregations, according to their ability, to accomplish this purpose. Every man must give an account of himself to God, and of the use which he has made of the talents which he possessed; and the Methodist preachers continually say to all that hear them, Do all the good you can in the world, by prayer to God, by warnings and exhortations to men, and by all the possible means of spreading pure and undefiled religion, as the greatest blessing to be enjoyed on earth, and as the only preparation for heaven: Visit the fatherless and widow in their affliction, in your native land, and visit, by Missionaries, the poor and benighted idolaters in foreign lands. This latter duty, the Christian of consistent character will no more neglect than the former, and he will not forget that the Saviour of sinners has commanded his gospel to be preached to every creature.

"Here I may just mention to you, and perhaps you may enlarge on the historical fact at the Meeting,* that in endeavouring to increase the knowledge of true Christianity in the world, persons who are called *laymen*, have a most striking example in the conduct and character of Peter Waldo, a merchant at Lyons, in the 13th century, who travelled from place to place under much fiery persecution, preaching the gospel of Christ to all who would hear him. He caused the Latin Vulgate Bible to be translated into French, at his own expence, for the benefit of those who did not understand Latin; and he spread the gospel through a great extent of country along the banks of the Rhine. When interrogated and opposed by the Archbishop of Lyons, he replied, that although he was only a layman, he could not be silent in a matter of so great importance as the salvation of men.

"I know it has been said by an enemy to the British and Foreign Bible Society, that a *Bible Fever* has spread through the kingdom; and it is more than probable that it will soon be said that a *Missionary Fever* is following it. Without admitting the accuracy of the terms made use of, I have no doubt that the more the Bible is known and read, the greater will be the desire to communicate its contents to the world at large, and therefore that the distribution of the Bible will increase the number of Christian Missionaries. In both the cause and the effect I am certain that the Methodists will rejoice, and I am confident that they will not be behind any people in their exertions to add to the number of Missionaries who have already gone forth into the distant parts of the globe to preach to the heathen the unsearchable riches of Christ.

"The Methodists have indeed most extraordinary motives to exertion in this respect, as it has pleased God to bless in an extraordinary manner, the Missionaries who are at present teaching and preaching under their support and pro-

* Here Mr. Benson gave some further account of the fact referred to.

tection. The late accounts from Ceylon will, no doubt, be read to the Meeting, and cannot fail to produce the most lively joy and rejoicing in all who hear them, and love our Lord Jesus Christ in sincerity.

"We know who hath said, that repentance and remission of sins should be preached among all nations; and the time seems at hand when the heathen shall cast their idols to the moles and the bats. In some of the accounts from India we are informed that a devotee who had visited the temple of Juggernaut, was providentially brought to hear the gospel, and by the power of God it reached his heart. He threw his books of superstition into the river Ganges, and he hung up his idol in a tree. Being one day short of fuel, he took down his idol and cleft it in two, and burnt half of it in cooking his dinner. Thus this poor idolater might say in the language of the prophet, 'I have burned part of it in the fire; yea also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?' May we soon hear of many more such effects of evangelical preaching in the dark parts of the earth, and may millions be turned from dumb idols to serve the living God!

"I beg my affectionate remembrances to all the Preachers and the Christian brethren at your Missionary Meeting, and I shall not cease to pray that the abundant blessings of Grace and Peace may be bestowed upon you all.

"I am, my dear Sir, your obedient and affectionate Servant,

"THOS. THOMPSON.

"*To the Rev. Jos. Benson.*"

The Rev. Dr. ADAM CLARKE was then called to the Chair, who stated the design of the Meeting, and commented with considerable effect on the excellent letter of Mr. Thompson, which he hoped they should obtain leave to publish.

The Rev. JOSEPH ENTWISLE read the Report, which afforded satisfactory information concerning the progress and prospects of the Missionary Society.—Mr. THOMAS MARRIOTT read the accounts of receipts and disbursements. And the Rev. JAMES BUCKLEY read the detail of contributions in the London East Circuit.

The Rev. JOSEPH BENSON, in moving that the Report should be received, stated that although the want of the light of divine knowledge among the heathen was generally urged as the chief, if not the only, reason for Missionary exertions, yet, according to the New Testament, there was another, and still more important reason for them; viz. their abuse of the light they had, or, on the proper use of their faculties, might have: or, their contradicting, by the viciousness of their conduct, those great principles of morality which were written on their hearts by the finger of God, and which it was not in their power totally to erase: That, though they had not the written law, they were in some sense, as the Apostle asserts, a law to themselves, and that through acting contrary to the dictates of their reason, and consciences, they were represented in Scripture as guilty before God, and exposed to that wrath which is *revealed from heaven against all ungodliness*, and *unrighteousness of men*, even of the heathens as well as Jews or Christians. Hence, he observed, the command given by our Lord, that repentance and remission of sins should be preached in his name *among all nations;* and the declaration of St. Paul, that God *commanded all men every where to repent;* which passages, with many others of the same nature, implied, that the persons thus required to repent, and thus represented as needing remission of sins, had violated some known law or laws of God; for, *where there is no law, there is no transgression.* And, as an illustration of this fact, that the heathen, though destitute of the Scriptures, have generally a consciousness of moral evil, he related an anecdote of an American Indian, who, in a conversation with one of our Missionaries, shewed that he thought it very wicked in a father even to correct a child for a fault in a passion. He then read a letter from Mr. Squance, a Missionary in Ceylon, containing very valuable information concerning the success of Missionary labours in that part of the Eastern world.

The Rev. WALTER GRIFFITH, who seconded the motion with great emphasis, acknowledged that he had caught *the Missionary Fever!* that the important work of Missions occupied his whole frame, and thoughts, and prayers; and that the disease which had infected him was a pleasant and blessed one. The Missionary work, he observed, has a powerful re-action; intimating that the Missionary Spirit which influenced the Founders of the Methodist Societies, was the cause of the present extent of Missions in the world. He made honourable mention of the indefatigable labours of the late Rev. Dr. Coke, upon whom had chiefly rested the work of raising money for the Missions. He asserted, that when the Annual Collection for Missions was in-

stituted, there immediately succeeded a large increase in the Societies: an indication that the measure was highly pleasing to the great and glorified Head of the Christian Church. He adverted to the Missionary spirit at Leeds, which has been collateral with the prosperity of the Society there, which has recently been augmented by an accession of 400 or 500 persons truly converted to God. Nay, that the inhabitants of a whole street, which formerly had been notorious for a certain volubility not the most pleasing, were changed in their tempers and conversation; so that if the glorious work were to continue spreading, a scold would not soon be found! And he informed the Meeting that a *Juvenile Society* of great promise had been established, which will raise 200l. or more annually! *Crescit sub pondere virtus.*

The Rev. RICHARD WATSON moved, "That we acknowledge, with gratitude to God and our friends the support and success which our Missions have received." He addressed the meeting to the following effect. "I hope the *Mission fever* will not be intermittent, nor Satan invent a cure. Can ye not discern the signs of the times! The science of navigation is improved. No Heathen take advantage thereof: Christian nations have colonized foreign parts, but no Heathen have colonized Christian shores. The reported purity of Heathens is dissipated by reports of travellers. The lax notions of Christians about Heathen salvation is giving way: we agree to consider them as lost sinners. The attention of Christians is now happily turned from abstract and trivial topics, to the great concern about Heathen salvation. The union of Christians is an important thing in the common cause of Christianity. We cannot actually unite in the same society, but we can in spirit. The West India Missions are peculiarly interesting; 20 Missionaries have died. If ever liberty be given to every subject of our Empire, Christianity is preparing them for it. A law in the Windward Islands enjoins, that every planter shall be fined *five pounds* who prevents the instruction of slaves. American and Newfoundland Missions are important. Twenty thousand persons are without instruction in Newfoundland. Without the ordinances of God they will become pagans. Dr. Mason said, that if America do not exert itself in promoting Missions, there will be two millions of white Heathens in the back settlements. The Ceylon Mission is tried by the death of Missionaries. A good Missionary can neither live nor die in vain. We are thankful for patronage there, but the most exalted do not confer honour by so doing, but rather receive it. Our work is an itinerancy. A Chapel has been erected, and Sunday-Schools have been established, in that promising island. All concur to shew that the Ceylon Mission will be an important entrance to the Heathen world. No doubt but a faithful Missionary will do good. A shilling may carry a Missionary a mile, and that mile may reach a soul."

Mr. SCARTH, of Leeds, seconded the motion. He observed, considering the enlightened and active benevolence of the Christian world, that "Missions need only be proposed, to be approved and supported. A fund in reserve to support Missions has been suggested by some persons: which suggestion goes on the supposition—1. That our present inclination is only a momentary passion. The contributors in York-shire will persevere! 2. That we are now doing too much. We cannot do too much for God: it is gain to give! 3. That we are raising more money than can be expended. But the Committee of Expenditure have been beforehand with the contributors. Our plans will require all our exertions; our individual exertions are required. The people at Leeds cheerfully contribute their money, and their time; and some, who regret that they are too far advanced in life to go personally on Foreign Missions, solemnly and heartily dedicate their children to God and his work."

The Rev. JOHN GAULTER moved, That the thanks of this meeting be given to the various circuits and friends of different denominations, who have contributed pecuniary aid to promote the Missionary cause. After apologizing for not delivering to the Meeting a speech intended, he, in allusion to the peculiar character and work of his brethren in the ministry, observed, That "Methodist Preachers are Missionaries." Speaking in relation to foreign Missions, he avowed, "It is not our intention to make proselytes to Methodism, but as instruments in the hand of divine Providence, to turn sinners to the living God. We have men ready to go to distant countries, and at all risks preach the Gospel of Christ."

Mr. FARMER, in seconding the motion, embraced the opportunity to offer his thanks to Dr. CLARKE, as the instrument of his conversion, and presented a donation of *five pounds!* He shewed the reality of his faith by the evidence of his works.

The Rev. JOSEPH ENTWISLE moved, That the thanks of the meeting be given

to J. BULMER, Esq. Treasurer, for his valuable services during the past year, and requesting him to continue the same. Having read the Report at the commencement, he made an apology for not occupying the attention of the meeting any further.

After Mr. KENT had seconded the motion, the CHAIRMAN stated, that the Society began with small things; and though persons had attempted to dissuade Mr. BULMER, from meddling with it, he determined to engage.

The Rev. ROBERT NEWTON moved the thanks of the meeting to the Committee and Secretaries. He thus expressed his views of the necessity and utility of Missions. "I am a Yorkshireman.—I have caught the fever, a highly infectious fever. Two things tend to excite this fever. 1. The awful condition of the Heathen. 'My own heart teacheth me the wickedness of the ungodly.' If wickedness so abounds in this Christian land, where many of the worshippers of God themselves are so vile, notwithstanding all our religious advantages; what must be the case of the mere Heathen? The Scripture account of them is awful! In the Tamul language there is no word for *hope*." He read from a Calcutta paper, a lamentable fact concerning a Hindoo widow, aged 70, who, according to the cruel and barbarous manner of that country, was to be burned, but, on the flames scorching her flesh, broke loose from the fire, and, though rescued from the murmuring multitude, died in two days! He mentioned an African, whose moral powers were so devoid of true light and correct feeling, that he declared he was made to plunder. "Some object," he said, "that we do too much: we cannot, when we consider the millions now in darkness." 2. The Gospel as the only efficient means of salvation. Here he observed, "Other means fail: God has appointed this. Mission Societies are not rival institutions, but wish well to each other. There will be no lack of pecuniary means. At a Missionary Meeting recently held at Nottingham, notwithstanding the present distress, 200*l.* were raised: and at Birmingham, 195*l.* But we want prayers as well as money. We want men. A young local-preacher, who addressed the Meeting, afterwards offered himself for a Missionary. Females are the most successful in their applications for pecuniary aid in support of Missions: their activity in this work is great."

A letter from JOHN ASTERBURY, presented with a donation of *three pounds*, for purchasing a Bible for the New Chapel at Colombo, was read. This person is a converted Gentoo, and a livery servant, who subscribes *a guinea* annually to the British and Foreign Bible Society, and *one pound fourteen shillings* to the spread of the gospel abroad!

The Rev. JAMES BUCKLEY, in moving thanks to the Committee of Ladies, for their active and successful exertions in the Missionary Cause, observed, that, though few in number, they had collected by weekly, monthly, and annual subscriptions, 150*l.* He trusted other females would follow their laudable example, touched on the utility of such efforts, and urged the necessity of perseverance. He remarked, that Christianity alone could raise females to their proper rank in civil and religious life; and that this religion would be their present consolation and eternal joy. He pressed this subject upon the respectable females present, hoping they would assist this cause by their fervent prayers and pious labours of Christian charity. For their encouragement, he called their attention to Scripture examples, assuring them, that wherever the Gospel should be preached by Missionaries thus supported by their aid, that their pious and liberal exertions would be told as a memorial of them.

The Rev. THOMAS WOOD, on rising to second the motion, intimated, as the evening was so far advanced, he should say only a few words. He remarked, that the introduction of the Christian Religion into this country, had highly exalted our national character upon the scale of intellectual, moral, and religious excellence. As to the effect this religion produces upon individuals, when received by the understanding and the heart, he mentioned a highly beloved and revered female relative, whose solicitude for his own salvation had been fervent and persevering. In allusion to the degraded state of females in the East, and to shew the necessity of Missionary exertions in that part of the world, he read the following extract from a letter written by his son when in the vicinity of Madras. "This country is very beautiful in some parts, especially when approaching any of the spice islands in a morning. The fragrance which the land breezes convey, is to be compared with nothing in England; it really puts me in mind of a celestial world: but when I went on shore, and saw the natives, and the manner in which they live, *I was disgusted.* Yesterday I was present at the burning of a Gentoo man, who had died the preceding day; and his wife, as a proof of her love

for her deceased husband, set fire to the pile, quietly laid herself down close by the dead body, and both were consumed to ashes." Oh, what ignorance and superstition yet remain in the world! The necessity of Missionary exertions are evident, as though written with a sun-beam. And the assiduity and zeal of those females who were the objects of this motion, render them highly deserving of the thanks and applauses of the Meeting, and whose conduct is an example worthy to be imitated by their own sex.

Dr. CLARKE added his testimony to the zeal of females, employed in the excellent cause of Missions.

The Rev. SAMUEL WOOLMER, in moving the thanks of the Meeting to the Local Committees and Collectors, said, that he himself was awakened under a sermon preached by Dr. Coke in the West-Indies. He remarked, that angels were missionaries to the shepherds, when they announced to them the birth of the infant Saviour. He adverted to a circumstance that had happened at Rochester. A poor man was so impressed with the awful state of the heathen, and the necessity of sending Missionaries to convert them to God, that, though he had no money to assist so important a work, he sold his canary-bird for *six shillings*, and gave that money in the evening to the Mission Collection!

Mr. DAWES seconded the motion, and the Meeting would have been highly gratified if he had delivered his sentiments as on a former occasion, in another chapel.

The Rev. JONATHAN EDMONDSON moved that certain persons, whose names he read, should form the Committee for the next year.

Mr. JAQUES, in seconding the motion, avowed to the Meeting, that he was almost persuaded to be a Missionary; if he were only satisfied of his call to this important work, the most formidable obstacle would be removed. Methodist and Moravian Missionaries, he said, have converted the greatest evils in the Slave Trade into the greatest good, namely, the opportunity of the salvation of the negroes.

The Rev. ROBERT SMITH, who had been Secretary to the Missions during two years, in moving for the Secretaries, traced the origin of the *Mission fever*, to the District Meeting held in London three years ago.

The Rev. THOMAS BLANSHARD seconded the motion: and, under the influence of his usual modesty and good sense, excused himself from addressing the Meeting.

The Rev. JABEZ BUNTING rose, and traced the infectious fever to the throne of God. Being one of the newly elected Secretaries, he accepted the nomination for himself and his brethren, saying, "Any thing that can further this great work is honourable. The Secretaries call on the people for a co-operation." He pledged himself to institute a Branch Society in the London West Circuit. The reasons of his resolution in behalf of the Mission work, he thus stated. 1. Because I am a Christian. 2. Because I am a Christian minister. 3. Because I am a Methodist, which does not imply bigotry. There is something in Methodism peculiarly adapted to Missionary work. LORD SHELBOURNE, on inquiring what he should do to cultivate and reform the wicked inhabitants of a certain village, was advised by DR. PRIESTLEY to send them an enthusiast, a Methodist preacher! The Methodists are peculiarly called to arise and exert themselves. 4. Because I am a preacher in London. I preach the best when I am most active and hearty in Missionary work. This is a new edition of Methodism." He related an anecdote of DR. CARY from FULLER's Life, proposing a query relative to Missions: also another, mentioning an offer from DR. CARY to go to India as into a well to explore it for treasure. He expressed his disapprobation of a complaint in the Report concerning bad times; and asserted that bad times are best for Missions, for then the people feel the worth of the gospel.

He moved thanks to THOMAS THOMPSON, Esq. M. P. for his very obliging letter, and a request for leave to print it: which was seconded by the Rev. WALTER GRIFFITH.

Thanks were moved to the several Ministers who had come from the country to assist in the services of the Anniversary; and seconded.

On thanks being moved and seconded to DR. CLARKE for his able and affectionate conduct in the Chair, he addressed the Meeting; and the whole was concluded with an invocation to heaven for adequate aid, and increasing success, in this great and blessed work of christianizing the world. The monies collected on the occasion amount to 600*l*.

OBITUARY.

Death of the REV. FRANCIS ASBURY, many years General Superintendant of all the Methodist Societies in the United States of America.

A Letter from Mr. DANIEL HITT, to the Rev. JOSEPH BENSON.

New York, April 6, 1816.

REV. SIR,

I feel it incumbent on me to avail myself of the earliest opportunity of communicating to you the melancholy intelligence which I this day received, of the death of our venerable father and friend, Bishop Asbury. I have no particulars of his death, save what I received in a letter from John Wesley Bond, the young man who has travelled with him for a few years past. March 30, he writes as follows:—

"Since I wrote last, it has been a scene of suffering indeed, with our venerable father, Mr. Asbury. His cough almost prevents him from taking rest. He reclines on the bed, but is chiefly propped up with a chair. I find that his appetite has forsaken him, and he is very weak. We have, however, been enabled to travel slowly to this place, (eighteen miles from Fredericksburgh, Virginia.) The two last Sabbaths our aged father preached, once at Richmond, and once at Manchester; but, I fear the exertion he then made was too great for him. I doubt very much whether he will be able to reach New York." The next day, March 31, he adds,

"Our dear father appears much worse this morning; he had a very restless night, and is, I think, in more apparent danger of approaching dissolution than I ever saw him, even in his attack in the State of New Jersey. He says himself, that he is apprehensive the scene will soon close. If the above has affected you, what follows will affect you more. Our dear father has left us, and has gone to the Church triumphant!—He died as he lived,—full of confidence,—full of love! at four o'clock this afternoon, at the house of his old friend, Mr. George Arnold, in Spottsylvania county, in the State of Virginia.

"I feel at a loss how to proceed respecting his burial, as I feel anxious to comply with the wishes of the church, that he should be deposited in some public burying ground belonging to our connection; but, considering the distance we are from any, and after taking the best counsel I could advise with, I am inclined to bury the remains of our departed father in the family vault of our friend and brother Arnold.

"This is a family with which he has been acquainted near forty years; and their house has, for near that length of time, been a home for the Preachers. I have not time to say more. As ever, your friend and brother in the Gospel,

J. W. BOND."

Such is the wisdom of Providence, in its various dispensations, that, for two years past, Mr. Asbury's health has been so precarious, that we were preparing for the tremendous shock; notwithstanding which, we feel it very severe, and, in some respects, irreparable to us in this country. But, as it respects myself, I have, for a long time, submitted these things to Providence, and shut my mouth by saying, it is the Lord's doing! I am, your friend and brother in Christ,

D. HITT.

In a letter of the same date, to the Rev. Dr. Clarke, Mr. Hitt adds, "I have had a long and intimate acquaintance with Mr. Asbury, and think, for sincere piety, he has been exceeded but by few; for plainness of dress, and simplicity of manners, he was almost proverbial; and for zeal, perseverance, and endurance of sufferings, I doubt whether he was ever equalled by any man now living. Many of his friends had flattered themselves that he would be spared to grace the ensuing General Conference with his presence, but Providence has seen fit to order it otherwise. Our place is submission. Are not such afflictive dispensations a punishment for our unfaithfulness? Or are they designed to manifest the equitable and benevolent government of Heaven, in taking the faithful to the reward of their labours, and thereby making room for raising up others to fill their places with similar dignity and utility. I sincerely pity his survivor, our worthy friend and brother, Bishop M'Kendree. I have no doubt, however, but the Lord will support him, and provide for him, an agreeable and useful colleague."

The reader will observe, that Mr. Asbury was sent to America along with Mr. Richard Wright, from the Conference held at Bristol, August 6, 1771, by the Rev. John Wesley, in consequence of the earnest request of a Methodist Society, consisting of 316 members, then formed in that country. September 10, 1784, he was constituted, along with the Rev. Dr. Coke, General Superintendant of all the Methodist Societies in America. In 1788, he and Dr. Coke were denominated *Bishops* of the Methodist Episcopal church in that country. The Rev. Dr. Coke seldom visiting America, and when he did visit that western world, not remaining there many months at a time, the chief authority and power, of course, devolved on Mr. Asbury. With what zeal, fidelity, diligence, and success, he executed his

important office, is so well known to most of our readers, that it is not necessary we should here enlarge on the subject; especially as we are not without hope of presenting them hereafter with a memoir of this most eminent, laborious, and useful servant of God.

On Sunday, April 28, about half-past four o'clock in the afternoon, died Mr. John Barber, aged about 60 years. About a month before his death, he had an attack of quinsy, from which he finely recovered. The Thursday evening preceding his death, he preached at Keynsham, about five miles from Bristol, with his usual strength and energy. The next morning, as he was leaving the village, he was seized with violent pain in the chest and arms. He reached home with considerable difficulty, and the following morning called in medical assistance. The means used appeared to have afforded considerable relief through the day: he met his colleagues as usual on a Saturday, to arrange the labours of the following week; and, in the evening, he seemed in all respects better. This, however, was only a delusive calm; at one o'clock on Sunday morning, the pain returned with greater violence than ever, and his medical attendant was again summoned to his assistance. It was determined to call in additional aid, when the same means which had been previously employed, with such others, as the circumstances of the case suggested, were resorted to; but the pain, though considerably mitigated, never wholly subsided. At half-past three in the afternoon, the pain was greatly increased; a little past four, his medical attendant had occasion to leave him for a short time, but had not been gone more than fifteen or twenty minutes before he was recalled. On his arrival, however, he found that Mr. Barber had breathed his last.

Mr. Barber's medical attendant says, "The disease appears to have been an organic affliction of, or in the neighbourhood of the heart; and there is reason to believe, that there might be also, some effusion of water in the chest. Two of the most fatal and painful diseases to which humanity is liable."

On Easter Sunday last, Mr. Barber mentioned, in a love-feast which he held in Bristol, that it was the anniversary of his spiritual birth-day; that, 38 years ago, after deep repentance for sin, he was enabled, through grace, to believe in the Lord Jesus Christ, and by faith obtained a blessed inward testimony, that God, for Christ's sake, had forgiven him all his sins; and that the Lord had been his God ever since. He likewise said, "He had lately been reviewing the past mercies of his life; and that, though deeply humbled before God, he never, at any period of his life, felt more decided in the work of his own salvation, or more devoted to the work of the Christian ministry. The strong feeling which possessed his mind respecting the conversion of souls, and the prosperity of the church of God, was constantly evinced. Nothing but these could satisfy him. If sinners were awakened, penitents obtained pardon, and believers were pressing after and obtaining entire holiness, his joy was fulfilled. Hence, the many pleasing accounts from many parts of Great Britain, as well as those from foreign parts, more than gladdened his heart. The peculiar interest he felt in the increase of vital godliness, accounts for the firmness with which he opposed those persons, who, in his view, attempted to betray the cause of Christ.

In his pulpit labours, he was greatly blessed. Many have been awakened to a sense of their sin, others have obtained mercy, and numbers of persons have been built up in faith and holiness by his instrumentality.

The inflexible integrity of my deceased friend, his constant zeal for God's glory, his abundant labours in the cause of the Redeemer, and his affectionate sympathy with the poor and the afflicted, raised him high in the opinion and esteem of sincere souls; and made him a terror to formal and hypocritical professors of religion. His death will be deeply felt, not only by his family, and the societies in the Bristol circuit, but in the Methodist Conference and Connection at large. May it be fully sanctified to all his friends, and to the church of Christ!

Mr. Barber was interred in a vault under Portland Chapel, on Friday, May 3. Apparently not less than two thousand persons followed him to the grave, and manifested the strongest feelings of respect for the deceased. The following Sunday evening, a funeral sermon was preached in each of the three chapels in Bristol, which were all exceedingly crowded at an early hour, and the people sorrowed as Christians for the loss of their dear Pastor.

James Wood.

N. B. It may be remarked, that Mr. Barber's death is the first instance that has occurred, of a President's being removed in the interval, between the Conferences, since the death of our dear father in the Gospel, the Rev. J. Wesley.

Printed at the Conference-Office, 14, City-Road, London: T. CORDEUX, Agent.

Holl sculp.

Mr. J. C. DRAPER.

A Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR JULY, 1816.

BIOGRAPHY.

SOME FURTHER ACCOUNT OF Mr. T. PEARSE,

Of Camelford.

TO "gather up the fragments that remain, that nothing be lost," must certainly apply to whatever Christ has blessed for the benefit of mankind. Under the influence of this conviction, the following particulars respecting Mr. Pearse, are added to those already transmitted. And surely, if the process of vegetation, in a fruitful tree, so worthily engages the attention of those, who "look through nature up to nature's God;" this tree of righteousness, the planting of the Lord, will admit of a review, not altogether destitute of interest. Its fostering soil, its early developement, and rapid growth, its ornamental foliage, and fair blossoms, its abundant fruit, and protecting shade, all give glory to God in the highest, by evincing his good-will towards men.

Of Mr. Pearse's family, education, and early seriousness, his brother of Launceston speaks thus: "Our parents were Dissenters, natives of Hatherleigh, in Devonshire, and their ancestors were Puritans. On removing to this place, there being at that time no Dissenters here, my father with his family regularly attended our parish church; kept up family prayer, and reading the Scriptures; and they were very strict in the observation of the Sabbath. I have heard my brother say, he thought that the foundation of his after piety, was laid in the restraints to which we were then subject. In his growing up, he was of a delicate constitution—much inclined to read History, Travels, and other moral and entertaining publications; and he was preserved from those immoralities, into which youth too commonly fall. From these circumstances, his mother frequently said that she thought Thomas would make a very good minister, provided a suitable

education were afforded him; but his father, on mature consideration, deemed it more prudent to engage him in some secular calling. During his apprenticeship at Tavistock, he regularly attended all the ordinances administered at the Presbyterian chapel, and was considered a very religious young man; though according to his own account, he neither enjoyed the power of religion, nor even conceived such a thing attainable."

From this testimony of filial respect, we are led to observe the importance of parental authority; and the advantages which result from a due exercise of it. Unlike Eli, who, when "his sons made themselves vile, restrained them not;" those exemplary characters mentioned above, uniformly employed their influence in checking sin, and enjoining all relative duties. Hereby, the deformity of vice was rendered conspicuous; time became justly prized, and well improved; habits of serious thoughtfulness were early formed; the parents, though dead, yet speak instructively to us; while their children arise up and call them blessed.

About two months before Mr. Pearse's death, his youngest daughter, except one, was brought under a serious concern for salvation; joined the Methodist society; and being then at Liskeard, wrote to her father, desiring his counsel and assistance. In the following answer, by way of encouraging her, he speaks of the means, origin, and progress of God's gracious work in his own soul. "My dear Betsy, you ask me to assist you; but alas! all I can do for you, my dear child, is to point you to Jesus. He is exalted to be a Prince and a Saviour; and whosoever believeth on him, is justified from all things. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world so save sinners. Enter into your closet, and pray to your Father in secret; and your Father, which seeth in secret, will reward you openly. You ask what will my heavenly Father give me? He will give you repentance and remission of sins. You say, 'O! that I knew this! O! that this were my experience!' You should consider, there was a time, when the highest saints now in heaven were sinners on earth like you. How did they obtain grace? They asked, and received; they sought, and found salvation; they knocked, importunately, and the door was opened to them. Remember the widow, who came to the unjust judge, and the man who came to his friend for three loaves; these examples are given for our imitation, that we may ask in faith, firmly persuaded that God will give us the good things we ask, on account of what Christ, our surety, has done and suffered for us. Be diligent; let your heart be continually going out after God in prayer; and you will soon receive a gracious answer. Search the Scriptures, particularly the gospels, they testify of Jesus's love to sinners, and his readiness to

receive all who come unto him. Give him your heart; and your next letter will tell me you have found him.

"As to myself, when I joined the society, it was more through the entreaty of my friend Richard Hocken, than from a conviction of my being a sinner, and standing in need of mercy. I found many present advantages from being in society: it proved a restraint on my outward conduct. I was hereby led to search the Scriptures more diligently, and to attend the preaching more regularly, by which means I obtained a clearer view of my state, my fall in Adam, the sin of my nature, which you may see described in the 51st Psalm. I was convinced that I had forfeited the favour of God, and lost his image: of this I felt daily proof, by the evil imaginations of my heart; and the evil tempers, by which I was so often led captive, and which I endeavoured to overcome, but in vain. As this inquiry frequently arose in my mind, What must I do to be saved? I was directed by the word preached to come to Jesus, to believe in him, to behold the Lamb of God that taketh away the sin of the world. Then I thought, but I am proud, envious, vain-glorious, prone to anger, a lover of the world; when I pray, instead of having my thoughts fixed in prayer, my heart wanders to the ends of the earth—what can I do? By attending class-meetings, I heard that others experienced exactly the same that I did; and that they obtained deliverance by frequent fervent prayer. I also remarked that those who prayed most, who kept most from unnecessary worldly company and conversation, who were most diligent in searching the Scriptures, and attending all the means of grace, made the greatest progress in the path of piety. I perceived that such seekers soonest obtained assurance of pardon; and such believers enjoyed the largest measure of grace. And this is, ever was, and ever will be the case: to him that improves what he hath, more shall be given, and he shall have abundance.

"In consequence of my being a member of society, I also became interested in the friendship and prayers of the pious, which I consider no little mercy. I have no doubt that many prayers offered up for me in the all-prevailing name of Jesus, have been answered, and are still answering in those frequent manifestations of divine love, which I have felt in my present affliction. I look back with pleasure on class-meetings, prayer-meetings, and the preaching of the gospel; and the Lord is now so good, that he gives me that grace of which I had then a foretaste. Your sister Margaret, now in heaven, when the Lord revealed his love to her soul, though confined to her bed, yet requested Mr. Treffry to give her a ticket to pin to the bed curtain, saying, 'You know all the comfort I feel, and the hope I have of heaven, came through the instrumentality of the Methodists.'

"O! my daughter, do not rest till you know and feel that you have an undoubted interest in Christ. Let all your thoughts, words, and actions be subservient to this, to know that Jesus hath loved you, and given himself for you. Hear him once more: 'Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come into him and sup with him, and he with me.'"

This relation shews us the advantages of Christian fellowship, and the propriety of urging it on all those who have a concern for the salvation of their souls. This concern may not at first be deeply impressed, nor attended with much correct information respecting divine things; but they shall know, if they follow on to know the Lord. All consistent Christian characters, however low in circumstances, or destitute of splendid talents, may therefore be of unspeakable benefit to individuals, the church, and the world, by bringing their thoughtful neighbours under the fostering influence of religious society. By a little pious and affectionate attention to those, who seriously assemble with us in public worship, the pernicious designs of Satan are often frustrated, the best interest of immortal souls are effectually promoted, and the church of Christ is replenished with most invaluable blessings.

From the whole of Mr. Pearse's conduct, during the last 28 years of his life, it is evident he was a *decided Methodist*; but it should be observed, he did not become so at once; nor by capricious choice; nor through the influence of early prepossession. That, like other men, he felt some prejudices of education, there can be no doubt; but these, whether more or less, were not peculiarly favourable to Methodism. From the period at which he seriously entered on his religious course, he became uniformly concerned to choose the way of truth, and for this purpose, very properly laid God's judgments before him. In matters which related to the salvation of his soul, he took nothing on trust—every step which was not sanctioned by his heavenly Directory he cautiously avoided, or instantly forsook. Wherever the unerring oracles appeared to lead, he resolutely followed—and thus duly pondering the paths of his feet, his goings were established. Soon after he began to feel and seek after God, he accidentally met with some professing characters, who, it afterwards appeared, had imbibed Antinomian principles. Hearing them expatiate largely on man's natural depravity, and the atonement of Christ, he readily invited one of this persuasion to preach at Camelford; hoping that his ministry might prove a blessing both to himself and others. The preacher came, and was heard with exemplary candour; but after a little time, on his teaching doctrine contrary to *practical* Christianity, Mr. Pearse no longer received him into his house, nor bade him God speed,

Sometime after this, a minister, who appears to have been a strenuous advocate for what has been recently denominated "Hyper-Calvinism," met Mr. Pearse in the street at Oakhampton, and thus accosted him:—"Mr. Pearse, of Camelford, I believe?" 'Yes, Sir.' "I hear you are one of our persuasion." 'No, Sir, I am a Methodist.' "I understand you are among the Methodists at Camelford, because we have none of our people there; but you are not a Methodist by choice." 'Yes, Sir, by choice; for it pleased God to convince me of sin, and bring me to the knowledge of salvation through their ministry.'

At this, the gentleman appearing somewhat chagrined, and warmly disposed to cavil, Mr. Pearse very prudently ended the conversation, by saying, "Sir, you and I want more of that religion described by St. Paul, in the thirteenth chapter of his first Epistle to the Corinthians. I wish you a good evening." Still, however, it was observed with great truth, that "His zeal was devoid even of a shade of bigotry." Whoever appeared new creatures in Christ, by doing the will of God, the same were his brother, his sister, and his mother. All such, however diversified by minor distinctions, were cordially received by him; but not to doubtful disputations.

Of his concern for the salvation of his family, numerous evidences have already appeared; and yet too much still remains unnoticed, to be entirely omitted. The following extracts from several of his letters, will, it is hoped, prove interesting and useful. To one of his sons then at school, he writes thus:—

"Dear E. I hope you have not forget the advice I gave you at parting. Ever remember that you are a debtor to God for life, health, strength, and reason; and that you are dependant on him from moment to moment. Pray that the Lord may give you a discovery of his will, and grace to do it; that you may be ready whenever he calls for you. Beg that God may manifest his love to your soul, for the sake of Jesus Christ, and he will send you an answer of peace. Read the Tokens for Children often, and you will see that the Lord heareth and answereth prayer."

To another son, when just entered into business, he says, "My son, give me thy heart: this is the command of Jehovah; the infinitely blessed, and eternally glorious God. That God, whose glorious Name is magnified by angels, archangels, and all the company of Heaven; who account it their supreme felicity to be employed in his service, to dwell in his presence, and to behold his glory. Ascend to Heaven, hear the adorations of angels, and all the family of God. Descend to Bethlehem, see God manifested in the flesh! What dignity, pity, and condescension are here combined! Go and contemplate his last agonies in the garden, where his sweat was as great drops of blood falling

to the ground. View him at the bar of Pilate!—Follow him to the cross on Calvary!—and there behold him who purchased your salvation with his blood.

"I fear the care of your soul is wholly lost sight of, together with the consideration of what Christ has done to save you. Were you concerned for your soul's salvation, would you not get up earlier in the morning for prayer; and would you not devote some of your leisure time in the evening, to searching the Scriptures? Did you know yourself ruined by sin, would you not come to Christ for salvation? O begin to live for eternity! Pray, search the Scriptures, redeem your time. Consider, your soul is immortal, and must live for ever; you must repent, or perish; be born again, or you cannot see the kingdom of God.

"Particularly remember the Sabbath-day, to keep it holy. Clean yourself on the Saturday evening; get up as early on the Lord's-days as on other days; redeem all the day, not doing your own ways, finding your own pleasure, nor speaking your own words. Feel interested in the duties of this day, and you will soon see the value of time on other days. Consider your latter end, apply your heart unto wisdom, and believe me your affectionate father, T. P.

In other letters to the same, we find the following counsels:—

"I would advise you to lay down rules for employing your leisure hours; and get up every day half an hour before your time for engaging in business, purposely for reading the Scriptures and prayer. Fix on some verse as a subject for meditation through the day; this will keep out the thought of foolishness, which is sin, enlarge your mind, and lead to the knowledge of salvation by Jesus Christ, whom to know is life eternal.

"Do, my son, serve the God of your fathers, and you will be blessed. Make conscience of remembering to keep holy *all* the Sabbath-day; for it is reasonable that God, who gives us all, should have one day out of seven devoted to his service.

"Make conscience of reading the Scriptures every day; for they testify of Jesus, and will teach you how to live happy in this world, and how to find your way to Heaven. Make conscience of closet prayer, because Jesus Christ commands it, and promises that you shall be rewarded openly."

It is remarkable in all Mr. Pearse's correspondence with his children, how earnestly and frequently he inculcates the duties of secret prayer, searching the Scriptures, sanctifying the Lord's-day, and redeeming time: And it is only just to add, that all these things were still more forcibly recommended by his example, than his pen. That he excelled in piety, is undeniable: His faith was strong and active; his hope was lively and steadfast; his love was a light always shining, a lamp always burning, that never went out by day nor by night. This, under God, was

ascribable chiefly to the above mentioned exercises. Agreeable to his own counsel, to one of his children, prayer was his "first business in the morning, the last at night, and uppermost all the day." He was truly a man of one book, and that book was the Bible. From this inexhaustible mine, he derived all his treasures of wisdom and comfort. In all things, the testimonies of God were respected as his *counsellors*, and they ever proved his *delight*. How carefully he redeemed time, and improved the Lord's-day, has been formerly observed; and finding that the work of righteousness is peace, he fully exemplified the poet's observation,—

"The man who consecrates his hours,
By vig'rous efforts, and an honest aim,
At once he draws the sting of life and death."

As additional expressions of Mr. Pearse's pious zeal, only a few extracts from letters to his daughter Elizabeth shall be subjoined.—

"It is an infinite mercy, to be convinced of sin by the Spirit of Truth. O! my Betsy! Pray for conviction; let it be uppermost in your mind; never leave it out in your prayers. This is the first fruit of the Spirit. It leads to blessed consequences. O! my daughter! give your heart to God. Do rise early in the morning to pray, to read the Scriptures, to gain the knowledge of yourself and your God. Till you do this, I have little hope of your getting to Heaven."

P. S. "In my store-room, weak and feeble, with a bad cough, sent my daughter Elizabeth, Mr. Wesley's excellent Sermon on Early Rising; with an earnest request, that she will read and practise it. Time how short! Eternity how long!—*April* 30, 1812."

In the following letter, and, indeed, in several others not here inserted, we find reference made by Mr. Pearse to Miss Lydia Rosevear, a young lady of good sense, and deep piety, who was removed from Camelford to Paradise, in the year 1812. In various respects, she greatly excelled most, even of those who did virtuously, and was well qualified to benefit a much more extensive circle, than that in which she moved. But delighting in retirement, and being perhaps too solicitous to be "loved and prized by God *alone*," she remained almost unknown in the world. Thus,

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Still, however, she lives in the recollection of those few by whom she was best known; whose respect for her memory, even death itself is not likely to efface.

"I was glad to hear that Miss E. had read the Sermon on

Early Rising; and still more glad to hear it had the desired effect. Time is more precious than gold; we are commanded to redeem it by getting the assurance of God's favour; the mind which was in Christ; and a meetness for Heaven. Time is given us to repent in, to believe in, to be converted in, to be sanctified in, to die in, that we may rise to glory, honour, immortality, and eternal life. We are preparing for our bridal day; not a day of twenty, thirty, or forty years, subject to pain, anguish, and care, but for an endless day, a day without night,

> 'Where pure celestial joy is found,
> The Lord's redeem'd their heads shall raise;
> With everlasting gladness crown'd,
> And fill'd with love, and lost in praise.'

"Miss Lydia Rosevear observes, in her Journal, that the most gracious manifestations of God's love to her soul, which she ever enjoyed, were in her morning retirements. Then she was enabled to sink more deeply into self-abasement before God, and to adore the riches of Divine grace, in her redemption by our Lord Jesus Christ: then she saw more clearly, that all our salvation is of grace; then she treasured up those precious promises which were her support all the day, and which, we know, were also her consolation in death. And do you think she derives no comfort, no superior joy, no higher bliss in heaven, from her thus denying herself, taking up her cross, and following Jesus? Yes, she does, and will enjoy superior bliss to all eternity. Do you also be diligent, persevere, be firm to your purpose, and you will gain ground every day. Remember you have only a life interest in your father, your mother, your brothers, your sisters, the world, its riches, profits, pleasures. All your interest herein ends with one life; but the enjoyments arising from an interest in Christ will never end. The bliss of those who believe in him, who receive him, who follow him, will know no intermission, no interruption, but continue as long as God lives, for ever and ever. Lord bring me thither. Amen."

"You are welcome to the book you mention; and if books could prevail with my Betsy, to open her heart to the Saviour, how glad, exceeding glad should I feel! Do let me prevail on my daughter to pray. Be as determined for your salvation, for pardoning mercy, for the witness of the Spirit, and the mind which was in Christ, as the man was to obtain bread for his friend, or the widow to be avenged of her adversary.

"For your encouragement, the God of truth hath said, 'If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask him? O pray, and continue to pray, till you obtain this precious gift of the Holy Spirit: ask it fervently, let it

be your chief concern to be made a partaker of it; possessed of this, you have all things; destitute of this, you have nothing."

As Mr. Pearse was thus properly concerned, that his children might work out their own salvation, so, with equal ardour, he employed his influence to excite in them a concern for the benefit of others. This evidently appears, from what he says in several of his letters on the subject of lending books. "Lend the Father's Instructions, the Sunday-School Library, the Life and Death of Philip Henry, the Albion Catechism, Murray's Power of Religion, Benson's Apology, and the Cheap Repository; let them do all the good you can. What pleasure is there in doing good! Mr. Herbert says, 'It affords music at midnight.'

"I wish you to take up the Methodist Magazine, and lend it to your shop-mates, each person keeping it one week, and no longer. Hereby you will furnish each with a new and valuable work every month. Begin with January, I will bear the expence of purchasing and binding. I am persuaded, that no employment will afford you more satisfaction in the retrospect than this."—"I have sent a small addition to your library, and I advise you to make a catalogue, leaving a page for each volume, with three columns, specifying when lent, to whom, and when returned. Books, in general, contain the best sayings of the wisest men: if, by lending them, you are instrumental in bringing one soul to the knowledge of the truth, how will it increase the happiness of eternity!" "I have sent you the lives of Dr. Doddridge and J. Janeway, Sutcliffe's Introduction to Christianity, Young's Night Thoughts, Watts's Lyric Poems, More's Practical Piety, West on the Sabbath, and Meditations by Watts and Howe. I doubt not but you will receive much light, and if you pray, much comfort from those excellent works. You may also do a little good by lending books; and if any of them are hereby worn out, I will replace them."

For the honour of God, and the encouragement of all who have the salvation of their relatives at heart, it should be recorded, and remembered, that this faithful servant of God, did not labour in vain. As in the morning he sowed the seed of truth, and in the evening he withheld not his hand, so the dew of heaven rested on his habitation, and his family became like a field, which the Lord had blessed. Of this, we have some intimation in a letter, written a few weeks before his death, to one of his daughters, who had just entered on the path of life.

"My dear Betsy, your letter filled me with comfort. I thought, here is a new mercy! Two children gone to heaven;

three others, with their partners, partakers of the Divine favour; and now another enlisted under the banner of Christ. The greatest part, even six out of ten, on the Lord's side. Who knows but I may yet live to see all my children partakers of grace. I went to my knees, thanked the Lord for inclining you to seek him, and begged him to reveal his love to your soul."

That the happy influence of Mr. Pearse's pious exertions, was also felt by his parents, as well as his children, appears from the following observations of his brother.

"Our parents, though remarkable for the uprightness of their conduct, and their unblemished character, yet remained strangers to experimental religion, till the decline of life. After brother Thomas's conversion to God, he felt much for the salvation of all his relatives, and took every opportunity of pressing the necessity of a change of heart, particularly when with his father and mother. God heard prayer for them; and there is good reason to believe they both died in peace. My father's affliction, which terminated in his death, was but short. When he had been ill about a week, and danger was apprehended, his children, being all settled, were informed of the event, and hastened to attend him in his last moments. Previous to his departure, his seven children, and two sons in law, being present, he sat up in his bed, took his leave of each of them in order, from the oldest to the youngest; and gave them such counsel, respecting both life and godliness, as was suitable to their various situations in life. After which, requesting to be laid back on the bed, in the course of about half an hour, he sweely fell asleep, December 19, 1797."

Of Mr. Pearse's readiness to distribute, and willingness to communicate, many instances have already appeared, and many more might be added, which, to avoid tedious repetition, shall remain in "The bosom of his Father and his God," till they are manifested at the resurrection of the just. But still the pleasing manner in which he scattered abroad, deserves a little further notice; for, accounting it no less his *privilege* than his *duty* to *do good*, he treated those who partook of his beneficence, as if they *conferred*, instead of *received*, an obligation. Being called on once to do something in behalf of the worn-out preachers, he observed, "Provisions are now very dear, and I find by experience, that house-keeping is become very expensive; for it costs me nearly as much again to maintain my family, as it did some time ago." Then, after a little pause, instead of urging this as a reason for lessening his subscription, he added, "If it is thus with my family, it must be the same with the poor old preachers and their families; therefore, instead of half-a-guinea, which I used to subscribe, please to set me down a guinea."

A little before his death, understanding that application was likely to be made at Camelford, in behalf of the Launceston Chapel, unasked, he said to his brother, "I do not think I shall live to see the time when your collection will be made, and I will do something now towards it;" at the same time, putting five pounds in his hand. He used frequently to say, "I will have the pleasure of doing a little good, while *I live*." Thus, like a good man, whom he much admired, he resolved that "His *eyes* should be his own *overseers*, and his *hands* his own *executors*."

He was greatly excited to engage in all possible labours of love, by reading the Word of God, the lives of various active Christians, Cotton Mather's Essays to do Good, and Gouge's Surest and Safest Way of Thriving, which was reprinted at his earnest request. Happily proving that the merciful man doeth good to his own soul; and that, in keeping God's commandments there *is* great reward; he felt no weariness in well-doing. What he says in a letter to his daughter, respecting one kind of charity, no doubt applied to every other. "I have been taught a new way of getting comfort. This is the fifth week of my leaving tracts at every house in Camelford, and replacing them with others. You would smile to see your father carrying them about from door to door. But while I am watering others, I am watered myself: the consideration of my having done a little, by throwing in my mite, gives my food a better relish; makes my sleep the sweeter; improves my health; and augments my comfort." He also felt powerfully stimulated to acts of god-like kindness, by carefully observing the retributions of Providence. While many in business like himself, who had the influence of the great employed in their favour, could find no market for their manufactured articles; he, without such patronage, frequently perceived sources of profitable trade opening before him, from unexpected quarters. In seasons of the greatest public pressure and privation, he seldom wanted either employment for his labourers, or customers for his goods. And in looking over his books, he remarked, that he had scarcely ever any bad debts. These particulars he would frequently mention with grateful acknowledgements of God's distinguishing goodness. As a tradesman, indeed, he well understood the value of money in commerce; but, at the same time, as a believer in Divine Revelation, he cheerfully lent unto the Lord; and, as a witness for him, he could declare, with most convincing evidence, "There is that scattereth and yet increaseth."

To what has been said respecting the concluding scenes of Mr. Pearse's life, nothing need be added. That the path of this just man shined more and more unto the perfect day, was

evident from all his deportment, conversation, and correspondence. It could not be long before his removal to the church triumphant, that he addressed the following lines to a pious young lady of his acquaintance.

"Though we know God is love, and he that dwelleth in love dwelleth in God, and God in him; yet what little solicitude do we feel to dwell in God. How seldom do we feel as that saint, Miss Lydia Rosevear, did, who, in prayer, at one of our class-meetings, said, 'O! thou God of love! we cannot be satisfied that thou shouldst visit us as a way-faring man, who turneth aside to tarry only for a night; do thou abide in us, and may we abide in thee, that bringing forth much fruit, we may be thy approved disciples!' This was the supreme desire of her soul; this was the subject of our last conversation; this prayer is now answered; this desire is accomplished; she hath entered in, hath taken possession, is crowned with glory. In the hope, the prospect, the assurance, of uniting with her in singing glory to God and the Lamb for ever; let us do his commandments, that we may have right to the tree of life, and may enter in through the gates into the city.

"I now feel that God is love; nothing but love comes from him. He is an overflowing fountain of love, running into every heart that is broken and contrite; and filling every soul that is hungering and thirsting after righteousness. O! the infinite love of God, in the gift of Christ, in the gift of his word, in the gift of his Spirit!

"O! my friend, let us abide in him, let us walk in him, let us grow up in him; then we may claim that precious promise, in the xivth chapter of St. John, at the 23d verse, 'And surely if God in Christ abides with us here, he will by and by take us up to Heaven.'"

Mr. Pearse having business to transact with two gentlemen in London, we find, in a letter to them, the following sentences, which must be almost the last, if not the very last he ever wrote.

"Dear Sirs, being given up by the faculty, in a nervous asthma, I can, I trust, with humble confidence, say, I rest my everlasting happiness and salvation on our Lord Jesus Christ, as my surety. Here is firm footing! O my dear friends, let me intreat you to get an interest in him; for there is no other Name given under Heaven, whereby we can be saved."

In a letter from those gentlemen to Mr. Pearse's son, a few days after his father's death, we find the above lines referred to, and the writer thus respectfully mentioned:—

"Sir, we condole with you on the loss you and your family have sustained in the removal of your most worthy, excellent,

and pious father. But the gain is his:—The very kind letter he wrote to us, previous to his death, affected us greatly; it was a last tribute of grateful and religious regard. We hope and trust that his praise-worthy example may be ever felt and followed in Camelford. He was a man, in the contemplation of whose death, we cannot but exclaim, 'May we die the death of the righteous! And may our last end be like his!'"

It was said by Mr. Philip Henry, that "A good name is a name for good things among good people." With such a name Mr. Pearse was honoured in a degree almost unparalleled. But the tribute of applause paid to his memory, is by no means confined to the *religious* world. That *he* was a good man is admitted, even by those who despise the source from which his goodness emanated. As his ways pleased the Lord, he made even his enemies to be at peace with him. To this circumstance, we find an allusion in the following letter of condolence to Mrs. Pearse, by a gentleman of great respectability.

"Madam, I have somewhere read 'He who has no enemies, is a poor man;' if so, your late husband (of whose lamented death I just now heard,) died as he lived, '*A poor man.*' There was so much of mildness and affability in him, that all who came near him, were sure to receive kindness from him, in a lesson of morality. I have experienced this often; and I can have no doubt of his eternal felicity. The kindness of friends is all which can be offered in mitigation of the sufferings of the afflicted survivors: and I wish it may be in my power to serve you, or any of yours. If, as an example to others, it be the intention of his friends, to erect a monument to his memory, I shall beg permission to subscribe ten pounds towards it."

This proposal, however, though it proceeded from most profound respect, and was made in the most handsome manner, could not be acceded to, as the deceased had expressly prohibited every thing of a monumental inscription for him. But though, through his excessive modesty, not even a stone is permitted to tell where he lies, yet heaven and earth concur to preserve him in everlasting remembrance: *on high*, his name and his deeds are registered in shining characters; while *here*, the labouring poor, the children of adversity, the candid public, all exclaim, not in language of unmeaning rote, or unfeeling compliment, but in accents of undissembled lamentation,

"Take him for all in all,
We ne'er shall look upon his like again."

DIVINITY.

A SERMON

Preached at COLOMBO, August 1, 1815, on the Third Anniversary of the Foundation of the

COLOMBO AUXILIARY BIBLE SOCIETY,

By the Rev. GEORGE BISSET, A. M.

AND PUBLISHED AT THE REQUEST OF THE SOCIETY.

"*There are diversities of operations, but it is the same God which worketh all in all.*"—1 Cor. xii. 6.

FROM the remotest period in the history of the world, recorded as it is for general information in the authentic memorials of our Bible, we learn that God was pleased to make known unto mankind, in different modes and various degrees, some portion of his holy will.

Since the creation of our first parents, no time was wholly destitute of this divine knowledge—no generation of our forefathers was wholly deprived of this celestial light. The manner of the communication, the nature of the directions imparted, varied according to the situation and acquirements of those who were to be instructed. Without this direct aid from above, the human mind could never have obtained any just knowledge of Religious Truth; and the sceptical reasoner, who argues against the necessity of such assistance, from our present intellectual resources, would be like an accomplished scholar who should deny that he had been taught his alphabet, or affirm, because he could at a glance comprehend the whole chain of a geometrical demonstration, that he had never learned the elements of mathematical science.

Whatever was the degree of light bestowed, or whoever were the people illuminated, the gift was intended for general use; and the more accurately the ancient traditions of any enlightened nation are traced to their origin, the more clearly does it appear, that the first rays of their knowledge emanated from one source: the farther any people have been removed from that source, the deeper they are plunged in the dark abyss of ignorance. This grand source of our acquaintance with the divine will is the series of revelation imparted in succession to some favoured persons throughout the primeval ages of the world—continued while the necessity of such aid existed, and preserved in that most ancient and inestimable repository of religious wisdom, THE BIBLE.*

The fundamental doctrine of religion, that all things are un-

* Some passages upon this subject have been taken from a discourse of Bishop Butler's, preached before the Society for the propagation of the Gospel in foreign parts.

der the direction of one righteous Governor, having been thus established, was left with the bulk of mankind, to be preserved, neglected, or corrupted, as the good or evil purposes of their free agency prevailed. Although reason bore witness to the truth of this moral system of nature, yet it soon appeared that "They did not like to retain God in their knowledge*" to any real ends of true piety: natural religion became gradually more and more darkened with superstitions, little understood, and less regarded in practice. Whatever might have been done towards a revival of it by the light of reason, yet this light could not have discovered the most important part of the *whole*, that which regards a Mediator, nor how far the settled constitution of its government would admit repentance to be accepted for the remission of sins.

After the obscure intimations of these things were forgotten or corrupted, one favoured people had clearer notices upon this subject, together with a genuine form of religion, preserved in the primitive and subsequent revelations committed to their trust; and they were designed to be a witness of God and a providence to the nations around. To this people, by means of visions, or dreams, or inspiration of prophets—through the diversity of spiritual operations, were gradually developed the mysterious designs of Providence, including the intercession of a Mediator, and the redemption of mankind. But when infinite Wisdom thought proper, the general doctrine of religion was authoritatively republished in its purity, and the particular *dispensation* manifested to all—the *dipensation* of the grace of God towards us, as sinful, lost creatures, to be recovered by repentance through a Mediator. Then it was that in the words of St. Paul, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, did in these last days speak unto us by his Son."†

When the gracious purpose of our blessed Saviour's incarnation had been accomplished, and he had returned to the glory of his Father, a new and more abundant effusion of the Holy Spirit was given to his disciples, endowing them with courage to proclaim their Divine Master's kingdom, abilities to explain his doctrine, and power to enforce the credibility of their assertions by a display of the most stupendous miracles.

But though all these extraordinary qualifications proceeded from the same source, and were all to be directed towards one end, yet were they by no means imparted to each person in like kind, or equal measure, much less all united in any single individual. Upon this varied distribution of supernatural endowments, the Apostle has grounded the whole passage of his epistle to the Corinthians from which my text is taken.

* Rom. i. 28. † Heb. i. 1.

The Corinthians were a learned, acute, but luxurious sensual people; and even those who had been exalted into a fellowship with St. Paul and a communion of spiritual riches, could not completely master their ancient habits; and the very gifts which should have raised their gratitude, and warmed their hearts into an emulation of piety and zeal, were the causes of jealousy, contention, and strife. This baneful disposition, to pervert into a curse the special favours of Providence, St. Paul endeavours to repress, by representing that the several gifts were bestowed by one and the same God for one and the same purpose, and that as the different members of the natural body were all of equal utility in performing the functions and constituting the nature of the individual man, so they should all consider themselves to be members equally honourable, varied as might be their faculties, of that spiritual body, of which Christ himself was the head.

To give weight to these admonitions, the Apostle proceeds to tell them of "a more excellent *way*," he extols the superior merit* of charity, or benevolence, and assures them that without charity they were *nothing*, nor could all their other powers, if they had not charity, be of any real value or profit.

It is well known that after the gospel had been some time promulgated, this extraordinary and visible assistance of the Holy Spirit was gradually withdrawn, and at length entirely ceased, although the degrees of diminution and boundary of continuance have never in ecclesiastical history been exactly defined.

Such, however, was the fact, and that such it would be, might have been clearly foreseen by any one who observed attentively the dealings of the Divine Goodness towards mankind, and drew by fair analogy from past experience, a future conclusion. Enough was given to direct and illuminate the minds of the candid and ingenuous, but not to force conviction upon the perverse and stubborn. If more had been done, the whole system of the divine government would have been changed, and this life would have ceased to be what it plainly is—a state of trial and probation for a better.

There is an admirable uniformity in the conduct of Providence; and Christianity was left with Christians to be transmitted pure and genuine, or corrupted and debased, in the same manner as the religion before revealed had been left with mankind in general. But if open manifestations of the Holy Spirit in the communication of miraculous power were discontinued, when they were no longer necessary to the support of faith, we are by no means to suppose that spiritual operations have ever been entirely suspended, much less that they have wholly ceased. That diver-

* We take it for granted, that the author, in attributing "superior merit" to charity or love, would not be understood to mean that either it or any other grace, is, strictly speaking, meritorious.—Edit.

sity of operation which St. Paul described, may be taken in a larger sense than is strictly warranted by the strain of his argument upon a special occasion; and as we have already seen it existing in ages long antecedent to the Apostle's ministry, so we may now regard it as continuing down to our own times, an active, energetic influence.

Christ has promised, though heaven and earth shall pass away, his sacred word shall never fail—that He will always be present with his faithful disciples, even unto the end. This assurance we may trust will be verified in the continual superintendence and blessing of the Holy Spirit, wherever our actions merit * such a gracious encouragement.

This divine protection may rationally be expected in furtherance of every effort to extend the kingdom of Christ, for besides the plain inference of our duty to communicate so precious a boon, it is His own express command.

The means of enlightening the minds of our fellow-creatures, and bringing them to the knowledge of a Saviour, are various, and so will be those diversities of spiritual operations which must influence and sanctify them.

But whatever power is vested in our hands to enlarge the boundaries of our Divine Master's rule, whatever capability we may feel of fulfilling his sacred injunctions, we should consider as a trust for the management of which we must one day account, and in proportion to the degree of power and exigence of the occasion, will be the measure of our responsibility.

The demand upon us, arising from our relative situation to the natives of this island, is so manifest, that to argue it would be an insult upon your patience. Do we come from a distant quarter of the globe merely to possess ourselves of their jewels, or their spice, or the convenient opportunity of their spacious harbours? or do we come prepared to offer a participation of those blessings which have been showered upon our nation by the partial favour of Providence—freely to give what we have freely received?

The power is in our hands; and dead must our hearts be to the claims of humanity, if we could resolve to leave our fellow-creatures as we found them—sunk in the prostration of idolatry, or in ignorance of all Christianity but the name.

The means are in our hand; they are too numerous for me to enter into all their diversity of operation; I will therefore confine myself to one single power, the chosen instrument of that Christian Society, the anniversary of whose institution, we are, a third time, called upon to commemorate.

* "Man at best," says Dr. South, "is incapable of *meriting* any thing from God." This is a scriptural sentiment; and such is the opinion which we form of the author's orthodoxy, that we conclude he means nothing contrary to it, in the phrase, "wherever our actions merit."—EDIT.

It is upon the powerful agency of the press that we rely; and since both reason and experience unite to shew what excellent effects that engine may promote, and to what vile purposes it may be abused, we are justified in the belief that it may be employed with signal advantage in the cause of religion. It has been *said* that were it possible for the liberty of the press to exist in a despotic government, (and what is not less difficult, for it to exist without changing the constitution,) this liberty would alone form a counterpoise to the power of the Prince. It has been *seen*, in a fearful example, how much the abuse of the press could assist the design of debasing the morals, corrupting the loyalty, and subverting the religion of a great monarchy. But can it be supposed that such an agent is efficacious alone in morals or politics, and that in religion it is weak to support, and powerful only to destroy? There is no colour of probability in such a supposition; and we are convinced that neither the simple morality of the gospel can be made generally known without some increase of virtue, nor the religion of our blessed Saviour published without producing some fruits of piety and faith.

What is there in the Bible so difficult to comprehend, or so liable to be misunderstood, as to raise it above the capacity of any people, or to lower it into the danger of injuriously misleading their apprehension? I must claim a right to deny both the difficulty and the danger, and to assert that both positions are equally erroneous and unfounded. The review that we may be allowed to take upon the present occasion of such a variety of matters as makes up the whole composition of the Bible, must be short and rapid indeed; but let us consider only for a moment what is there in the contents of that sacred volume which should induce us to hesitate before we present it to the public, or give us any apprehension that we were wasting our time and exertions, and that instead of opening to them a way to instruction, edification, and salvation, we were only mocking their ignorance or perverting their understanding.

The contents of the Old Testament, or more properly the Old Covenant, are a brief history of the creation of the world—the fall and punishment of our first parents—the degeneracy of the inhabitants of the earth until they were swept away by a flood, with the exception of one family—the subsequent revival of mankind from that single stock—the call of Abraham, and the covenant made with him—the promise that from his descendants should arise a blessing to all the nations of the earth—and a history of those descendants, in authentic scripture, till nearly within four centuries, and, in that of doubtful authority, till within two centuries of the time of that blessing, which was no other than our blessed Redeemer himself. Besides this historical narration, there are contained in the Old Testament many books

of prophecy, in which the noble elevation of the language vies with the sublimity of the subject—devotional hymns that in tenderness of feeling, variety of imagination, and fervour of piety, have never been surpassed—and lessons of moral wisdom, equally calculated to delight the learned and instruct the ignorant. The whole is interspersed with numerous affecting instances of the vicissitudes of human life, throughout which are ever kept steadily in view the great principles and object of all wisdom natural or revealed, the sure reward of religion and virtue, the disgrace and misery of impiety and vice.

What is there then so incomprehensible in these writings, that we should publish them with diffidence, or despond in our expectations of their beneficial effect? Doubtless there are many difficulties in the Old Testament; it would be extraordinary indeed if there were not: it would add another stupendous miracle to those already recorded, if in a multifarious collection of history, proverbs, and poetry, written by various authors, in a language that has been for centuries obsolete, there were not obscurities to elucidate, and apparent contradictions to reconcile. But when a book of religious and moral instruction is proposed for publication, the question to be considered is whether these difficulties are of such a nature as to bar the people from any access to that store of useful lessons, which it is also admitted to contain, and thus to defeat the great end of general improvement.

Now this is not the case with the books of the Old Testament, the difficulties are for the learned, the studious, the chronologer, the linguist, the philosopher, and the theologian. The instruction is for plain, unlettered simplicity. Many passages may be dark to the keenest eye of criticism, but there is still light to guide the steps of the most uninformed and ignorant.

That the stupendous frame of the universe was created by one Almighty Power—that a moral government presides—that a perpetual providence watches over the conduct and actions of man—that virtue and piety will be rewarded, vice and profaneness punished—these are truths for ever inculcated throughout the Old Testament, in language that cannot be misunderstood, and enforced by examples that must be felt; nor will it be foreign to our purpose to consider for an instant, the great difference between the manner in which a learned or an ignorant man will read such a book as the Bible, and how very opposite the sentiments may be which the perusal may impress upon their minds. The scholar is doubtless struck with the beauty of the moral or religious lesson, and admires the simple energy of the language in which it is conveyed; his refined taste will observe many traits of excellence that escape the notice of less cultivated minds, and will perhaps have a keener relish for those which are more obvious; but should an obscure passage occur, he directly fastens

upon *that;* it arrests his progress and absorbs his whole attention: if his attempts towards a solution are unsatisfactory to himself, he becomes *uneasy;* and if this disappointment often recurs, he will be *disgusted.* But if he is a philosopher, if he is determined to explain scientifically, and understand precisely, every subject that passes under his view—above all, if he be resolved to reconcile the dealings of the Almighty with all his preconceived notions of what is just and right, there is danger *indeed* lest his ignorance take refuge in his pride, and, revolting from such salutary humiliation, he shut up at once the book of life and immortality. But the plain, unlearned reader, that is, the bulk of mankind, takes up the Bible with very different sentiments and feelings. The clear lesson, the wholesome admonition, which lie open and level to his capacity, he receives in their full force, and his senses are powerfully affected by the impression of an interesting example.

He finds, perhaps, some things which he does not understand, but to this he has been accustomed throughout his life; he is therefore not surprised because he sees a difficulty, nor mortified because he cannot discern a solution. Not used to look beneath the surface, he frequently passes over those passages which have occasioned most perplexity, without any sense of their obscurity, or any suspicion that a difficulty can exist. These observations, and they might, if time allowed, be pursued to a much greater length, are applicable to the people of all nations; but when the reception and effect of the Bible are the subjects of discussion, they will, if I mistake not, apply with peculiar force to the people of the East.

Although common, unenlightened readers are not apt, as I have said, to be startled at an occasional difficulty, or deterred from going on in the plain path, because here and there a slight obstacle may be presented, yet will they read with more attention and profit if the substance of what is related be well adapted to their own manners, customs, and modes of thinking, and the language similar to their own habitual expressions.

Now the principal narrative contained in our Bible is the history of an Asiatic people: the manners, the customs are all Asiatic, and consequently near akin to the manners and customs of India: the style is throughout perfectly Oriental.

How many customs are described in the Bible, which in the eyes of an ignorant European reader must have appeared strange at first, and absurd, that to an Indian are matters of continual practice! How often are manners there depicted, abhorrent from all European notions of propriety, but strictly agreeable to the daily tenor of Indian life! How frequently are allusions obscure, because they refer to circumstances unknown in the West, though persectly familiar in the East!

Numerous instances have been accumulated by the learned, of the truth of those remarks, which a short residence in Asia must force upon our most casual observation.

Nor are the graver subjects of the Bible, the essential points, the discoveries of Revelation declared in our Scriptures, less suitable to the popular opinions and belief of India. The more knowledge we acquire of Eastern mythology, and Indian faith, the more resemblance do we perceive between their venerated legends, and our own authentic monuments of inspiration. Whether this likeness has arisen from their ancient writings having been copied from our Scriptures, or founded upon traditions of the same facts, which are recorded in our Bible, the learned may discuss and determine: the fact of the similitude exists, and is sufficient for our purpose, for it must greatly facilitate the reception of our Holy Writ.

Hitherto I have nearly confined myself to the Old Testament, to which objections from obscurity are supposed principally so apply. The gospel was first preached to the poor; and to the capacity of the poor and illiterate, the narration, the morality, the doctrine, and exhortations of the Evangelists are completely still adapted. But what can be more astonishing, at the first mention, to an unprepared hearer, than the very ground-work of their whole history, the foundation of the great scheme of our redemption? Was not the preaching of Christ incarnate and crucified, a stumbling-block to the Jews, and foolishness to the Greeks?

Now this doctrine would present no difficulty to a native of these regions of the globe. Through all the wild variety of Indian mythology, the incarnation of a deity, his achievements, and dangers, and sufferings upon earth, are the most common features. When an incarnation is generally mentioned, it is understood to be one of the nine incarnations of Vistnou; but there is neither any limit to the number of instances where an Hindoo deity has been incorporated in some human form, and mixed in the society of man, nor direct sense or meaning, whatever the allegorical interpretation may be, in the trivial errands upon which they were sent.

Here there is a real difficulty removed, and the first obstacle to faith is already surmounted.

Thus prepared to admit the doctrine of incarnation, when, instead of the distorted extravagance of their own mythological fabrics, they are shewn the Christian edifice of atonement, mediation, repentance, and faith, how must they be struck with the majestic simplicity of the gospel!

Nor will the Buddhist of this island be less inclined to believe an incarnate Saviour; for though he does not allow that Buddhou was the ninth incarnation of Vistnou, it is not from aver-

sion to the doctrine, but only because he will not admit his deity to be inferior to the Brahmin's god.

When to these nations, so prepared for the reception of divine truth, by the peculiar nature of their own superstitious fables, the rich treasure of the gospel is opened, the word of inspiration will refresh their souls, and revive them into new life, as after a long drought and burning sun, the first rain of the monsoon descends into the parched and thirsty soil, renewing the withered roots of vegetation and verdure.

If then we are not altogether mistaken in the nature of the book which it is our object to publish, as well as in the prevailing sentiments and habitual prepossessions of the people to whom that book is to be given, we have no reason to believe that our efforts will be ineffectual:—we have, on the contrary, some ground for hoping that when they begin to know those divine writings, their previous disposition of mind will carry them with more rapid transition through the natural progress of curiosity—inquiry—admiration—faith!

Recurring to the best pattern for our imitation, the conduct of the first preachers of Christianity, we see that they took the surest means of accomplishing their great object, the means which have been used with eminent success in every species of operation. They divided the work among themselves: they took their different offices: they performed their several parts. If the power of this well known contrivance of human sagacity needed any confirmation, there is ample proof that it was sanctioned by that diversity of spiritual gifts which enabled each to fulfil his appointed duty. The part that we have chosen for our peculiar office, is the dissemination among the people, of those writings in which the preceding history and final revelation of Christianity are contained. To give stability and consistence to our exertions, we have incorporated ourselves into a permanent association. If there has been enough already said to shew that we have a fair prospect of success in our selected office, the distribution of the Scriptures, there can be no doubt but that our efforts will be greatly strengthened by the operation of religious union. What can be called good or necessary by Christians, if it be not to support Christianity where it must otherwise sink, and propagate it, where it must be otherwise unknown? Feeling these obligations, we may call upon others to assist us; and whatever may be their opinion of the judgment of our choice, or the degree of our probable success, they are surely bound to contribute towards our prosperity, if they do not think our administration is altogether fruitless and vain. The institution of our society greatly facilitates the co-operation of all who are inclined to support our cause, without undertaking any charge of responsibility or exertion. By merely taking advantage of our union, and be-

coming one of our body by an inconsiderable subscription, however they may differ as to the best means, they add this force to our endeavours in furthering the common end. For there may be persons of excellent dispositions who want to be admonished, how dangerous it is to discountenance what is *good*, because it is not *better*, or to hinder by disparagement and prejudice, what they must in the main approve.

In the first propagation of the gospel, the manifestation of the Spirit was given to every man to profit withal: wisdom, knowledge, faith, power, prophecy, languages—were divided severally to every one. There were differences of administration, but the same Lord. There were diversities of operations but the same God which worked all in all. A similar diversity, of course, may still be safely pursued, now that we are confined to the resources of human aid.* There is none who in the sphere of his particular situation, and in proportion to his influence and capacity, may not contribute to the righteous end that we have in view. The collector in his district, the judge in his province, the officer in his command, the magistrate, and even those of subordinate rank, can all do essential service to promote and honour the religion of Christ.

Let me beseech them to consider where they are, and whence they came—what the claims are of the people among whom they reside—what they owe to the country which gave them birth, where they spent the beginning of their youth, and hope to pass the close of their life.

To attempt the most concise description of the countless blessings which all that favoured land enjoys, would be far beyond my power: if we confine our looks to one part, the view will be circumscribed, but more distinct. When the light of the Reformation first dawned, after a long night of superstition and ignorance, there was not perhaps a country in Europe more backward in general progress towards prosperity, more unfortunately situated in every circumstance that is essential to the happiness of civil union, than the northern division of our now United Island.—The regal power was feeble—the nobles were turbulent and ambitious, the clergy were illiterate, sensual, and vicious—the people were utterly unenlightened, averse to habits of industrious labour, and conscious of no other virtue but an instinctive attachment to their clan, and a blind obedience to a ferocious chief.

If it were necessary still to darken these gloomy colours, there was at that epoch another shade of grievance; for the sceptre was in the hand of princesses born or educated in a foreign land, served by a foreign faction, and supported by foreign troops. In the midst of all this national misery, that zealous reformer

* It is evident, that the author does not mean to exclude that ordinary divine aid, without which no truly good work can be effected.—EDIT.

appeared,* whose virtues have been extenuated and failings aggravated, with all the ingenuity of industrious malice. Whatever were his excellencies or defects, he was assuredly well qualified for the great office which he had to perform. The Reformation was established, the Scriptures were given to the people, parochial schools were founded, and a scanty endowment for the maintenance of religion and public instruction, was wrung from the rapacious nobles, who seized the property of one church, without caring for the support of another. What are the effects which these changes have, in little more than two centuries, produced? To what a height, and from what a depression, has that country been raised! In agriculture, in trade, in arts, in commerce, in arms, in learning, in science, in general civilization, in morality, in religion, there are few to compare, and none to excel. The general progress of human improvement is most gradual, and usually the distant result of a long combination of circumstances—of a diversity of operations under the blessings of one and the same Spirit. In this instance, the advance was never slow, and of late years, it has been rapid indeed. If we look back to these transcendent glories of our native country, and compare them with the scanty wretchedness, the moral poverty, and religious beggary of our present residence, do we not feel an imperious call to communicate some portion of that rich inheritance in which we were born, and amidst whose cheering consolations we hope to die.

Nor are there wanting some peculiar reasons for dwelling upon this last example of one member of our domestic empire. The spirit of adventure and application that is early there imbibed, has sent from that land of industry and science a large proportion of those who have most distinguished themselves in the civil or military departments of Indian service. Let them recollect with gratitude the sacred institutions which formed their national character, inspired the ardour that prompted their enterprize, and confirmed the perseverance that ensured their success. When they return to the most religious part of the most religious kingdom in Europe, let them reflect with heartfelt satisfaction upon their having diffused some portion of the blessings, bequeathed to them by their ancestors, among the inhabitants of a remote Asiatic island. There will be a moment of their lives, when such a reflection will afford more solid comfort than all the fame or riches which they may acquire.

But it is time to recal your attention to the passage that we

* For some curious instances of Mr. Hume's gross misrepresentation of Knox's conduct, see Note 2, of the 2d vol. of the Life of John Knox, by Thos. M'Crie, who justly calls the account given by that celebrated historian of the conduct of the Protestant clergy towards Queen Mary, a satire upon the Reformation, the Presbyterian church, and his native country.

have selected from St. Paul, and to close the remarks which have been suggested, by the consideration of his words.

He has told us, that from the first promulgation of the Gospel, there were different administrations and diversities of operation in the propagation of Christianity, though all tended to the same end. He has moreover assured us, that without charity, every spiritual gift is unprofitable and vain. Let us apply these declarations to ourselves, and lay these serious truths to our hearts. Let us persevere, with honest zeal, in the ministration that we have chosen. We are convinced that it is good; nor let any disparaging reflections, or discouraging comparisons with *that which* might be better, disturb our resolution, or derange our course. Let us even extend our charity to those, if any such exist, who may thwart our purpose, or retard our progress. Let us rest assured, that if we are constant in our efforts, and temper our zeal with charity and discretion, sooner or later, our labours will be rewarded. If it is the good pleasure of the Almighty, with whom a thousand years are but as a day, to protract the accomplishment of our pious wishes beyond the term of our existence in this world, let us console ourselves that we shall know the result, and reap the reward, in another life.

And now, &c.

THE TRUTH OF GOD DEFENDED.

REVIEW

Of "Biblical Gleanings; or, a Collection of Passages of Scripture that have been generally considered to be mistranslated in the received English Version. With proposed Corrections, &c. By THOMAS WEMYSS."

As it is upwards of 200 years since the last authorized English version of the Holy Scriptures was first published, we are led to wonder, considering the changes to which all living languages are subject, that it contains so few obsolete words or phrases; and that, taken as a whole, it is the best standard of the English tongue. But, notwithstanding it justly merits this general praise, and that, in point of faithfully giving the sense of the sacred text, it does not, perhaps, yield to any other version in the world, several reasons combine to prove that a revision and correction of it, by competent hands, would be attended with some important advantages. We neither desire nor need a new authorized version of the Scriptures, nay, we would deprecate any attempt of the kind; but it is our opinion that the excellent one which we have may be so improved, without altering, to any considerable extent, either its structure or phrase-

ology, as to render it better calculated to produce the effects designed by the God of all grace, in favouring the world with a revelation from himself. It is well known, to every reader of discernment, that many words and phrases which, 200 years ago, were not objectionable, are now intolerable; and that some of these are found in our present version. Whether we have improved in morals or religion, by rejecting many words and phrases which our ancestors approved, is not the question; but whether the ideas meant to be conveyed by Divine Revelation, may not be conveyed to greater advantage, by terms more suited to the taste of sober, judicious readers and hearers, than by such as are antiquated, obscure, obsolete, or deficient in delicacy. It is our decided opinion that they may; and hence, though we should be sorry to see an authorized version of the Scriptures very different from that to which we have been accustomed from our early days, yet we would rejoice to see several obscurities removed from the present version, and proper words and phrases substituted for those which have become offensive. We should likewise wish to see the present version brought to a state of complete grammatical accuracy.

The author of "Biblical Gleanings" has, in compiling the work, availed himself of the writings of many great and learned men, a list of whose names he gives in his introductory remarks. The following extract from those remarks, will give the reader some idea of the author's design.

"The object of the author, in compiling the present work, was briefly this. His attention has been long directed to the writings of those eminent men, who have aimed at illustrating the Scripture by a critical exposition of the sacred text; and from their productions he had occasionally selected what appeared to him most worthy of preservation or of recollection. In the course of time, his collection amounted to something considerable; and he began to wish that the light which, by means of those translations, appeared to him to have been thrown on Scripture, might be more generally diffused. He knew, indeed, that many learned and excellent men had already published new versions of the whole, or of parts of the Scriptures; and that some in our own day are engaged in so laudable an undertaking; but he also knew, that from the size and necessary price of these works, they could not come within the reach of the poor, or even of those in the middle class of society, who might be desirous of possessing such information, and he is acquainted with many of that description, who would take an interest in publications of this nature, were they rendered attainable in point of expense of purchase. Besides, it has always appeared to him, that the present version both admits of, and requires, considerable improvement; yet, that out of perhaps thirty thousand verses, which are

enumerated as contained in the Bible, not more than a tenth part needs to be corrected. Of this tenth part, about two thousand verses will be found in the present work, arranged under different heads.

"It being the author's object, then, to render his work accessible to general readers; in order also to make it popularly useful, and to prevent unlearned persons from being repelled by the appearance of a copious interspersion of Hebrew and Greek characters, he has purposely abstained from giving references of this nature, as far as it was practicable, and brought every thing down to the general level."

Many of the alterations proposed in this work, from the common version, are improvements, in point of precision, and others give the exact meaning of several passages which are obscurely or wrong translated in the common version. These, however, are comparatively few, and such as do not affect any doctrine or precept of Divine Revelation. But while we give the performance this justly merited praise, we are of opinion, that such proposed alterations as substitute a modern phraseology for that of our version, where there is no necessity for it, are not improvements. For instance: we do not conceive that the following passages are improved by the alterations proposed.

Our version, in Numbers xxxiii. 52, gives the verse thus:—"Then ye shall drive out all the inhabitants from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places." The following is the alteration proposed in the rendering of this verse. "You shall drive away all the inhabitants of it from your presence, and cause all their *effigies* to perish, and destroy all their molten images, and pull down their *chapels*." The word, *pictures*, is sufficiently expressive of what is meant by *effigies*, and hence there appears no necessity for substituting the latter for the former; and we think that substituting the word *chapels* for high places, deprives the passage of a considerable portion of its native sublimity. Tremellius and Junius, in their excellent version, thus render the last clause of the verse, "omniaque excelsa eorum destructis;" and the pastors and professors of the church of Geneva, in their highly valuable version, render it, "Et detruisez tous leurs hauts lieux;" literally, *and destroy all their high places*. Nor do we conceive that the following words, in 1 Samuel xix. 5, "For he *exposed* his life to danger, and killed the Philistine," are preferable to, "For he did put his life in his hand, and slew the Philistine; nay, the tame words, "he *exposed his life to danger*," are far inferior to the strong, figurative ones in our version, "he did put his life in his hand." The alteration proposed in the 5th verse of the third chapter of Nehemiah, appears needless. Our version reads, "But their nobles put not their necks to the

work of the Lord." The proposed amendment is, "But their nobles *would not submit to the burden* of the work of Jehovah." Here we would observe, that the Latin version already quoted from, gives the passage in question thus: "Sed magnifici eorum non submiserunt collum suum ad opus domini ipsorum."

No part of the work will be found more instructive or interesting, to general readers, than that which consists of short, explanatory notes on a number of Scripture passages. As a specimen of these, we transcribe the following:—

"Psalm cix. This psalm consists not of imprecations, but of predictions, expressed in the imperative instead of the future, as is often done in Hebrew, particularly in the prophetical writings. This observation removes all difficulty, and makes the psalm appear a very explicit prediction of the malice of the Jews against Christ,—of his death, of his victory over his enemies; and, particularly, a very minute and circumstantial description of the fate of Judas, and the desolation and dispersion of the Jews."

"Eccles. xi. 9. 'Be not too rigid.' Many a sneer has been directed against the saints, by misquotation of this much perverted text. There is little danger of an excess of righteousness; and 'outrageous virtue' is as complete a misnomer as religious melancholy."

"Is. vi. 9, 10. 'Make the heart of this people fat;' *i. e.* prophesy that they shall be fat, and deaf, and blind."

"Joel iii. 2. 'I will gather.' It is a remark that should be carried in mind, when we read the writings of the Old Testament, that the free actions of men are frequently ascribed to God; and that God oftentimes speaks of himself as doing what in the course of his providence he only permits to be done."

"Matt. x. 34. 'I came not to bring peace, but a sword.' An energetic mode of expressing the certainty of a foreseen consequence of any measure, by representing it as the purpose for which the measure was adopted."

"Luke xiv. 3. 'Urge them to come in.' The word merely expresses strong solicitation. There must be no *compulsion* in religion: racks, inquisitions, and spiritual courts, exercising tyranny over conscience, have no countenance in Scripture."

"John x. 26. 'Ye believe not, for ye are not my sheep.' This is not the cause of unbelief, but its effect."

"John vii. 38. 'As the Scripture hath said.' There is no such passage to be found; but this is one among other instances of a reference, not to any particular passage of sacred writ, but to the scope of different passages. See Matt. xi. 23, and perhaps James iv. 5."

"John xix. 14. 'About the *sixth* hour.' Mark xv. 25, says, it was the *third* hour. Still there is no contradiction. The one implies, that the third was past; the other that the sixth hour

was not yet come; which, though not quite precise, cannot be charged with falsehood. It is, as if one historian said, the event happened after nine A. M. and the other, that it happened before twelve at noon."

"Acts i. 18. 'Judas purchased a field;' *i. e.* he was the occasion of its being purchased, by returning the money."

"Acts i. 10. 'Two men.' The Scripture generally represents things *as they appear to the eye;* and this may account for many expressions otherwise obscure."

"1 Cor. vii. 6. 'I speak by permission, not by commandment.' The meaning is, that what he said was matter of permission, *as to the persons whom he addressed*, and not of command, or *positive injunction*."

"Rev. xvi. 13. 'Slaves and souls of men.' These being mentioned together in this prophecy, may it not point out the nature of that slavery which Rome should require of her servants, that they should become her slaves in *soul* as well as *body?* At least, it is true, in fact, that her slaves lose all *religious* as well as *civil* liberty."

After rationally accounting for the comparatively trivial variations of the sacred text, found in ancient manuscripts, the author makes the following judicious observations.

"Let no man, however, imagine that we have now a precarious text, and that nothing can be collected with certainty, from the original, since the multiplication of copies, which occasioned the variations of transcribers, served also to prevent these variations from being any way gross or considerable, except in a few instances; and it is well known, that of the thirty thousand various readings collected by Mill, not above one hundred, if so many, can be called important, the rest being (to use a common English phrase) mere insertions or omissions of *if's* and *and's*."

Though, with our author, we are fully persuaded that the proof of the doctrine of the Trinity does not rest *solely* or *chiefly* on the long disputed text in 1 John v. 7; yet, after all we have read upon the subject, we cannot discern sufficient reason for giving it up. In proof of the genuineness of that text, we shall avail ourselves of the following quotation from Wesley's sermon on the Trinity. After an introduction worthy of his superior talents, in which he justly censures those who have attempted to explain the doctrine of the Trinity, he proceeds thus: "I would only insist on the direct words unexplained, just as they lie in the text, 'There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are One.'

"'As they lie in the text.' But here arises a question, Is that text genuine? Was it originally written by the Apostle, or inserted in later ages? Many have doubted of this: and in par-

ticular that great light of the Christian church, lately removed to the church above, Bengelius, the most pious, the most judicious, and the most laborious of all the modern commentators on the New Testament. For some time he stood in doubt of its authenticity, because it is wanting in many of the ancient copies. But his doubts were removed by three considerations. 1. That though it is wanting in many copies, yet it is found in more, and those of greater authority: 2. That it is cited by a whole train of ancient writers, from the time of St. John to that of Constantine. This argument is conclusive; for they could not have cited it, had it not been in the sacred canon. 3. That we can easily account for its being, after that time, wanting in many copies, when we remember that Constantine's successor was a zealous Arian, who used every mean to promote his bad cause, to spread Arianism throughout the empire: in particular, the erasing the text out of as many copies as fell into his hands."

The nineteenth chapter contains an explanation of several *Hebraisms* found in the New Testament; and the twentieth treats of *General Hebraisms*. From these two chapters, persons of confined reading may obtain considerable information.

Want of uniformity in the spelling of proper names which occur both in the Old and New Testament, has been long and justly complained of, as a blemish in our excellent version; a blemish, against the removal of which, no reasonable objection can possibly be urged. Let us hear our author on this subject. "Our translators have, in many instances, translated from the Greek Hebrew names with Greek terminations; and those names, thus *Grecized*, they have given in our translations without Hebraizing them again, (if I may be allowed the expression,) insomuch, that I do not at all doubt there are many unlearned readers who do not know that some persons spoken of by one name in the New Testament, are the same with those spoken of by another in the Old Testament. See the following examples:

Agar	for	Hagar - - - - -	Gal. iv. 24, 25.
Azotus	—	Ashdod - - - -	Acts viii. 40.
Charran	—	Haran - - - -	Acts vii. 2, 4.
Cis	—	Kish - - - - -	Acts xiii. 21.
Elias	—	Elijah - - - - -	Matt. xi. 14.
Eliseus	—	Elisha - - - - -	Luke iv. 27.
Josaphat	—	Jehosaphat - -	Matt. i. 8.
Roboam	—	Rehoboam - -	Matt. i. 7."

p. 241, 242.

These are but a part of the examples given by the author.

Chapter twenty-seven contains several instructive observations on the Greek synonymes which occur in the New Testament.

The list of Scripture passages, said to be "deficient in pro-

priety," must have been taken by our author from an ancient list, or early copy of our version, as several of the improprieties noticed in it are not found in modern editions. See the Oxford quarto edition of the Bible, printed in 1810, and others that are in constant circulation.

In dismissing this work, which, taken as a whole, is highly creditable to the learning, judgment, and industry of its respectable author, we would observe, that it is calculated to promote the study of sacred literature; and that, in many instances, the alterations proposed in it are real amendments.

REVIEW

Of "The Narrative of a Mission to Nova Scotia, New Brunswick, and the Somers Islands, &c. By JOSHUA MARSDEN, *late Missionary to Nova Scotia, New Brunswick and the Bermudas."*

THAT the labours and success of the Methodist Missionaries have been generally passed over in silence, as unworthy of notice, by most Missionary Meetings held by Dissenters, as well as Churchmen, is well known to those who are acquainted with the proceedings of those assemblies. For their silence on this subject, the speakers had, no doubt, what they conceived to be sufficient prudential reasons. Meantime, those Missionaries, no way discouraged on account of their not being acknowledged as Missionaries by various denominations of their fellow-christians, proceeded, with unabated zeal, and unwearied diligence, in spreading the savour of the knowledge of Christ among the enslaved and degraded objects of their Mission. Nor were their labours in vain. Thousands of those outcasts of men hailed them as messengers of good tidings, embraced the grand truths which they delivered, and experienced that happiness which is inseparably connected with a saving and experimental knowledge of God. In the prosecution of their laborious and important work, several of those Missionaries, in a short time, ended their earthly career; but their places were soon filled up by others whose hearts were equally disposed to declare to the heathen "the unsearchable riches of Christ." Surely, Missionaries of such long standing, and whose labours have been attended with such success, are not unworthy of notice at any Missionary Meeting upon the face of the globe.

But, though at many Missionary Meetings, the speakers, in enumerating the various Missions, which have for their object the conversion of the Heathen, have completely overlooked the exertions of the Methodists in promoting so glorious a cause; the Editors of some respectable periodical works, amongst which the *Christian Observer*, and *the Missionary Register*, hold a distinguished place, have furnished their readers with several inter-

esting accounts of the labours and success of the Methodist Missions. How far those editors (to use a modern phrase,) may have *committed* themselves, we shall not take in hand to determine; but we do not hesitate to say, that their publishing several accounts of the labours and success of those Missionaries reflects honour on their own piety, candour, and liberality. There are cases, as in that before us, in which common justice may be acknowledged as a favour.

Having made these few general observations, we proceed to notice some of the most interesting parts of the volume before us.

"Amidst the general interest, for the honour of God and the cause of Missions, which has of late years been revived and rekindled in the Christian world, the Methodists have not been the last to catch a spark of that zeal which embraces 'first kindred country, next, all human race;' but for years their means being small, their exertions were chiefly directed against domestic ignorance and vice; yet even before they had sufficient funds to supply the wants of their home ministers, they broke their morsel of bread with the needy in foreign lands, and joyfully communicated that gospel which they themselves had found to be 'the power of God unto salvation.'

"North America, as forming at that time a large and well peopled colony of the British empire, claimed their first attention, to which they sent the first Missionaries, when as yet their cause was but in its infancy; and how these have prospered, the author, who travelled more than eighteen hundred miles in that country, is able to testify.

"In the next place, the West India islands claimed their attention, and excited their sympathy; the situation of the toil-degraded blacks, their number and sufferings, afforded a fine field for the preaching of the Gospel, which brings 'peace and good will to all men.' In 1786, the first Missionaries landed in the island of Antigua: and though the Methodist Missions have often been overlooked and under-rated, from that period to the present, they have sent out nearly 180 Missionaries, and amidst great poverty and difficulties at home, have supported them with a benevolence and zeal, which neither pecuniary embarrassments could destroy, nor persecution abate. Nova Scotia in time claimed their regard also. This colony of woods was almost deemed an outcast of the British empire; and would perhaps have remained such until the present day, had not the American war rent those fine colonies from our diadem, and coped us up to the bounds of the north. The emigration from the United States was great, and Nova Scotia soon became a theatre of considerable importance. Several, whom loyalty had drawn to these wilds, carried along with them from the south, both the love of

their God, and the love of their king; hence, when they had cut down the trees, cleared a piece of land, and built a log-hut to screen them from the weather, their next inquiry was—what shall we do to worship God? And uniting with some of their neighbours, who had fled from their poverty in England, to cultivate a sod of their own in the wilderness, they built a sylvan chapel, and then wrote to that man of God, John Wesley. One was sent out, who, uniting with two or three, raised up among themselves, spread the sound of salvation from Cumberland to Canso; and from Annapolis, on the bay of Fundy, to Halifax on the bay of Chebucto.

"In the winter of 1799, Mr. William Black, one of the most faithful and indefatigable labourers in that country, came over to England, to plead its cause, and to solicit more Missionaries from the Methodist Connexion, for the cultivation of that wide field: hence, the providential opening that invited the writer of these pages to a foreign Mission. Prior, however, to this event, an impression had rested upon his mind to preach the gospel in distant lands: he knew, that where one would offer for a Mission abroad, twenty would prefer staying in England. He had a curiosity to visit foreign parts; and, independent of other considerations, an impulse of mind pre-disposing him for this important undertaking. At this crisis, Mr. Black arrived, and loosing no time by 'conferring with flesh and blood,' he wrote to him upon the subject, signifying withal, his intention of going, if the Conference approved the design. Little, indeed, did he then know of the difficulties and trials, the temptations and snares, the fatigues and privations, inseparable from a Mission."—*Preliminary Remarks*, p. 2—4.

On the 24th of August, 1800, Mr. Marsden, accompanied by Mr. Black, and three other Missionaries, went on board the snow Sparrow, Captain Humble, bound for Halifax, in Nova Scotia. After mentioning, in terms of gratitude, God's providential care in having never suffered so much as one Methodist Missionary to be lost at sea, either by shipwreck or storm, Mr. M. proceeds with his narrative.

"In a few days, we cleared the land, and entered upon the mighty Atlantic Ocean; vast world of waters! What immense treasures lie hid in thy bosom: thousands have sunk in thy mighty billows to rise no more till the final judgment. My brethren were excessively sick, and I found a pleasure in being able to wait upon them, and minister to their wants. We soon lost sight of the diminishing hills of Ireland and Scotland; and were encircled with one vast horizon of water and sky. Our vessel was small, and very leaky: the crew seemed a mixture of all nations. We had also several passengers on board, who did

not fear God; but being all united to reprove and discountenance sin, we did not doubt getting comfortably on our voyage. One great drawback to our comfort, was the leakiness of the vessel, which kept the sailors always at the pumps, and melted more than thirty tons of the cargo, which consisted chiefly of salt. As we proceeded on our voyage, the sea sickness subsided, and we spent many profitable seasons, either in singing, prayer, or spiritual conversation, in Mr. Black's state-room: this was our asylum, when either silly conversation, or trifling, made the large cabin disagreeable. In no place or situation, are there so many difficulties, in the way of public and private devotion, as at sea. Sometimes the rolling of the ship prevented us from either kneeling or standing; at other times, the captain was imperiously called up on deck; the noise of navigation—the shouting of the sailors—the roaring of the wind—the waves dashing—and the ship tossing—all forbid the stated return of prayer. I did not much like the circumstance of doing duty as a marine, in the event of an action, although Mr. Black was appointed the captain; hence, when Messrs. Bennet, Lowry, and Oliphant, buckled on the marine accoutrements, I requested to have my station in case of an engagement at one of the great guns."

"We had prayer morning and evening, and preaching on the Lord's-day:—this practice rarely fails to impress the minds of the crew with some seriousness."—p. 10—13.

The vessel having been chased by a French corvette privateer for some time, Mr. Black, with his four marines, prepared for an engagement; but the privateer, instead of making an attack, sheared off, with all the canvas she could set.

"A little after this, says our author, a circumstance happened, which, but for the guardian care of a watchful Providence, might have proved fatal to several of the Missionaries as well as myself. One day, the weather being very fine, and the sea calm, and the ship having but little way through the water, (as we had now been better than five weeks on board,) the captain purposed swimming along-side; for which purpose, he let down a stage, requesting the mate, at the same time, to take the boat some distance from the vessel, to ascertain whether a current was not carrying us to the eastward. Meanwhile, several of us launched into the mighty ocean, and were swimming alongside, and near the ship, till the mate, who was some distance off, and had his line down, hailed the Sparrow, requesting those overboard to get into the vessel as quick as possible, for that he had seen two large sharks swimming alongside the boat, which he suspected had left the ship to follow him. Thus were we, by the good Providence of Jehovah, and a singular coincidence of circumstances, saved from a terrible and untimely death: truly, we were enabled to say with Jonah,—'I will sacrifice unto thee with the

voice of thanksgiving; I will pay that I have vowed. Salvation is of the Lord.' Had not the boat left the vessel, we might all have been destroyed;—had she gone a little later, the danger would have been equally great;—had she returned before we went into the water, the sharks might have come back with her, and would have darted on their prey. He that has no eyes to behold the particular Providence of God in such an event, no heart to feel grateful for such a deliverance, no wisdom to record the Divine interposition, is blind as a mole, stupid as a statue, and utterly devoid of Christian perception and gratitude. 'Bless the Lord, O my soul, and forget not his benefits;' write them upon thy memory, and grave them upon the table of thy heart."—page 11, 12.

All the Missionaries on board arrived safe at Halifax, after a passage of six weeks, and all in good health, save Mr. Bennett, who had been indisposed during most of the voyage.

Mr. Marsden's character of the Society at Halifax, and the inhabitants of Nova Scotia, is highly to their credit. "Perhaps," saith he, "in no part of the world is there a kinder or more generous Society than the flock at Halifax; indeed this is the characteristic of most of the inhabitants of Nova Scotia; these wild woods are the nurseries of real kindness, and their frozen climate is a noble theatre of hospitality; few people in any part of the world treat strangers with more kindness, or manifest more respect for their ministers, than the inhabitants of this province."—page 12, 13.

The Father of mercies, who, by his eternal Son, has forbidden us to take anxious care for the morrow, in infinite wisdom hides from us the difficulties attendant on situations in which we have not yet moved. He is as wise and gracious in keeping us ignorant of those things, which it would be injurious to us to know, as in revealing those which contribute to our present and eternal advantage. For every sort of knowledge, as well as for every thing beside, "there is a time, and a season." We have been led to make these remarks, by the following observations of Mr. M. on the subject of his feelings shortly after his arrival in Nova Scotia. "I had now," saith he, "an opportunity of reflecting on my new situation. A young man, two and twenty, with but little experience, little religion, little fortitude and knowledge of the world, placed in one of the most critical and trying situations among men—a Missionary in a foreign land; a character that should be upright in his motives, pure in his affections, and holy in his life; a situation that requires all the zeal of a Xavier, the patience of a Brainard, and the self-denial of a Gregory Lopez, together with the meekness and perseverance of a Swartz. I had, while in England, earnestly besought the Lord to open

a door for me to act as a Missionary, but now I feared I had not sufficiently counted the cost."—page 17.

Some idea of the misery and ignorance consequent upon savage life, may be formed from the following account of the Indians in Nova Scotia. "I have already observed, that there are but comparatively few Indians in Nova Scotia; and that, in all my intercourses with them, I found them an harmless and civil people. I have sometimes met groups of them in the heart of the woods, where, if their views had been savage, they might have murdered me with the greatest security; but, save the aversion my horse had to the smell of bear's grease, with which they often anoint themselves, I was never molested by them. I have also been within their wigwams; have bought porcupine quill boxes of them; and have met them squatted upon the hearths of the colonists in the woods. Their mode of living is wretched, as well as precarious; it depends chiefly upon what they take in hunting, viz. bears, mice, foxes, martins, otters, musks, rats, porcupines, &c. They generally eat the animal, reserving the skin for sale. Their process of cooking is both summary and nasty:—They take a salmon out of the water, and just as it comes from its native element, put it on the coals, and when it is half broiled, they fall to and eat the whole animal. In this manner, they devour dogs, cats, and rats. As long as they have any thing to eat, they keep a great pot boiling in their wigwams: after eating, they lie down, or smoke, then eat again; and if they rise in the night, they fall upon the contents of the great pot, eat away, and then smoke, and lie down again. Their general appearance is the most wretched and squalid imaginable, as they symbolize with the filthiest of the Hottentots: their women seldom wear any thing but 'a ragged dirty blanket thrown over their shoulders.' Their wigwams, or temporary houses, (for they migrate from place to place,) are made of the boughs of trees, stuck in the earth, and covered with bark; they rarely possess more than a great pot, a kettle, and a canoe. Their arms are, a musket, a knife, and a tomahawk."—page 29, a note.

Shortly after Mr. Marsden's arrival in Nova Scotia, he was attacked with an affliction, by which he was confined for eight weeks. His account of the Divine support with which he was favoured under that visitation, is highly pleasing and instructive.

We quote the following paragraph, principally to shew the confidence which the inhabitants of Nova Scotia put in the intrepidity of their preachers.

"I had one day made an engagement to preach at a house, about nine miles across a bay; but the appointed day brought with it such a snow storm as I had seldom ever beheld, and how to face it I knew not: however, my friend, who undertook to

pilot me to the place, was willing to brave its fury; so we mounted our horses, and attempted to cross the bay, but such was the violence of the storm, that we could neither see nor sit upon the saddle; so we had to take to the woods, and skirt the bay as well as we could, till coming to a narrow part, we made another effort, and, with great difficulty, succeeded in getting to the place. Not an individual had come to the house: I imagined I should not have any congregation; but I asked the man of the house, 'Did he expect me?' 'Expect you,' said the man, 'yes, certainly, a Methodist Preacher will go through fire and water to his appointment."—page 43.

During the winter part of the year 1804, Mr. M. laboured with considerable success in St. John's, and along the banks of the river. "I divided the day," saith he, "into regular parts; and in the morning, from four till eight, devoted my time to reading, writing, and meditation. I rose every morning at four o'clock, in the bitterest weather, and lighted a fire in the stove, as this only would warm the room, and check the intense cold. The forenoon was spent in visiting from house to house, and visiting the sick, as well as providing for the wants of my family; the afternoon was taken up in reading and meeting the classes, four of which I regularly met every week; in the evening, though in the depth of winter, we had generally a meeting of one kind or another. My labour demanded all my time, but it was delightful; even the fragments were gathered up and preserved for use; for I do not recollect that I ever felt more fully influenced by the spirit of my duty than at this time. 'Be instant in season and out of season,' was my motto. I held prayer meetings in different parts of the town; and as the intense cold prevented my preaching in the chapel, I preached from house to house; I catechised the children once a week; and every Monday evening had a select meeting in my own house, for reading the lives and experience of Christians. Several were deeply awakened; the Society was much edified and quickened; and my own soul was 'like a watered garden.'"

After this enumeration of his labours and success, Mr. M. adds, "Surely these were times of the Son of man; but I am sorry that a regard for truth compels me to say, I was not always thus diligent on my different Missionary stations; sometimes weakness of body, sometimes unbelief, and not unfrequently a desire for curious and pleasing studies, would slacken my ardour, and restrain the spirit of holy diligent exertion."—page 74, 75.

At page 90, there occurs a pleasing account of Colonel Bayard, who had retired upon half-pay, and who lived at his estate, near the foot of Wilmot mountain.

"He had been a man of pleasure, gallantry, and dissipation;

and, as is usually the case with such an infidel and contemner of religion; having, however, many Baptists and Methodists in his neighbourhood, he sometimes fell into conversation with them. At length, at the request of Lawyer Aplin, he was induced to read Mr. Wesley's Sermons. Light from the Holy Spirit darted upon his benighted mind: his conscience was roused from its deep and awful slumber; in fine, he became a true penitent, manifesting, in a very particular manner, his compliance with good Bishop Latimer's adage, *Restitution, or no remission.* Wherever he was conscious upon reflection, that he had wronged or injured any man, he made ample restitution to the aggrieved party, and was, in some instances, greatly imposed upon. Although he moved in the higher circles of life, he was not ashamed of the Gospel of Christ; his whole soul seemed absorbed in the things of God. Hence, at his house, I have seen him read the Bible in his family upon his knees, watering the holy testimony with a plentiful effusion of tears. After some deep and gracious exercises of mind, the consolations of hope visited his soul; a radical and genuine change was apparent in all his conduct; the man of gallantry and pleasure; the proud, daring, high-minded officer was transformed into a little child; and the trophies of infidelity were laid at the foot of the cross. Never did religion gain a greater triumph, or infidelity loose a warmer friend."—Page 90, 91.

How few, alas! have ever been brought to the experience and practice of the self-denying religion of Jesus, from off the ruinous and fascinating walks of fashionable life! Whenever any of them are, they become marked objects for the ridicule of their former companions. In the language of what is termed the fashionable world, true piety, when found among the vulgar, is called *fanaticism;* in the rich and polite, a *verging to madness;* debauchery, *gallantry;* and a prostitute, a *woman of easy virtue.* While Colonel Baynard was wicked, in the worst sense of that term, an infidel, a carousing, debauched, and profane officer, he was beloved and esteemed even by those of his fashionable companions, who professed to be Christians; but when he became truly religious, they despised him, as unworthy of their society. "The Missionaries," says Mr. Marsden, "at his request, made his house one of the regular preaching stations of the Annapolis Mission; in consequence of which, his gay and high-minded friends became deeply offended at what they were pleased to call 'his meanness of spirit.' "—Page 92.

(To be concluded in the next.)

REVIEW

Of "An Epitome of the Art of Spiritual Navigation: or a Voyage to Heaven recommended: By a CHRISTIAN MARINER. *With explanatory Notes, by* EDWARD HARE."

Having carefully perused this small volume, we are of opinion that it is well calculated to promote the important ends designed by its editor in giving it to the public. Every department in life has, we know, a phraseology more or less peculiar to itself; and hence we conclude, without pretending to a knowledge of several nautical terms which occur in the work, that they will be easily understood by seafaring men. The doctrines inculcated in it are strictly evangelical, and the explanatory notes written by the editor, will be found highly instructive to the generality of those readers for whose use they are principally designed. We think that this work, if generally diffused throughout our navy, will have a considerable tendency to promote the best interests of a valuable description of men, to whose patience, courage, fortitude, and loyalty, the world, under God, is in a great measure indebted for its present state of tranquillity.

As a specimen of the work, we transcribe the following passage from the chapter which describes the dangers attendant on "a voyage to heaven."

"The voyage which I am endeavouring to recommend to you, is above all others the most promising; but is not without its dangers. And since all danger is greater in proportion to our ignorance of it, it will be proper to make you acquainted, as far as possible, with all you may expect to meet with: not that you may be discouraged from the undertaking, but that, being fairly and faithfully warned, you may keep a good look out, be prepared for the worst, and provide against it.

"To the regions of bliss and glory you can find no passage where you are not exposed to the danger of running upon the rocks. If you look into your chart, you will find them laid down through every part of your track, so that you are perpetually liable to strike on them. Some of them appear above the surface, even at high water, and therefore may always be perceived, except in total darkness. Of these you have often heard, and are able to distinguish them by their names: as gluttony, drunkenness, whoredom, lying, injustice, violence, cruelty, cursing, Sabbath-breaking, scoffing, blasphemy, and many others, equally conspicuous to those who do not fall asleep on their watch, and equally dangerous to those who venture near them. As most of them are covered with herbage, their appearance has a tendency to sooth the apprehensions of the voyager, and rather promises pleasure, than threatens destruction. But there is no safety

even in nearing them; for they are always surrounded with pointed crags under the water, to the distance at least of a cable length. Beside these, others are sunk, but are not less perilous for being less visible. They are pride, self-confidence, inordinate self-love, ambition, avarice, carnal lust, envy, jealousy, hatred, wrath, malice, revenge, idolatry, contempt of God, and enmity to God. On these last there are always buoys or beacons placed: so that you will never need to strike on them if you look out for them. attend to the situation of the buoys, and sheer off immediately when you perceive them, and before you come too near. If however you do not look a-head, and sail at a distance from them, if you do not steer in a fair way, and keep your ship under command, you will certainly strike, nor will you get off again without much damage. You will then at best need great repairs: which will occasion much delay, and may possibly prevent the prosecution of your voyage. But there is no small degree of danger, lest you should either sink, or hang upon the reefs till you are broken up. Perhaps,

> If once your bottom strike that rocky shore,
> The splitting bark, that instant, were no more.

Thus many, having 'put away a good conscience, concerning faith, have made shipwreck,' and remain to this day, the monuments of their own rashness and folly: beacons to warn off others,

> Like a flag floating, when the bark's ingulft.

"Nor are the sands less to be dreaded. If you do not keep the mid-channel, you are always liable to be stranded on doubt, distrust, unreasonable fear, despondency, and worse than all, from which few escape if they once touch. the quicksand of despair. And as the waves break most in shoal water, and their violence agitates a vessel that has taken the ground more than one that is afloat, you will be in great peril, unless you have a high spring-tide, of being either swamped, or capsized, or of being dashed in pieces by the violence of the sea.

> For if on those destructive shallows tost,
> The helpless bark with all its crew is lost.

"Here we cannot well pass over the dangers to which you are exposed if you keep along the shore.

> A shore where shelves and hidden rocks abound;
> Where death in secret ambush lurks around.

"Many traders, being either afraid to stand out to sea, or desirous to keep the land aboard, that, in case of bad weather,

they may be able to put back, are foolish enough to run down the coast of their native country:

Stand close to shore and skim along the sand,

and consequently strike upon the shallows."—p. 59—64.

Part of the Editor's Note, upon this part of the work, runs thus:

"The author evidently intends here to warn his readers against all inclination to the things of this world. As a ship which sails as near as possible to the land, is always in danger of going ashore; so those persons who, instead of absolutely renouncing the world, study how far religion will admit of a conformity to it, are almost sure to be entangled by secular things. And when that is the case, worldly men get an advantage over them, to draw them aside from every thing religious, and to ensure their final destruction."—p. 127.

THE WORD OF GOD ILLUSTRATED.

ON RELIGIOUS DESPONDENCY.

To the Editor of the Methodist Magazine.

VERY DEAR AND RESPECTED SIR,

As there is no portion of a Christian's life more hazardous or difficult than its commencement, so there can be no period when the assistance of the experienced Christian can be more seasonable or necessary. Then it is that the new convert frequently meets with violent attacks from the powers of darkness, who harass him by distressing fears, wicked suggestions, and unprofitable reasonings. Injudicious professors too often contribute more to increase his distress, than to allay his fears, by laying *undue* stress upon religious creeds and opinions. The unhappy mourner, who is ever inclined to entertain the most humble and discouraging sentiments respecting himself, by this means frequently becomes the subject of intolerable distress, or black despair. If you judge the following extract from Gisburne's Sermon on "Religious Despondency," will be of service to this class of your readers, you will oblige, by its insertion, Your's, &c.

Bingley, Feb. 10, 1815. WM. LORD.

Sometimes the despondence fortified by the suspension of religious comfort, is darkened by the gloom of erroneous doctrine. The wretched individual begins to apprehend that he is predestinated to wrath and anguish everlasting: that, if not expressly created for the purpose of being rendered miserable, at

least he is "passed over" in the dispensation of redeeming mercy: that he is virtually reprobated, being designedly excluded by the sovereign will of God from the number of those, whom the Almighty is supposed specially to have elected to be the sole partakers of his converting grace. To alleviate alarms excited by misrepresentations of the revealed counsel of the Most High, may be an object sometimes attainable by that ingenuity of inconsistent explanation, which, even while under the pressure of difficulties, it is constrained to prune the exterior branches of an unsubstantial system, labours to guard the trunk from attack. To subdue them, the axe must be laid to the root: the false doctrine must be manifested to be false. To the fervent piety and the practical holiness of numbers of our Christian brethren, who conceive themselves to read in the word of God the tenets in question, my testimony, however unimportant, I rejoice to bear. But compelled, as I have repeatedly been, to know the terrors which those tenets have produced, it seems an act of duty, in addressing persons exposed to similar terrors, not to withhold my deliberate conviction, that the tenets are destitute of scriptural support: and that the detached passages of Holy Writ whence they are deduced, fairly admit, when considered in themselves, and clearly demand, when taken in conjunction with the rest of Scripture, a very different interpretation. For the present purpose, it may be sufficient to refer the desponding sufferer to some plain passages of the Divine Word, which teach that salvation, in every respect unattainable but through our Lord Jesus Christ, is through Him open to every man: and that on every man of rational faculties the free mercy of God bestows, for the sake of the great Redeemer, a portion of antecedent grace so far influencing the will, the understanding, and the heart, as, without intrenching on moral agency, to enable him, if diligent in the application of grace received, to obtain through the blood of the cross an inheritance among the saints. "Have I any pleasure that the wicked should die? saith the Lord God. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live. Turn ye, turn ye, why will ye die." Can we frame to the imagination any sense, in which these words could be uttered without delusion, if there were *any* person not actually enabled by divine grace, in will no less than in every other requisite faculty, to *turn* unto God? *The Lord is not willing that any should perish; but that all should come to repentance. God our Saviour will have all men to be saved. Jesus tasted death for every man; gave himself a ransom for all; is the propitiation for the sins of the whole world.* Could any one of these declarations have been made, if there had been a *single* individual actually or virtually "passed over," in the plan of redemption; unconditionally ex-

cluded from the possibility of obtaining salvation through Jesus Christ; unblessed with that preventing influence on his will, without which he must remain incapable of profiting by the Redeemer's death; tantalized by offers of mercy, with which he is left morally incompetent to close? Would our Lord have commanded his disciples to "preach the gospel to every creature," if there had been a single person to whom it must necessarily have been preached in vain? And must it not necessarily have been preached in vain to the man, had such there been, whom God had not freed by the antecedent operation of his grace upon the will, from all impossibility of believing? Is it possible that redemption can be general, if election renders it necessarily partial? Is it true that all men may be saved, if God bestows only on certain select individuals the preventing grace without which no man can be saved? Is it not trifling to affirm that all may be saved "if they will;" while without the preventing grace of God, said to be bestowed on the elect, no man can "will?" Are these conclusions to be evaded by a verbal distinction; by replying that it is not a "natural" but a "moral" impossibility which precludes those who are not of the number of the elect from salvation? As though an impossibility would be the less an impossibility, if it should arise from a moral cause! As though the most essential parts of a man's nature were not the moral constitution which he brings into the world! I forbear to accumulate scriptural passages similar in import to those which have been produced. The views which God has disclosed of his own attributes, and the universal tenor of his word, are altogether at variance with the opinions which it has been here requisite to withstand. Fear not, ye mourners. Every man may become one of God's elect. Go forth and prosper. The way of salvation, unbarred to the whole world, lies before you. Enter it, pursue it, in the strength of your God.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR,

The very pointed address of the eloquent and intelligent Elihu, to holy Job was, "Stand still, and consider the wondrous works of God." As you have honoured with insertion, several pieces which from time to time I have transmitted, I again present you with a few more observations, derived from the luxuriant source, and vast repository, the Cabinet of Nature: which, the exercise of ten thousand pens, in the hands of the readiest scribes, could not in the least diminish, much less could the sub-

ject ever be exhausted. Nature is an immense storehouse, filled with unceasing supplies; a stupendous ocean, whose waves are ever flowing; and an invaluable mine of treasure, that can never be expended. In the department of your Magazine exhibiting a display of the "Works of God," your inserting the subjoined remarks, will oblige, Dear Sir, your's, with high esteem,

Kettering. W. B. BROWNE.

THE MAGNIFICENCE, BEAUTY, AND HARMONY OF THE WORKS OF GOD.

"The simplest scene which nature's pencil draws,
Affords morality. The sloping lawn,
Where nature sleeps upon her velvet couch;
The hill, first favour'd with Aurora's kiss,
And lowly vale, where plenty feeds her lambs,
Convey their lessons to reflecting man." Sir H. WOTY.

The universe may be considered, with great propriety, as a splendid palace where the Deity resides; and the earth, as one of its spacious apartments. In the great outlines of nature, to which art cannot reach, and where the utmost efforts of man must have been ineffectual, God himself has finished every thing with amazing magnificence, grandeur, and beauty. Where is harmony so complete, symmetry so exact, and sublimity so apparent, as in the works of the Almighty? Our beneficient Father has considered these parts of nature as peculiarly his own; as parts which no creature could have strength or skill to amend: he has, therefore, made them incapable of alteration, or of more perfect regularity. The heavens and the firmament, with all their grand and complicated appendages, exhibit in the most striking manner, the transcendant wisdom, goodness, power, and glory of the great Architect. Yes:

"The spacious earth and spreading flood
Proclaim the wise and powerful God!
And his rich glories from afar,
Sparkle in ev'ry rolling star." WATTS.

Astronomers, who are best skilled in the symmetry of systems, can find nothing there that they can alter for the better. In this great theatre of Jehovah's glory, a thousand suns, like our own, animate their respective systems, appearing and vanishing at Divine command. We behold our own bright luminary fixed, in the centre of its system, wheeling its planets in times proportioned to their distances, and at once dispensing light, heat, and action. The earth also is seen with its twofold motion, producing, by the one, the change of seasons; and, by the other, the grateful vicissitudes of day and night. With what silent magnificence is all this performed! With what seeming ease!

The works of art are performed by interrupted force; and their noisy progress discovers the obstructions they receive; but the earth, with a silent, steady rotation, successively, presents every part of its bosom to the sun, at once imbibing nourishment and light from that parent of vegetation and fertility. Is there not something which whispers within, that to this Creator reverence and homage are due, by all the rational beings, composing the vast population of his wide extended empire. Every object, whether immense or minute, should serve as a monitor to man. The star and the insect, the fiery meteor and the flower of spring, the verdant field and the lofty mountain, the purling rivulet and the wide stupendous ocean, all exhibit a supreme power, before which the race of mortals should worship and adore. The royal Poet, not only expressed himself in loftiness of language, but also with propriety of sentiment, when he said, "The heavens declare the glory of God, and the firmament sheweth his handy work;" and should not every rational and intelligent creature, join in that majestic hymn, in celebrating the praises of the founder of worlds?

The scenes of nature contribute powerfully to inspire that serenity which heightens their beauties, and is necessary to our full enjoyment of them. By a secret sympathy, the soul catches the harmony which she contemplates; and the frame within assimilates itself to that without. In this state of sweet composure, we become susceptible of virtuous impressions from almost every surrounding object. The patient ox is viewed with generous complacency; the guileless sheep, with pity; and the playful lamb, with emotions of tenderness and love. We rejoice with the horse in his liberty and exemption from toil, while he ranges at large through enamelled pastures. We are charmed with the song of birds, soothed with the buz of insects, and pleased with the sportive motions of fishes. But a taste for natural beauty is subservient to higher purposes; the cultivation of it not only refines and humanizes, but dignifies and exalts the affections. It elevates them to the admiration and love of that Being, who is the grand Author of all that is fair, sublime, and good in the visible creation. The characters of grandeur and magnificence are so legibly inscribed upon the general face of nature, that the most untaught eye cannot fail to read them. Let the great powers of nature be brought into action, and still more sublime and awful appearances rise to our view. Let woods and forests wave before the stormy winds; let ocean "heave from his extended bed," and roll his threatening billows to the sky; let volcanoes pour forth pillars of smoke and melted torrents from their fiery caverns; let lightnings dart their vivid fires through the sky, whilst thunders roar among the bursting clouds; what imagination shall remain unimpressed with emotions of admiration mingled with terror?

Let it now be observed, that the Book of Nature may be read with peculiar advantage, when we hold in our hand, at the same time, the Sacred Volume of divine revelation, and view it in this highly polished mirror. Philosophy is no natural enemy to religion; but a mighty incentive to it, when properly used. We find the inspired writers frequently directing our attention to the works of nature. To illustrate the greatness of his power, our God is represented as measuring the waters in the hollow of his hand, as comprehending the dust of the earth in a measure, and as weighing the mountains in scales, and the hills in a balance. The heavens declare his glory in silent, but forcible language: a language which may be heard and understood throughout all the earth, by men of every colour, and of every tongue. When the prophets would exhibit and illustrate those infinite resources of wisdom and knowledge that guide the conduct of the Eternal Jehovah; they tell us, "That as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts." To point out in energetic language, and to paint in glowing colours, the mighty efficacy of the word of God; some of the grand resources, and means of general fertilization, are resorted to by the evangelical prophet: "For, as the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it." To excite us to put our trust and confidence in God, they represent him as the great and stupendous Being, "Who hath stretched forth the heavens, and laid the foundations of the earth—as the God that divided the sea, when the waves thereof roared—who cut Rahab and wounded the dragon—and made the depths of the sea a way for the ransomed to pass over." To comfort the mourners, and raise the drooping spirit, and desponding mind, the strongest and the most beautiful things in nature are referred to by the sublime prophet: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee." Then he adverts to the mines, where are deposited sparkling gems, a part of the riches of nature, the treasures of the earth: "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Objects also sublime and beautiful in the creation of God, are frequently borrowed as similes to express the glories of the illustrious Saviour, "God manifest in the flesh." The sun shining in his strength, resembles the splendour of his countenance; the white-

ness of snow, the colour of his hair; and the roar of many waters, the sound of his voice. And though we are fully assured that the whole realm of nature might be examined and explored in vain, to find a metaphor that would completely express his worth, his glory, or his grace; yet these similitudes afford some faint ideas of his transcendant greatness and ineffable glories.

THE PROVIDENCE OF GOD ASSERTED.

REMARKABLE ESCAPE FROM IMMINENT DANGERS.

(Concluded from page 437.)

The Esquimaux now began to build a snow-house about thirty paces from the beach; and about nine o'clock at night, all of them crept into it, thankful for such a place of refuge, wretched as it was. Before entering it, they once more turned their eyes to the sea, and beheld, with horror mingled with gratitude, the enormous waves driving furiously before the wind, like so many huge castles, and approaching the shore, where, with a tremendous noise, they dashed against the rocks, foaming and filling the air with the spray. The whole company now took supper, and after singing a hymn, then lay down to rest about ten o'clock. The Esquimaux were soon fast asleep; but Liebisch, the Missionary, could get no rest, partly on account of the dreadful roaring of the storm, and partly on account of a sore throat, which occasioned him severe pain. Both the brethren, indeed, were much engaged in thinking of their late miraculous deliverance: and they mingled with their thanksgivings, prayer for still further relief.

The wakefulness of the Missionaries proved the deliverance of the whole party from destruction. About two o'clock in the morning, Liebisch perceived some drops of salt water fall from the roof of the snow-house on his lips. Though rather alarmed on tasting it, he lay quiet till the dropping became more frequent, and then, just as he was about to give the alarm, a tremendous surf, all of a sudden, broke close to the house, and discharged a quantity of water into it: a second quickly followed it, and carried away the slab of snow which was placed as a door before the entrance. The brethren immediately cried to the Esquimaux to rise and quit the place. Alarmed at the call, they jumped up in an instant; one of them, with a large knife, cut a passage through the side of the house, and each seizing some part of the baggage, threw it out on a higher part of the beach. They all immediately retreated to a neighbouring eminence; but scarcely

had they reached it, when an enormous wave carried away the whole of the house.

Thus they were a second time delivered from the most imminent danger of destruction; but yet they suffered great distress during the remaining part of the night, as it was scarcely possible to stand against the sleet and the snow. Before the dawn of day, the Esquimaux cut a hole in the snow to cover the two Missionaries, the woman and the child. Liebisch, however, could not bear the closeness of the air, and was obliged to sit at the entrance, where they covered him with skins to keep him warm, as the pain in his throat was extremely severe. As soon as it was light they built another snow-house, about eight feet square, and six or seven feet high; yet still their situation was by no means comfortable.

The brethren had taken no more provisions with them, than what was deemed sufficient to carry them to Okkah, and the Esquimaux nothing at all. It was therefore necessary to divide their little stock into daily portions, especially as there appeared no prospect of their being soon able to quit this dreary place, and to reach the dwellings of man. There were only two ways in which this could be effected; either to attempt the passage across the wild unfrequented mountain Kiglapeit, or to wait for a new ice-track over the sea, and when that might form it was impossible to say. They, therefore, resolved to serve out no more than a biscuit and a half daily to each individual; and though their allowance was so small, they were all preserved in good health. Liebisch very unexpectedly recovered, on the first day, from his sore throat, owing probably to the low diet on which he was obliged to subsist.

Meanwhile, the brethren at Nain, and especially the wives of the two Missionaries, were thrown into a state of the utmost anxiety and alarm, on account of our travellers. During the storm, they had felt considerable apprehension for their safety, though it was by no means so violent in that quarter, as the coast is there protected by islands. The Esquimaux, however, who had met them, and warned them of the ground-swell, in their obscure, ambiguous manner, now threw out hints of their inevitable destruction. One of them, to whom either Liebisch or Turner was indebted for some article of dress, came to the wife of the Missionary, and said he would be glad of payment for the work: "Wait a little," answered she; "when my husband returns he will settle with you." "Samuel and William," replied the Esquimaux, "will return no more to Nain." "How, not return? what makes you say so?" After some pause, he replied, in a low tone of voice, "Samuel and William are no more! All their bones are broken, and in the stomachs of the sharks." So certain was he of their destruction, that it was with

difficulty he was prevailed on to wait for their return: he could not believe it possible that they should have escaped the storm, considering the course they were pursuing.

In the meanwhile, the two brethren were in no small distress how they should escape from their present dreary situation. The weather had now cleared, and the sea, as far as the eye could reach, was so completely free of ice, that not a morsel was to be seen. One of the Pagan Esquimaux, who was a sorcerer, suggested that it would be well to "try to make good weather;" but this was, of course, opposed by the Missionaries, who told him that such heathenish arts were of no avail. They were now, indeed, in such straits for provisions, that the Esquimaux one day ate an old sack made of fish skin; and the next day they began to devour a filthy worn-out skin, which had served them for a mattrass. Their spirits too began to sink: but they possess this convenient quality, that they can go to rest when they please, and, if necessary, can sleep for days and nights together. Besides, as the temperature of the air was rather mild, this was a new source of uneasiness to them. The roof of the snow-house was melted by the warm exhalations of the inhabitants; and as this occasioned a continual dropping, every thing, by degrees, was so soaked with water, that there was not a dry thread about them, nor a dry place on which to lie.

Meantime, however, the sea had begun to freeze; and, in a short time, it acquired a considerable degree of solidity. The Esquimaux belonging to the other sledge now resolved to pursue their journey to Okkah; while the brethren, after remaining six days in this miserable place, set off to return to Nain. Their Esquimaux driver ran all the way round the promontory of Kiglapeit, before the sledge, to find a good track; and, after travelling about three hours, they reached the bay, and so were out of danger. Here they made a meal of the remainder of their provisions; and then proceeded on their journey, without stopping, till almost twelve o'clock at night, when they reached Nain, to the great joy of the whole settlement, and particularly of their own families.—*Brown's History*, Vol. II. p. 50—59.

AN EXTRAORDINARY DELIVERANCE FROM IMMINENT DANGER.

To the Editor of the Methodist Magazine.

DEAR SIR,

I HAVE extracted the following remarkable account of a dream from a work entitled, "*Literary Curiosities;*" thinking that its insertion in that department of your's, denominated "The

Providence of God asserted," may prove interesting to your readers.

Skipton, March 15, 1816. MATTHEW LUMB.

"The following remarkable instance of a dream was related by the late Mr. Calcott, a worthy clergyman of Bristol. A gentleman, a friend of Mr. Calcott, observed to him one morning, that he had been much alarmed the night before by a dream, so strong, so lively, and so distinct, that no length of time would efface it from his recollection.

"That a woman, whom he circumstantially described to Mr. Calcott, had appeared before him, and made an attempt upon his life; and that this visionary murderess was so strongly impressed upon his memory, that he still shuddered when he thought of her. Mr. C. smiled, and the subject was changed.

"About a dozen years after, as the gentleman, who had had the dream, was travelling in Germany, what was his horror and amazement on reaching the inn where he was to sleep, when he beheld the very woman (precisely the same, in dress, person, and features) whom he had seen in a dream in England twelve years before. He consulted with the servant, and they retired after supper to a two-bedded chamber, where they lay with cocked pistols, and beating hearts, attending the event. Accordingly, after all the family had retired to rest, the door of the apartment was pushed open, and the woman made her appearance with a weapon in her hand. The English travellers, however, soon secured her. And thus, by an *interposition*, which even an *Atheist* must allow to have been providential, were the lives of two innocent persons secured from the attack of an assassin."

REMARKABLE SAGACITY OF A DOG.

(From the Tyne Mercury.)

On Thursday morning, the 7th of April, the body of Thomas Rutherford, late an inn-keeper at Long Framlington, was found under circumstances too peculiar to pass unnoticed. It appears he had left Alnwick on his road to Rothbury, late the evening before, accompanied by his dog, and had proceeded nearly seven miles, then about eleven o'clock, when he became quite exhausted by struggling with the deepness of the snow, and the impetuosity of the storm; during the last half mile he had often fallen from weakness, and wished the support of the guide-post, which he was nearly at, until he could recover, to proceed to Rimpside Moor-house Inn for the night, not a quarter of a mile distant. He again fell within a few yards of the post, could rise no more,

and soon became insensible. In this state he was exposed to all the horrors of the night, till seven o'clock the following morning. His faithful dog, observing on a distant height the shepherd of the farm, used every means to bring him to the aid of his unfortunate master. The dog's pitiful howlings, and importunate solicitude for one spot, which he often left and returned to, with apparently the most poignant signs of grief and distress, induced the shepherd to follow the motions of this sagacious animal. The body being entirely covered with snow, he could discover no cause for such singular behaviour. The dog, steady to his grateful purpose, scratched near the body, which was then found, and conveyed to the inn in a state that precluded any hope of his recovery, as scarcely any symptom of animation remained. Medical aid was however procured, and after five hours exertion by the humane host and family, life gradually returned, and we are happy to state, he reached home on Friday, completely recovered.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. CHRISTOPHER DOVE, JUN.

To the Editor of the Methodist Magazine.

REV. SIR,

I TAKE the liberty to send you an account of the conversion and death of Mrs. Christopher Dove, jun. late of Darlington; which, if you deem worthy of a place in your valuable Magazine, I doubt not that it will prove useful to your numerous readers, and especially to those friends in this part who had the happiness of knowing her real worth. Its early insertion, in both numbers, will oblige her relatives and friends, and especially

Your's, &c.

Stockton, Feb. 17, 1815. JOHN ARMITAGE.

IT appears that our dear departed sister had, from her childhood, been a subject of serious impressions, and that her mind was early affected with divine things. Her natural disposition being grave and sedate, she was easily restrained from associating with vain and trifling company; and this circumstance, doubtless, was of considerable use in accelerating her future conversion. Although she was, from her infancy, favoured with the drawings of the Father, and with a degree of spiritual understanding, yet it does not appear that she gave herself fully up to God until she had attained the 19th year of her age. Previous to that period, however, through the instrumentality of Mr. C. Whiteside's ministry, who was then superintendant of the Barnard-Castle cir-

cuit, where she resided, she was led to see the sinfulness of sin, and made sensible of her guilt and danger: and in the latter part of the year 1811, or beginning of 1812, she made the important choice, and decided for Christ. She now united herself to the Methodist Society; and shortly after, it is supposed, received the witness of her acceptance in the Beloved. Those who subsequently had an opportunity of knowing what manner of spirit she was of, and of witnessing her serious and Christian deportment, have testified concerning her, that she adorned the doctrine of Christ, and gave satisfactory evidence of the truth of her conversion. Those words of our Lord were deeply engraven on the table of her heart, "The poor ye have always with you:" and hence, according to her power, she relieved the distressed, and made the widow's heart to sing for joy. When she left Barnard-Castle, sorrow was pourtrayed on many countenances, and some wept aloud, on account of their losing so kind and generous a friend.

In the spring of 1814, after earnestly seeking Divine direction, she was united in marriage to Mr. Christopher Dove, jun. of Darlington, who received her as a gift from God, and as a partner and companion in the kingdom and patience of Jesus. But how inscrutable are the ways of Providence! Transitory and uncertain, at the best, are our sweetest earthly comforts! Who could have foreseen that, in a few revolving months, the hand of death would dissolve a union so recently formed? "Verily, man, at his best estate, is altogether vanity!" During the very short period of her marriage life, our deceased friend continued, in general, to enjoy divine peace and confidence in her God; and by the constant use of the public and private means of grace, she was diligent to make her calling and election sure. The law of kindness was written upon her lips. Her words were few, and never, *no, never*, uncharitable. She was rather reserved in speaking of her experience, most probably from a fear of ostentation; but this, she perceived on her death-bed, was a device of Satan, to prevent that good which the communion of saints is calculated to produce: and she had determined, that if the Lord should raise her up again, she would break through this snare, and speak freely of what the Lord Jesus had done for her soul. Her affliction, though fatal, was sudden and short; but He who knoweth the end from the beginning, had graciously prepared her for the awful event, by affording her a peculiar baptism of the Spirit, whilst attending her class, for the last time, on Sunday the 29th of January, 1815. From that period, our departed sister, enjoyed, with little interruption, a clear and strong evidence of her interest in Christ: and even while struggling with the swelling waves of Jordan, her happy soul cast its anchor within the vail. On one occasion, she repeated those words,

"Though I pass through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me:" and then she added, "*I do fear no evil!*"

Her views concerning her own character, were of the most humbling nature Speaking on this subject, she said, "Are we not poor creatures? We can do nothing of ourselves: Lord, thou knowest whereof we are made. We are poor, helpless creatures." Once, whilst dwelling on the little improvement she had made in divine things, she observed, "These thoughts are, perhaps, suggestions of the enemy, to depress and keep me low."

On some occasions, whilst under the pressure of a powerful nervous affection, she would appeal to her heavenly Father respecting the reality of her conversion, saying, "*I hope, I trust* I am not deceiving myself;" and then, with the energy of strong faith she would add, "I KNOW, I am SURE, I am NOT deceiving myself." Once, whilst deeply engaged with God, she was overheard repeating those words of St. Paul to the Philippians, "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

On Thursday evening, February 9, 1815, she called the nurse to her bed-side, and on her kneeling down, our happy sister broke out in those well-known lines,

"And can it be that *I* should gain
An interest in the Saviour's blood?"

On the nurse observing, "I trust you *have* gained;" she sweetly smiled, and pressed her hand, in token of assurance. When she came to those words,

"'Tis mercy all, immense and free,
For, O my God, it found out ME!"

Her soul seemed swallowed up in gratitude and adoring love; and she again repeated, with strong emphasis,

"For, O my God, it found out ME!"

Towards the close of her affliction, she observed to her attendant, "The Lord, I have sensibly felt, has been calling upon me three or four times;" doubtless referring here to some powerful impressions which had been made upon her mind, concerning her approaching dissolution, and of the intention of her heavenly Father shortly to take her to himself.

Though sometimes severely affected by a nervous debility, yet during nearly the whole of her affliction, she was perfectly recollected, with the exception of the last nine hours of her life; in the course of which she was severely convulsed, and a little deli-

rious; one fit succeeding another, and each gradually weaker than the former, till about eight o'clock on Monday morning, February 13, 1815, when, in the 24th year of her age, she entered the haven of eternal blessedness.

I shall now only add the testimony of her husband, concerning the character and experience of his dear deceased partner.

"My late dear wife informed me, that from as early a period as she could remember, she possessed a considerable degree of the fear of God; that she was early restrained from mixing with worldly society; which circumstance, she believed, had a happy tendency to preserve her from the spirit and temper of the world; but that she was never savingly converted to God, until about her nineteenth year; although frequently, before this period, blessed with powerful drawings from above. The ministry of one of the preachers stationed in the Barnard-Castle circuit, was rendered very useful to her; but more particularly his private and faithful exhortations, which chiefly induced her to join the society. I am not certain whether her justification preceded this circumstance or not; but I rather think it was shortly after, that the Lord enabled her to believe to the saving of her soul; from which period, her experience, as I have learned from her class-leader, was of a satisfactory nature. From the time that she became my wife, I can say, with confidence, she was an Israelite indeed, in whom there was no guile; and that her temper and spirit were truly amiable. She was, perhaps, naturally too diffident and reserved; which disposition the enemy sometimes availed himself of; and which, no doubt, prevented her from enjoying at all times that clearness of experience which is so highly desirable, and that ardent thirst after perfect love, which never fails to secure its own reward. But from a conversation I had with her on Sunday afternoon, the day before her death, it appeared that the Lord had, in a most particular manner, visited her soul, that day fortnight, the last time she met in class. From that time, she had enjoyed a large measure of divine comfort; and she was then very happy in God. She asked me if I had not remarked in her a backwardness, and an apparent aversion to our entering into close conversation on the subject of Christian experience. I told her that I certainly had, and lamented it. "Well," she replied, "I could not then account for it, as it was not from a want of Divine evidence, or any sense of condemnation: but I now clearly perceive that it was a snare of the devil to prevent our being useful to each other;" and added, "but if the Lord restore me, the enemy shall not deceive us in that way again." Her state of mind on this occasion, was blessed indeed. She seemed to have a strong presentiment that her change was approaching; and told me that she was only going a little before; that she would welcome me on the blissful

shore; and, if permitted by her Lord, would be my guardian angel. The happiness she then felt was, she said, indescribable. These, I think, were nearly the last words I heard her speak. Not being aware that her change was so near, and being afraid of exhausting her strength, I retired. But the Lord had determined to take her to himself. She survived this conversation but a few hours. Were I to give place to my feelings, I could say much more; but I shall only add, 'May my last end be like her's.'

"*Feb.* 13, 1815. C. DOVE, JUN."

MEMOIR OF MISS SARAH DOWTY.

To the Editor of the Methodist Magazine.

DEAR SIR,

As no department of your work is more calculated to recommend religion to your numerous readers, than that which comprises the experience and happy death of the followers of Jesus; I am induced to transmit you a brief memoir of my late sister; hoping that some may be excited thereby to embrace that religion, the blessed effects of which were so apparent in her. Should you conceive what is written adapted to answer this desirable end, its early insertion in your valuable Magazine will greatly oblige, Dear Sir,

Coventry, Your's respectfully,

Sept. 26, 1815. THOMAS DOWTY.

The lives of private individuals usually flow in such an even current, as to afford little that is striking, or calculated to interest the public at large; so that to trace them minutely through every stage of their existence, would be like conducting persons through a barren desert, where there is nothing to fix their attention, or to excite pleasure in their minds. And for nearly 18 years, such was the life of my dear sister. During that part of her pilgrimage, she walked according to the course of this world; and, though not contaminated by its vices, she was an utter stranger to the power of godliness. Yet He, who is rich in mercy, was pleased to arrest her in her thoughtless career; and, "What must I do to be saved?" was the important inquiry produced in her mind. Under the force of divine impressions, she was led to unite herself with the followers of Jesus; that, enjoying the benefit of their counsel and prayers, she might be assisted in seeking the salvation of her soul. But leaving home about this time, and being called to a situation where she had few opportunities of assembling with the people of God, her desires for salvation soon began to cool; and though she retained the *form* of religion, yet

she did not ardently seek the *power*. In this state of lukewarmness and indifference she continued for nearly four years, till it pleased the Lord, about six months ago, to lay upon her his afflicting hand; but flattering hopes of being restored induced her to postpone the grand concern; nor was it till all hope of her recovery was taken away that she yielded fully to the operations of God's Spirit upon her mind; and then she proved that a "wounded spirit" is insupportable indeed. To a friend whom she wished to visit her, and who was instrumental of much good to her soul, she said, "O Mr. Cotterill, I am lost for ever! I shall very soon be called into eternity, but I am quite unprepared to die! I have trifled with religion and my precious soul, and now I fear there is no mercy for me." Being reminded that Christ came to save sinners, and to give rest to the weary and heavy laden: "Do you think it possible," she replied, "that such a wretch as I can be saved? If you think there is mercy for me, O pray for me." Prayer was accordingly offered, in which she joined with the earnestness of one who saw herself ready to perish; nor did she cease till her voice failed, and even then, she continued to groan the unutterable prayer. And such was the compassion of the Almighty towards her, that he did not suffer her to pray in vain. In a little while she obtained a clear sense of her acceptance with God, and could, through grace, rejoice abundantly in his salvation. Having found the Lord to be gracious to her own soul, she became anxiously concerned for the benefit of others, and exhorted all who came to see her, to be much in earnest in seeking the "one thing needful." The souls of her relatives lay very near her heart, and she spent her little strength in warning them of their danger, in exhorting them to seek religion, without delay, and not to put off the important concern till the time of affliction, as she had unhappily done. Friend C. reminded her that so much talking would increase the debility of her frame. "O!" said she, "I must warn them of their danger—I must spend the little breath I have to the glory of God, who is about to kill the body, that he may save the soul for ever." To her mother, who frequently slept with her during her affliction, she would say, "I am so happy I cannot sleep; I love to talk about Jesus. I know you are weary and want rest; but I shall not be with you long. O let us talk of the love of Christ to poor sinners, and to me in particular!" And she would speak of the joys of heaven, and of being with Jesus and glorified spirits, till her happy soul seemed quite impatient to be gone. It being intimated that she might continue for some months, "I hope," she observed, "that will not be the case; for I long to depart and be with Jesus. Still I am perfectly willing to bear and to suffer his will. The Lord's time is best; and I am content to suffer awhile here, and then I shall be

for ever with my Saviour." For about a fortnight before her departure, her sufferings were extreme; but in these she gloried, as harbingers of her approaching dissolution, and as calculated to hasten her flight to the realms of glory. At one time, her happy spirit seemed to have quitted its mortal abode, but reviving a little, she remarked, "I thought he was going to take me to himself, and had I been able to speak, how I could have triumphed over death! 'O death where is thy sting!' Blessed be God, the sting is lost." "Dying work," she added, "is hard work. Hard work, did I say? Nay, my soul is so full of glory that it makes me forget my pain, and long to be gone." To a friend who visited her on the Sabbath before she left our world, she expressed a fear that her death would not be triumphant, as her great weakness would probably render her incapable of making known the happiness she should feel in that important hour. It was suggested, that if unable to speak, she might wave her hand,* in token of her being happy. And when the power of utterance failed, her hand continued to wave till the vital spark was utterly extinguished, and the soul quitted its tenement of clay, to associate with kindred spirits around the throne of God. Thus died my beloved sister, on the 4th of July, 1815, at Honeyborne, in Gloucestershire, aged 22 years.

The occasion of her death was improved from Isaiah xl. 6, 7, 8, to a crowded and deeply affected audience, many of whom had visited her during her affliction, and were not a little impressed with such a striking display of the power of that religion which yields consolation and support under affliction, robs death of its sting, and prepares the soul for a blessed immortality.

* The custom of desiring people to lift up their hands when dying, is objectionable on several accounts:—1. Those who adopt it, take it for granted, that all persons, in the article of death, possess that recollection, of which matter of fact proves many of them destitute.—2. An instant arrives in which dying persons are incapable of voluntary motion, and it may be that in which religious friends expect them to lift up their hands in token of victory.—3. We are assured, that "precious in the sight of the Lord is the death of his saints," whatever circumstances may accompany their last moments. For these reasons we earnestly wish that none may, in future, lay any stress upon the circumstance of a believer's lifting or not lifting his hand in the hour of dissolution.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

When Mr. Bakewell wrote the following letter, he had not the most remote intention of making it public. It was addressed to one of his intimate friends, a pious Calvinist, to whom he was in the habit

of expressing his thoughts in the most familiar way. As the subject is of a pacific nature, and founded on a passage in the Sacred Volume, it is probable, that some of the numerous readers of your valuable Magazine will peruse it with pleasure and profit, especially when they are informed, that the venerable writer has lived more than ninety years in the world; has adorned the Gospel since the first rise of Methodism, and is considerably the oldest *preacher* in our Connexion; having exercised his talents in a local way for almost *seventy years.*

Should you, Sir, view it in the same light, you will give it an early insertion; and by so doing, confer an obligation on your unworthy, yet affectionate son in the Gospel,

Mansfield, Nov. 15, 1814. W. MOULTON.

DEAR SIR,

IN a former letter, I took the liberty of giving you my thoughts on brotherly love, and the unity which ought to subsist between the children of God. Since that time, I have, if possible, been more confirmed in my opinions on those subjects, by reading the fourth chapter of the Epistle to the Ephesians. In that chapter, the Apostle exhorts them to walk worthy of the calling wherewith they were called, with all lowliness and meekness, with long-suffering; more particularly, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. This one point, the unity of the Spirit, he presses with seven arguments. 1. There is one body; 2. One Spirit; 3. One hope; 4. One Lord; 5. One faith; 6. One baptism; 7. One God and Father of all, who is above all, and through all, and in you all. It is as if the Apostle should reason thus: If the Church, your mother, be but one; God, your Father, one; Christ, your Lord, one; the Holy Ghost, your Comforter, one: If there be but one hope, one faith, and one baptism, it is certainly your bounden duty to live together in love, as one, endeavouring to keep the unity of the Spirit in the bond of peace. This will more forcibly appear, if we consider each of the particulars separately. First, There is but one body, that is, but one church, consisting of true believers in Christ, to whatever sects or denominations they may belong. And as in the natural body, there is a perpetual sympathy between the parts, so in Christ's mystical body, there ought to be the closest union and harmony. The eye cannot say to the hand, I have no need of thee; nor the head to the foot, I have no need of thee. Every member of Christ is useful, and not one of them in any way to be despised or lightly esteemed.

True believers will own all for their brethren who love the Lord Jesus Christ; and love them, not because they are Churchmen or Dissenters, Baptists, Methodists, Calvinists, or Arminians, but because they are the children of God, owned and beloved of him. They remember that there is (but) one body, or one Catholic and Apostolic Church, though composed of many members, and consisting of different sects and parties; who, though they do not think exactly alike, yet all agree to love alike; and who can say, with Jesus Christ, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and mother."

Secondly, There is but one Spirit. There are diversities of gifts, but it is the same Spirit that worketh all in all, dividing to every man as he will. It is this one Spirit that convinceth men of sin, that works in them repentance, and faith in Christ, and that dwells in the hearts of all true believers, renewing them after his own image and likeness. The same Spirit directs them in all their difficulties, supports them in all their trials, comforts them in all their afflictions, and prepares them for eternal joy and felicity.

Now, as He is the Spirit of holiness, love, and peace; and as all the children of God are led, and guided by Him, it is a powerful argument to induce them to love one another.

Thirdly, There is the same grace of hope in all the real children of God, which hath the resurrection of Christ for its *foundation*, and for its *object* eternal life. Seeing then, that all true believers walk in one way, namely, humility, faith, and obedience, and have all the same guide in that way; and, as they all, when they come to their journey's end, hope for, and expect the same reward; nothing can be more reasonable, even if the Lord himself did not command it, than that they should live in love and harmony with each other, as heirs together of eternal life, expectants of the same blessed inheritance of the saints in light; and that they should labour with all their might to keep the unity of the Spirit in the bond of peace.

Fourthly, There is one Lord and Saviour of all true believers, even Jesus Christ, who is the only Mediator, Head and King of the Church. Ought we not then to unite as with one heart and soul in our dependence upon him, in our allegiance, love, and obedience to him? And ought we not sincerely to love all his subjects, according to the laws of his kingdom; and to be always ready to unite in opposing the common enemy, the powers of darkness? Wherefore, seeing we all march under the colours of one Captain, all follow one Master, and all serve one Lord, whose title is love, whose doctrine is that of peace, and whose ministers are the messengers of peace, we ought (were it possible,) to be at peace with all men, but especially to keep the unity of the Spirit in the bond of peace with all the members of his church.

Fifthly, There is one *faith*.—It is true, the Turk has his faith, the Jew has his, and so hath the Gentile his faith. The Arians, Socinians, and Antinomians have their faith, and so have devils and carnal professors theirs: but, properly speaking, there is but one living, true, and saving faith, which precious faith is common to all the members of the church of Christ. Their opinions, indeed, in many things, may vary, but their faith is always the same in substance, and is always productive of the same blessed effects; and it will always work by love and obedience to its glorious object, Jesus Christ, and in love to all believers for his sake.

Sixthly, One baptism. Baptism is sometimes used metaphorically for affliction, as in Matt. xx. 22, where Christ saith, "Are ye able to be baptized with the baptism that I am baptized with?" And sometimes the word is used allegorically, as repentant tears, Luke vii. 38, where a woman, who had been a sinner, watered our Lord's feet with a shower of tears. But here it must be understood in its proper

sense; for the sacrament of baptism, which, in its nature, tendency, or design, is our dedication to God, and our union with his people. For whether we consider it as the *internal* baptism of the Holy Ghost, by which we are renewed and sanctified, or as the external ordinance of baptism with water, which is to be but once administered, and by which that spiritual benefit is signified, and in token of it, we are solemnly devoted to the Father, Son, and Holy Ghost, and are enrolled in the Christian church; we are brought under the *strongest* bonds to be entirely and unreservedly the Lord's, in whose Name we are baptized, in opposition to all other gods: and, therefore, we should unanimously resolve to act up to the character, and answer all the obligations which our holy principles and profession lay us under. We are bound to love our neighbour as ourselves, and to do good unto all men; but especially to the household of faith.

Seventhly, One God and Father of all, who is above all, through all, and in you all; I cannot enlarge on this point better, than by transcribing Dr. Guise's note on the place, to whose paraphrase I am indebted for some of the foregoing observations. His words are as follows: "Though God may be stiled the Father of all things universally, who is above all, through, and in them all; as he created and upholds them, and has superior dominion over them, and as in him we live, move, and have our being; yet, the Father of all, in this place, evidently means something more peculiar and distinguishing with special relation to his people, and to his gracious operation in them: for this best suits the design of the Apostle's argument, and is most agreeable to all the other instances of union before recited, which undoubtedly have a peculiar and unrestrained reference to the church; and the ALL here intended admits of a very easy construction, as answering to the one body, verse 4, and to you all, in the close of the 6th verse. But when the Father of true believers is said to be one God, this no more excludes the Son and Spirit from being God together with the Father, than Christ being called one Lord, and the Holy Ghost one Spirit, ver. 4, 5, excludes the Father from being Lord, and the Spirit together with him. And what is here said of God the Father as over and above all, is said of Christ as over all, God blessed for ever, Rom. ix. 5. And as the Father is through all, and in all believers, and all things refer to them, so it is said of our Lord Jesus Christ, that all things are by him, or through him, 1 Cor. viii. 10. and that he fills all in all, Eph. i. 23. All believers are the temples of the Holy Ghost, in which the Spirit of God dwells, 1 Cor. iii. 9—16. Therefore One God and Father of all may be considered either as a personal character, and so the meaning is, that there is but one God the Father, in distinction from God the Son and Spirit; or, as an essential character, and so there is but One true God, inclusive of the Father, Son, and Holy Ghost, to whom we are dedicated in baptism, ver. 5, in opposition to all false gods; and with the same propriety, it may be said, There is one God the Son, and one God the Spirit, to distinguish them personally from the Father, and especially from all false gods."

To conclude, Seeing we are all members of the Holy Catholic Church; all having been often comforted by one and the same religion;

all expecting one and the same glory; all acknowledging one and the same Lord; all holding one and the same faith; all being baptized with one and the same Spirit; and all adoring one and the same God, who is the Father of all, over all, through all, and in us all; we ought to consider ourselves as laid under the strongest obligations to be of one heart and soul in our acknowledgments, love, reverence, obedience and subjection to him as our God and Father; and hence, we ought to love one another, not in word only, but in deed and in truth, as children of the same Heavenly Parent.

May God of his infinite goodness grant that we, and all serious Christians, of every denomination, may labour for a perfect union of love, and to have our hearts knit together with the bond of peace; that following after those essential truths, in which we all agree, we may all have the same scriptural experience, and hereafter attain one and the same kingdom of glory. I am, dear Brother,

Your's, most affectionately,

Greenwich, 1813. JOHN BAKEWELL.

To the Editor of the Methodist Magazine.

Perth, January, 1816.

DEAR SIR,

HERE spirituous liquors, unmixed with water, are sought with diligence, and drunk with avidity. And, as I have often been greatly troubled, at seeing them abused, not only by profane neglecters of religion, but also by strict professors of piety, I have long intended to send you a few thoughts upon the subject; hoping that, if you give them publicity, they will shew the propriety of our rule, against drinking spiritous liquors, *except in cases of necessity.*

I am, your's, &c.

J. C.

I remember, that the famous orator, Burke, in his speech respecting distilleries, says, "That ardent spirit is a medicine for the *mind*. Under the pressure of the cares and sorrows of our moral condition, men have, at all times, and in all countries, called in some physical aid to their moral consolations,—wine, beer, opium, brandy, tobacco." But the bare custom of men should be no rule of life to the Christian. He may readily adopt customs which are consistent with reason and religion; but, to both of these general rules, many customs are opposed; and to such, he should refuse subjection. Is it not irrational, as well as unscriptural, to seek "moral consolation" in the creature, rather than in the Creator? Does not reason approve, when religion teaches, that the "moral consolation," requisite to satisfy the mind of man, is to be acquired only from the assurance of the Divine favour, the approbation of a good conscience, the sanctification of our nature, and the hope of a glorious immortality beyond the grave. If our "moral consolation" depends on the dethronement of reason, the loss of sensibility, and the complete triumphs of sin over human nature, in the removal of every vestige of the Divine Image, then we may seek happiness in opium, brandy, &c. But such consolation is misery. May it ever be dreaded by those who have tasted the pure

streams of the waters of life! As it is asserted, by the highest medical authority, that ardent spirit is *sometimes* a medicine for the *body*, it would seem a ridiculous vanity that would deny its *use*. But are not the most useful medicines the most dangerous, in the hands of those who know not *how* to use them? And when we are in perfect health, is it not as absurd to drink medicine, as to lose blood? But, perhaps the following extract, from Dr. Hale's *Friendly Admonition to Dram-Drinkers*, will shew that spirituous liquors are *not* so useful to the *bodies* of men as some people are inclined to suppose.

"Man, not contented with liquors which his bountiful Creator intended for his comfort, and has wisely tempered with such a due proportion of strength as would, if taken in moderation, make his heart glad, has unhappily found means to extract from what God intended for his refreshment, a most intoxicating and baneful spirit, to which, in a great measure, is owing the remarkable increase of drunkenness of late years, which reigns to an enormous degree among the habitual drinkers of distilled liquors, which are found to be most pernicious and destructive. For at the same time they coagulate and thicken the blood, they also contract and narrow the blood-vessels, which has, in fact, been found to be true, by many experiments I have purposely made with brandy on the blood and blood-vessels of animals.

"Whence we may evidently see the reason why spirituous liquors do so frequently cause those obstructions in the liver which occasion the jaundice, dropsy, and many other fatal diseases. It is in like manner that they destroy and burn up the lungs. Hence also it is, that by frequently contracting, and then relaxing, they weaken and wear out the substance and coats of the stomach, on which they more immediately prey, every time they are drunk. Hence likewise it is that they rarely fail to destroy the appetite and digestion of those who habituate themselves to them; for by drying up and spoiling the nerves, they make them insensible; they destroy also many of the fine blood-vessels; especially where their fibres are the most tender, as in the brain; by which means the memory and intellectual faculties are ruined: nay, by thus inflaming the blood, and disordering the blood-vessels, they vitiate and deprave the natural temper.

"When first drunk, they seem to comfort the stomach, by contracting its relaxed and flabby fibres, and also to warm the blood; but as the warmth they give, on mixing with the blood, soon goes off, as it is found to do, so also the spirituous parts of these liquors, being soon dissolved, and soaked into the watery humours of the body, can no longer contract and warm the substance and coats of the stomach, and other parts, which therefore soon relax; and the unhappy persons are thereby, in a little time, reduced to a cold, languid, and dispirited state of mind, which gives so much uneasiness that they are impatient to get out of it, by fresh supplies of the same deadly liquor; which, instead of curing, increases their disease more and more. Hence it is, that their soul, fainting within them, these unhappy wretches are ever thirsting after it, and, with the horseleech, cry "Give, give;" but never are, nor can be, satisfied. For these strong liquors, though called spirituous, are so far from refreshing and recruiting the spirits, that, on the contrary, they do depress and sink

them, and extinguish the natural warmth of the blood to such a degree, that, as physicians have observed, their prescriptions or medicines are found to have little or no effect towards restoring these unhappy persons, when sick, to their health.

"All spirituous liquors intoxicate; which intoxication, when it goes off, leaves them faint and languishing. Nay, farther, as they, when put into the veins of an animal, will immediately cause death; so, when drank in a large quantity at once, they coagulate and thicken the blood to such a degree as to kill instantly, of which there are many instances. And though they are not drunk in such quantities as to kill instantly, yet are they, if daily used, besides many others, apt to breed polypuses, or fleshy substances, in the heart, by thickening the blood there; which polypuses, as they grow larger and larger, do, by hindering and retarding the motion of the blood through the heart, thereby further contribute to the faintness and dispiritedness of those unhappy persons; and at length, by stopping the course of the blood, do as effectually kill as if a dart had been struck through their liver.

"These distilled liquors, which, by reason of their strength, are found to be so destructive to our bodies, are observed by chymists to be all of them composed, and to consist of water, a spirit, and an acid oil. They find, also, that all distilled, fermented spirits are the same, whether distilled from the fermented juice of grapes, as is done in France, and some other countries, or from corn, grain, or other fermented fruits. It has been found, by repeated trials, that they do all harden any raw flesh; a plain proof that the spirit of them all is the same. And the pernicious effects of all these distilled spirituous liquors upon human bodies are the same. Some, indeed, are more palatable than others; but they are all equally pernicious and dangerous that are of an equal strength. And those are most destructive and deadly which are the strongest; the spirit of which, being of a fiery, harsh, and acrimonious nature, does greatly injure the stomach, bowels, liver, and all other parts of human bodies, especially the nerves, which are the principal instruments of life and action. Hence it is that it so remarkably enfeebles the habitual drinkers of it, and also depraves, and causes a decay in the understanding, by spoiling the substance of the brain, which is the seat of life. An inconvenience which the great drinkers of punch often find, as well as the dram-drinkers."

From the above extract, it appears to have been the opinion of Dr. Hales, that dram-drinkers, and the great drinkers of punch, injure their understanding, and make themselves dull, stupid, and almost unable to comprehend the things connected with their best interests: that they spoil their memory, and make themselves incapable of retaining important truths and circumstances which they may be wishful to remember; that they vitiate their natural temper and dispositions; and make themselves more impatient, fretful, peevish, and malignant, and more subject to restless desires after unlawful pleasures, than they were by nature: that they violate their natural cheerfulness, and make themselves low-spirited and miserable: that they destroy their health, and bring upon themselves nervous disorders, and various diseases: that they prevent the beneficial operations of medicines taken when they are sick; and expose themselves

to premature death. I would add, they disgrace the name of Christian and of man; and cannot be trusted with important matters, because reason in them is the slave of appetite. They squander their property, and frequently impoverish themselves and their families, or render themselves incapable of doing good. And what becomes of their soul? Alas! alas! They annoy the mortal body, and ruin the immortal mind. Sinning against God, they are condemned and unhappy. But what will become of them in the future state? O ye who poison yourselves by abusing the gifts of your beneficent Creator, remember that all your blessings are talents intrusted to your care. Soon your Lord will come, and require an account of your stewardship. And if he find that, through slothfulness, you have neglected to improve your advantages; or that, through presumption, you have prostituted them to ungodly purposes, he will say to his angels, "Cast ye the unprofitable servant into outer darkness." Seeing the sad consequences of your besetting sin, resolve against it; avoid its occasions; and drink not to obtain mental comfort, or merely to gratify sensual appetite, or to please your friends; but to receive a sufficiency of strength for the right performance of your duties as men and Christians; and, as all resolutions against sin will be ineffectual without supernatural help, pray earnestly to God for Divine power and pardon; then you will obtain freedom from your miserable bondage, and peace to your troubled minds.

ANECDOTES.

Dr. USSINGER, an Austin friar, with Luther, in the monastery of Erfurt, said once to him, when he saw him diligently reading the Bible, "Brother Martin, what is the Bible? Let us read the ancient teachers and fathers, for they have sucked the juice and truth out of the Bible. The Bible is the cause of all dissention and rebellion!" "This (said Luther) is the censure of the world concerning GOD's Word; therefore we must let them run on their course towards that place which is prepared for them."

IF the following anecdote has never appeared in your Magazine, perhaps you will insert it. J. POTTS.

DEATH-BED OF BISHOP BUTLER.

WHEN his lordship was on his dying bed, he called for his chaplain, and said, "Though I have endeavoured to avoid sin, and to please God, to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die." "My Lord," said the chaplain, "You have forgotten that Christ is a Saviour." "True," was the answer; "but how shall I know that he is a Saviour for me?" "My Lord, it is written, 'Him that cometh to me I will in no wise cast out.'" "True," said the Bishop; "and I am surprised, that though I have read that scripture a thousand times over, I never felt its virtue till this moment; and now I die happy."

RELIGIOUS INTELLIGENCE.

TWELFTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the first of May, 1816, was held, at Free-Masons' Hall, London, the Twelfth Anniversary of the British and Foreign Bible Society.

The Meeting was, as usual, most respectably attended; among the personages present were His Royal Highness the Duke of Kent, the Bishops of Salisbury, Norwich, Gloucester, Clogher, and Cloyne, Lords Gambier and Calthorpe, the Chancellor of the Exchequer, Count Valsamachi, from the Ionian Islands, Sir Montague Cholmeley, Bart. T. Babington, Esq. M.P. C. Barclay, Esq. M.P. J. Butterworth, Esq. M.P. C. Grant, Esq. M.P. C. Grant, jun. Esq. M.P. W. Rashleigh, Esq. M.P. A. Strahan, Esq. M.P. J. Waldegrave, Esq. M.P. W. Wilberforce, Esq. M.P. &c.

The Right Hon. the President, assisted by the Rev. W. Dealtry, read a selection of passages from the Report of the past year, containing the most interesting facts which had occurred in the course of those proceedings, now become too considerable and voluminous to be recited in detail.

The following Statement represents the Receipts and Expenditure, together with the number of Bibles and Testaments issued within the year:

The Issue of Copies of the Scriptures from March 31, 1815, *to March* 31, 1816, *had been*—

138,168 Bibles, | 110,068 Testaments.

Making the total issued, from the commencement of the Institution, to the last-mentioned period,

654,427 Bibles, | 828,546 Testaments.

In all, 1,482,973 copies, exclusive of about 75,500 copies circulated at the charge of the Society, from Depositaries abroad, making a grand total of One Million, Five Hundred and Fifty-Seven Thousand, Nine Hundred and Seventy-Three copies, already circulated by the British and Foreign Bible Society.

The Receipts of the Year have been—

	£.	s.	d.	£.	s.	d.
Annual Subscriptions	3058	8	0			
Donations and Life ditto	1248	18	3			
Congregational Collections	811	7	3			
				5118	13	6
Legacies				378	18	8
Dividends on Stocks, (less Property Tax,)				476	3	10
Property Tax returned on ditto, to January 5, 1816				78	7	4
Interest on Exchequer Bills, &c.				1430	3	3
Contributions from Auxiliary Societies				55450	3	9
				62932	10	4
For Bibles and Testaments, the greater part of which were purchased by Bible Associations	29927	12	5	29927	12	5
Total				92860	2	9
The Expenditure of the Year				103680	18	8
Obligations of the Society, including Orders given for Bibles and Testements, about				36000	0	0

The Chancellor of the Exchequer moved, that the Report be adopted and printed, and spoke as follows:

"My Lord,

"I am sure it would be wholly unnecessary for me to use any argument in support of the motion I am about to propose, for receiving and printing the Report we

have just heard: but it may not be altogether superfluous to express, in a few words, the pleasure and admiration with which, in common, I am convinced, with every other gentleman present, I have listened to the facts it contains. It appears to me, indeed, (if I may be allowed to judge of the feelings of others by my own,) that the pleasure of attending a Meeting of this kind, though not less delightful than it has ever been, has somewhat changed it character, and is of a more calm and tranquil kind than it was some years ago. In the early Meetings of the Society, though we had much to excite feelings of gratitude as well as hope, it was impossible totally to subdue the apprehension, that the rising Society might be crushed by opposition, stifled by inveterate, though groundless, prejudice, or expire for want of support, amidst the apathy and indifference to all religious feeling, which appeared so generally to pervade the nation. We could not suppress a recurring doubt, whether, after the lapse of so many ages and generations, (during which the progress of the Gospel had been checked, and while its outward acknowledgment remained, at the best, only stationary, its inward and real efficacy had suffered deep and fatal inroads, at one time from superstition, and more recently from the wide spreading influx of irreligion and infidelity,) it could be reserved for our own times to witness that establishment of divine truth, which, though we had the authority of revelation to rely upon, as ultimately certain, was invisible in its approach, and hidden from us as to the time and circumstances of its accomplishment. But for some time past, and above all at the present moment, these apprehensions and doubts seem dispelled by a joyful certainty, and to leave no room for any other emotions than those of admiration, gratitude, and universal love. We see the Gospel rapidly extending itself into every region of the world, and we feel ourselves, in however humble a degree, and with whatever unworthiness, the instruments of so glorious a work. We not only discern the dawn, but see the rapid diffusion, and almost the bright effulgence, of the light of heaven.

"If then, as I trust, we have the happiness to witness one of the great eras of the establishment of Christianity, we have abundant reason for additional gratitude, in one circumstance, in which it has differed from those which have preceded it. In the former great periods, of the first promulgation of the Gospel, and the restoration of pure religion at the Reformation, the progress of truth was opposed by every effort of human policy and power. Amidst savage wars, and unrelenting persecutions, religion obtained her painful triumph. But we now behold her progress unopposed, (except by the harmless weapons of mistaken controversy,) and wherever public authority has interfered, it has been, not to check, but to encourage and support it. *The Kings of the earth have indeed stood up, and its Rulers have taken counsel together*; but it has not been *against the Lord, and against his Anointed*—it has not been to extinguish the light of the Gospel in the blood of its professors—but to acknowledge its authority, and extend its influence.

"You will perceive, my Lord, that I am particularly alluding to a very remarkable transaction, which has distinguished the past year; and which differed so widely from diplomatic forms, and from the principles of ordinary policy, that it is not surprising that at first it should have excited some degree of jealousy and suspicion—I mean the Secret Treaty, concluded and signed at Paris, by the Emperors of Austria and Russia, and the King of Prussia. The confused and imperfect notions of this proceeding, which at first crept out, naturally occasioned curiosity, and even alarm, rather than confidence; but to those who had the opportunity of being acquainted with the real and genuine history of this arrangement, and of knowing the sincerity and integrity of the principles from which it originated, it afforded the gratifying, and hitherto unprecedented spectacle, of a union of Christian Sovereigns, differing in their respective modes of religious persuasion, but agreeing in a public recognition of the divine authority of the Gospel, and binding themselves, by a solemn compact, to adopt its precepts as the rules of their policy and conduct. I feel it my duty to add, that, though legal and constitutional difficulties prevented the Sovereign of this country from acceding in form to this Treaty, yet this government was confidentially acquainted with every stage of the proceeding, and fully concurred in its principles and spirit. It was not, however, till the return of the Emperor of Russia to St. Petersburg that it received the fullest elucidation. When we learn from the Report we have heard, the zeal with which that great Sovereign entered into the concerns of the Bible Society, it becomes impossible longer to hesitate as to the real sentiments and intentions of his heart, in the transaction we have been considering. In giving the Bible to every nation of his vast dominions

in its own language, he fixed the real and most appropriate ratification to the Christian Treaty.

"Nor ought we, though the Emperor of Russia has assumed that pre-eminence in this great work, to which the extent of his dominions, and the great extent of his power, intitle him, to forget the services of other Sovereigns and Princes of Europe, recorded in the Report. Even here we cannot stop. It is not to Christian Princes only that we owe acknowledgments for a reverent reception of the Gospel, and willing aid in its diffusion. The Persian and Tartar, the Mahomedan and the Heathen—as well as the Jew, appear to lend a ready assistance in the distribution of that divine book, whose doctrines we may hope its heavenly Author is opening their hearts to receive.

"Such, indeed, has been the extent of the Society's operations abroad, and such an impulse seems to have been given to the minds of men, by the Providence which, I trust, inspired and has blest its endeavours, that, could we now be prevailed on to stop short, to abandon the great work so far advanced, and to relapse into indolence and apathy, I believe that, though in many countries it might languish, and in some degree be checked in all; instruments are prepared sufficient to carry it to a happy accomplishment. But I am far indeed from apprehending a change which I should think so melancholy, and so disgraceful to my country. Every thing recorded in the Report concurs with the appearance of this Meeting, in testifying, that the ardor of Britain, in this glorious cause, is not abated; that she will continue to be the Main Spring of this great, religious, and moral renovation of mankind, and evince the sense she feels of the blessings she enjoys, by the most earnest endeavours to extend them to all the human race.

"I ought to apologize for having been the first to address your Lordship, but I hope I shall be excused, in consideration of the shortness of the time which it is possible for me to divert from official business, even on so interesting an occasion."

This Resolution was thus seconded by the Bishop of Gloucester:

"I thank my Right Honourable Friend that he has made this motion in so ample a manner, as to make it necessary for me to say only a very few words. I rejoice to find, that, though the pressure on the country has been great, during the last year, yet charity does not fail. Opposition has been revived, but it has been ably and decisively defeated. Indeed, facts begin now to speak. We find many examples of the practical results of disseminating the pure word of God. At the first origin of the Society, as the plan was new, men naturally reasoned on the probable tendencies of it. Different men argued in different ways. One set of persons argued on the probability of its lessening the circulation of the Book of Common Prayer, and endangering the safety of the Church. On the contrary, such friends of the Society as were also members of our Ecclesiastical Establishment, conceived that its tendency would be to increase the general regard for the Formularies and Authorities of the National Church, while it promoted true piety and virtue among our people. And now have facts confirmed, or overthrown, these opposite reasonings? The circulation of the Prayer-Book has not been lessened: it has, on the contrary, greatly increased, during the whole period since the formation of this Society—a sufficient evidence that the Established Church is more firmly seated in the affections of the community. The forebodings of those who argued on this side of the question, are now absolutely forgotten. In the mean time, the other tendency which the friends of our Society thought to be the most probable, begins to appear. The effects of the Bible are becoming daily more and more visible. And what are these effects? Let the Report of the Southwark and the Westminster Auxiliary Societies—let the testimony of our excellent Foreign Secretary, declare. The drunkard becomes sober, the profligate chaste, the swearer fears an oath. May the God of the Bible grant that this tendency may increase year by year! May the time come, when the word of God shall be in every heart an incorruptible seed, which shall bloom and blossom here, and bring forth fruit to everlasting life!"

C. Barclay, Esq. M.P. (for Southwark) moved Thanks to the President, in terms as follows:

"I feel, my Lord, that I ought to apologize for offering myself to your notice; but, however unwilling to take a part in the public proceedings of this day, I could not refuse the very gratifying office of moving a vote of thanks to your Lordship, for your continued patronage of the British and Foreign Bible Society. I think that I cannot better perform the duty which has been assigned to me, I am sure that I

shall best consult your Lordship's feelings, by abstaining from the attempt to express my sense of the obligations conferred upon this Society, by your unwearied attention to its concerns; and I believe that the best mode we can adopt, of proving to your Lordship our gratitude, will be by using our utmost exertions and influence to extend the benefits of this Institution over every part of the world.

"When I look around me, and see by whom I am supported, I feel that it would be an act of great presumption, were I to detain this Meeting, by entering at any length upon the rapid progress which this Society has made, or the inestimable benefits which it has conferred upon mankind; but I cannot help calling to the recollection of the Meeting, the place which I have the honour to represent, not merely on account of the large sum which it has remitted to the Parent Society, but on account of the means by which that sum has been collected. Out of the 2500*l.* which has been stated to be the amount of its subscription, I believe that more than 2100*l.* has arisen from the Bible Associations, and the subscribers of One Penny per Week. This is a most striking proof of the efficacy of Bible Associations; and I cannot too strongly recommend them, as I fully believe that we must look to them as the principal source of our future income. They likewise have another, and a very strong claim upon our patronage, as the system which they have adopted of visiting the families in their several districts, creates that union and connexion between the different ranks of society, which must inevitably produce affection and good will one towards another, and stimulate the lower classes to an orderly and regular conduct, by bringing them more directly under the view and superintendance of their wealthy and independent neighbours."

This Motion was thus seconded by the Bishop of Salisbury:

"The very eminent and long tried services of your President, in a cause of the utmost importance to human nature, are so well known, that it is needless for me to enter upon them; and indeed my state of voice, from a severe cold, will prevent me from doing more than seconding the motion which has been made."

Lord Teignmouth, in acknowledgment, spoke as follows:

"Gentlemen,

"In rising to make my acknowledgments for the honour which you have conferred on me, by your resolution of thanks for my services, I cannot but express my gratitude for the mercies of a kind Providence, in permitting me once more to attend the Anniversary of our Institution, and to rejoice with the Members of it, on the accumulated proofs which have this day been laid before them, of the good which it has done, and is doing, in the world. The British and Foreign Bible Society has now existed twelve years, and every succeeding year has imposed new claims on our gratitude and thanksgiving to Almighty God for the favour with which he has prospered the work of our hands.

"When I look back to the circumstances which led to the formation of our Society, and to the period in which it took place—when I consider the impulse which it has imparted to the Christian world, and the counteraction wich it has excited to the spirit of Irreligion and Infidelity which burst forth with the French Revolution, and seemed to fraternize with it in its attempts to subjugate mankind, I cannot but see in our Society an instrument designed by Providence for great and benevolent ends. Let it be remembered, that the want of the Scriptures in a particular district of our island itself, but a speck on the surface of the globe, has proved the cause of circulating them in every quarter of it; not only of supplying the spiritual wants of our Christian brethren in the remotest corners of the earth, but of communicating the records which contain the glad tidings of a Redeemer to nations where his name was unadored and unknown.

"To discover a spot on which Christians of all denominations might meet in friendly communion, to devise a labour of love in which all might cordially and conscientiously co-operate, seemed an attempt exceeding the combined powers of human ingenuity and benevolence. This, however, has been accomplished by the instumentality of the British and Foreign Bible Society, which has itself become the centre of that beautiful union of the divided Members of the Christian Community, now, for the first time, exhibited to the world. We see, as it were, the very soul of Charity, embodied in the form and substance of our Institution, diffusing a vital warmth, subduing prejudice, expanding the affections, and animating the Members of it with love to God and man. 'God grant,' says the pious and venerable head of the Zurich Clergy, and I wish to adopt the spirit of his prayer,—'God grant that this new union among so many lovers of Christian truth, may daily take deeper root, in order that it may administer largely to the growth of that holy and vene-

rable Church, which our gracious Saviour has reserved to be built up for himself in these last days, thereby fulfilling his own declaration, 'There shall be one fold and one Shepherd.'' What a magnificent and sublime spectacle is even now presented to us in the contemplation of the numerous Bible Societies spread over the face of the earth, animated by one spirit, and operating by the same means, to the same benevolent end! What an opening for the most glorious hope! What an excitement to active and emulous exertion, are afforded by the contemplation! But our hope and gratification would be more enlarged, if we could bring before us, in a visible form, the effects produced by the charitable labours of these Associations; if we could collect into one view the numerous instances in which the Scriptures distributed by them have proved the source of consolation, hope, and joy, to the poor, the desolate, and the afflicted; of reclaiming the vicious, of edifying the well-disposed, and of kindling the flames of charity, piety, and devotion, in the human breast: of this we are assured, that the comfort of individuals in this life, as arising out of the hope of a glorious immortality, the peace, order, and happiness of society, will ever be in proportion to the influence of that Holy Book which we circulate and recommend, on the hearts and lives of mankind. It is sufficient for us to know that we have laboured to promote these blessed results, and we may, with humble confidence, leave to *Him*, whose grace descends as the dew, the growth and increase of the seed of the word which we have so abundantly sown. In this confidence, I trust that the British and Foreign Bible Society, which will ever be deemed the glory of this kingdom, will also prove a main Pillar of its lasting prosperity.

"With these sentiments, I need not assure the Meeting that I am equally sensible of the honour which I derive from my station in the Society, and of the responsibility attached to it. It has ever been my anxious wish, in reliance on His aid, whose providence often deigns to accomplish the greatest purposes by weak instruments, to discharge the duties of that station, in a mode proportionate to my sense of their importance, and to merit your approbation. For the unanimous expression of it, I beg leave to offer my cordial thanks."

The Hon. CHARLES SHORE (eldest son of the President) moved the Thanks to the Vice-Presidents, in the following terms.

"In rising to move a Resolution, I am sensible that I ought to apologize for offering myself to the notice of so respectable an assembly, and hope that I shall obtain credit for that diffidence which I really feel on the occasion. I rejoice, however, at the opportunity now afforded me, of giving my public testimony in favour of an Institution, which, from my earliest years, I have been taught to consider as one of the most useful ever devised: an Institution founded on the true basis of Christian charity, combining the rich and the poor, the mighty and the weak, and directing their zeal and energies to one object, and that object the circulation of the Scriptures: an Institution which I have particularly learned to venerate, from the example of one to whom I am bound by affection and respect.

"I could willingly expatiate on the ample field which the British and Foreign Bible Society opens to my view; but I feel that in so doing I should be trespassing on the time of the Meeting, and attempting to display that which has been already so ably and gloriously exhibited in your Committee's Report, and by those gentlemen whom I have the honour to succeed. I shall, therefore, confine myself exclusively to the motion which I hold in my hand; a motion of thanks to the Vice-Presidents of this Society; a motion which is not merely a formal one, as the leaders of this Society are not merely nominal leaders. For they have not contented themselves with conferring on the Society the benefit of that influence which their names and authority might command, but they have also mingled in the ranks, and contributed their individual exertions to the work. Some of those distinguished persons, (and I may be permitted to allude directly to the Right Honourable Gentleman who has just left the room,*) have devoted the respite afforded them from their multiplied engagements and Parliamentary labours, to prove their zealous attachment to the object of the Institution. Such services in such a cause have their own reward; a reward, which may indeed be deemed superior to any which human praises can bestow. But still it must be acknowledged, that the honourable testimony of so large and respectable an assembly, echoed by that of similar Societies from all parts of this kingdom, and I might say, from the four quarters of the globe, is a reward in value second only to the approbation of their conscience."

* The Right Hon. the Chancellor of the Exchequer.

The Rev. W. Roby, (Independendent Minister,) of Manchester, having been suddenly called upon, in the absence of the gentleman who was charged with this office, seconded the Motion, with a few neat and feeling remarks on the pledge which the conduct of the preceding speaker had given, of his treading in the steps of his illustrious Father.

The Bishop of Clogher moved Thanks to their Royal Highnesses the Dukes of York, Kent, Cumberland, Sussex, and Cambridge, and to his Highness the Duke of Gloucester, for the patronage given to the object of the Institution.

Luke Howard, Esq. (of the Society of Friends,) in seconding this Motion, observed,

"The object of the Motion which I have to second, and which the Meeting has just heard read, appears to me to convey the testimony of our approbation of the conduct of the Royal Personages to whom it relates, in giving this direction to the influence of their rank and talents; a direction in which that influence may be used, certainly without prejudice to their duties and stations in civil government, and, probably, in all their voluntary useful modes of applying it, with the most extensive and lasting benefit to their fellow-men. I therefore highly prize such patronage and assistance, and desire its continuance, nay its extension. Who knows but the day may come, when to the mottos already attached to our cause, we may see added that which usually accompanies the crest of feathers, so conspicuous among the decorations of this Hall, and which signifies, 'I serve?' For to whose service do we invite? To His, whom to serve is the highest dignity that man can hope to arrive at!

"I shall detain the Meeting further, only to profess, in unpremeditated terms, my continued, firm, and principled attachment to the British and Foreign Bible Society, which is attended with, I trust, an increasing degree of Christian goodwill and respect towards the Members of its Committee, with whom I act, and its Patrons; towards those who labour and those who preside."

This Resolution was acknowledged, for himself and his Royal Brothers, by His Royal Higness the Duke of Kent, who, in a dignified and impressive manner, declared his attachment to the cause, and his determination to persevere in supporting it.

Admiral Lord Gambier, with a short, but expressive introduction, moved Thanks to the Committee.

The Rev. J. S. Usko, Rector of Orsett, and formerly Chaplain at Smyrna, seconded the Motion, and addressed the Meeting, at some length, on the want of the Scriptures in the Syriac, Armenian, and Turkish languages, as it had fallen under his own observation, in the course of his travels through different parts of the East. Mr. Usko cited many interesting particulars, in confirmation of his general argument, and drew a very animated and striking comparison between the Holy Sepulchre and the place in which he then stood; observing, that as he had seen the Latin, the Greek, the Armenian, the Coptic, and other Christians, performing the rites of their respective communions, within the inclosure of the Holy Sepulchre, and around the Tomb of their common Lord, so he now saw, and rejoiced to see, the different denominations of Christians united together for the propagation of that Holy Book which contains the records of their common salvation.

The Rev. Dr. Thorpe (Secretary to the Hibernian Bible Society) moved the resolution of thanks to the Treasurer. In doing this, Dr. Thorpe

"Assured the Meeting, that the Hibernian Bible Society had not relaxed in its exertions, during the last year, to disseminate the Holy Scriptures among all classes and denominations of the people of Ireland. Since the last Anniversary, between twenty and thirty thousand Bibles and Testaments had been issued from the Society's Depository in Dublin; and many more might have been circulated but for the depressed state of the funds. He drew a melancholy picture of the present state of Ireland, and described the various obstacles in the way of a more extensive circulation of the Bible in that country, illustrating and confirming his report, by allusions to various affecting circumstances which had lately occurred. He concluded by stating, that, notwithstanding the difficulties which had presented themselves, the Hibernian Bible Society, so far from desponding, were animated with a lively hope, that that Divine Providence, which had hitherto sustained the great cause of the Bible Society in Ireland, would eventually crown its labours with success. In the course of his speech, Dr. Thorpe spoke in the strongest terms of the support which the Heads of the Established Church in Ireland had given to the Hibernian Bible

Society; and particularly complimented the two Irish Bishops, (the Bishops of Clogher and Cloyne,) who were present, on the patronage they had afforded it."

The motion was seconded by R. H. INGLIS, Esq. and acknowledged by the Treasurer, in a neat speech, in which he explained the statement of the Society's income and expenditure, and accounted, very satisfactorily, for the small deficiency in the revenue of this year, compared with that of the preceding, from the little portion of new ground which had remained to be occupied by Auxiliary Societies, and from the natural failure of donations in the returns of the old Auxiliaries. Mr. THORNTON urged liberal co-operation as required from all parts of the country, by the increasing demands from foreign parts, on the funds of the Institution.

The BISHOP of CLOYNE moved thanks to the Secretaries. His Lordship spoke nearly as follows:

"My Lord and Gentlemen,

"Recovering as I am from a severe cold, which a few days ago, at the North West London Auxiliary Bible Society, prevented me from doing more than reading the motion that was put into my hand, though it was one on which I could have wished to enlarge; I rejoice at the subject at present assigned me, as there is no need of my expatiating on it; for the merit of our Secretaries, and their gratuitous and laborious services, are so well known to us, that on their claim to our sincerest acknowledgments there can be but one opinion.

"I have to add my personal thanks to the very eloquent member who preceded me, for the animated, and I fear, too just picture he has drawn of the state of the country in which I live, and of the difficulties which the Society has unfortunately experienced in some parts of it. He has done justice in mentioning my Right Rev. Friend near me, and myself, among its well-wishers: as to me, it is my boast and my happiness to have been among the earliest members of the Society; and I pledge myself to you, that I shall continue a well-wisher to your principles, and a fellow-labourer in your exertions, to the last moment of my life.

"Here I should sit down, if an event had not happened, though in a distant part of the world, since I had last the pleasure of meeting you, which has left so strong an impression upon my mind, of the effect that can be produced by the Bible, that I must beg leave to say a few words on that occurrence.

"It cannot be unknown to any of you, that one of our common sailors, unassisted by any knowledge but what the Bible gave him, has found himself, by peculiar circumstances, placed at the head of a community in one of the scattered islands in the South Seas. The whole Society looked up to him as their civil and religious Legislator; and, assisted by his Bible alone, he taught them simply what the Bible taught him, the knowledge of God, and of Jesus Christ whom he has sent. They all know the Creed and the Lord's Prayer: their first employment at sun-rise is to repeat that prayer, and to bless their Creator for giving them another day; and at their meals they continue the pious custom, once universally followed here, but now I fear growing too much into disuse, of thanking God for furnishing them with food, and for giving them health to enjoy it. The young people marry as soon as they are of a marriageable age, and a portion of a ground is given them to cultivate for themselves. When it was asked, if any instances of licentiousness had occurred among them, it was answered, 'Not one;' if any quarrels or fighting, they replied, in their simple language, 'A few battles of the mouth.' Their religion was the pure Word of God, and their practice corresponded with it.

"No dispute, whether Calvin or Arminius was in the right; no contests between Sub-Lapsarians and Supra-Lapsarians; but religious, as well as civil peace dwelt among them; and a form of society existed, which has been fancied indeed by Poets in their dreams, and by Philosophers in their closets, but seems never to have existed upon the earth since the times of the first Patriarchs,—a community without wars and without vice.

"Let me ask, What has produced this singular effect? The Bible—the Bible alone—the Bible without notes.

"Go on then, Gentlemen: disperse your Bibles without notes, in every language, and to every people under heaven. The harvest may vary, as the soil is warmed by a cheerful sun, or chilled by the rains and frosts of winter; but, wherever the word of God is sown, there will a harvest be reaped, whether it be 'of twenty, or of thirty, or of a hundred fold,' as it pleases him, who directs all things for the good of his creatures.

"Anxious to join my thanks to all who assist us in this great work, and conscious

how much the exertions of our Secretaries have been essential to its success, I therefore move that thanks be given," &c. &c.

The Rev. JABEZ BUNTING (Minister in the Methodist Connexion) seconded his Lordship's Motion in the following Address:

"Conscious as I am of my own insignificancy, it is impossible for me to appear before your Lordship, and this august assembly,—an assembly which has been truly characterized as the very *Areopagus* of the Christian world,—without fear and trembling. I feel, too, that at this moment I present myself under circumstances of more than ordinary disadvantage. But I rely on that indulgent and condescending candour which, I have the consolation to know, this Society is never backward to exercise in behalf even of its humblest and feeblest advocates.

"I am called upon by your Committee to second the resolution of thanks to your excellent Secretaries, which has just been proposed by the venerable Prelate who last addressed you. Of all the resolutions connected with the business of this day, there is not one, I am sure, which less requires to be recommended or inforced by those who officially introduce it to your attention. Those Reverend Gentlemen to whom it relates, have 'a good report of all men,' who love the Bible Society, 'and of the truth itself.' Their toilsome, unwearied, and successful exertions in this great cause, 'outstrip all praise, and make it halt behind them.' I will not offend their feelings by any extended eulogium of mine on their united exertions. Neither will I attempt to specify their distinct and separate claims on the Society's gratitude, except by briefly alluding to the service which one of them has very recently rendered to our incomparable Institution, by giving to the world a History of its Origin and Proceedings. I know his worthy colleagues will feel no displeasure, if, on this occasion, I make particular reference to his valuable labours; of which I will only add, that such an Historian deserved such a Subject, and such a Society deserved such an Historian. Of the Secretaries collectively, notwithstanding the restrictions which they have modestly imposed upon me, I must beg permission now to testify, that it has been my felicity to witness, in various parts of the country, where I have happened to attend at the formation of Auxiliary Societies, or at the Anniversaries of such Societies, the unspeakable beneficial effects of their presence, counsel, eloquence, and example. And I could not better serve the interests of this Institution, than by recommending to all its friends throughout the kingdom, were it possible that my voice could be honoured by their audience, most carefully to imitate the public conduct of the Secretaries of the Parent Society. I refer, my Lord, to their sleepless zeal and self-denying activity. I refer to their affectionate liberality of spirit and deportment towards all the various denominations of Christians, of whom the Society's friends consist. And I refer to their admirable prudence and discretion on occasions when they have found it necessary, from local circumstances, to meet any thing like hostile insinuation or attack. I have always heard them with unmixed delight; for even in their most polemic speeches, I have heard nothing harsh or bitter, nothing of that repulsive sneer or unholy sarcasm, by which such a cause as ours is dishonoured rather than promoted. Like the true mother of the child, for its sake they have *spared* their adversaries, when to have pushed their own advantage to the utmost, might have issued in its ultimate injury. The Reverend Secretaries, I trust, will pardon these observations, when I assure them, that highly as I respect them, I have not designed so much a personal compliment *to them*, as the exhibition of what I consider to be a most worthy and illustrious example *to us all:* and I do humbly think, that, whatever objection they may have to be *panegyrized*, they can have none to be *imitated* in the particulars to which I have referred.

"My Lord, on the general subject of the British and Foreign Bible Society, it becomes me to say but little in such a place as this. If, however, I may presume to occupy a few minutes longer, I will take the liberty of remarking, that, as the Bible which we circulate, reveals, among other truths of eternal interest, the important and consolatory doctrine of GOD'S *Providential Government* of the world, so the history of its own existence, as a collection of Divine Records, and of the means which have been employed, from age to age, in order to secure its preservation, to maintain its authority, and to augment its influence, will be found, I think, to furnish some of the most striking practical illustrations of that doctrine. That gracious Being, in whose hands are the times and the seasons, has always taken care, that, by suitable arrangements of his Providence, special means and facilities should be afforded for the knowledge of the Scriptures, at those periods when error and infidelity were making their most daring and presumptuous efforts. Permit me to remind your Lordship and the Meeting of some instances which exemplify this fact.

"The first to which I shall advert, has been recently pointed out by one of the most valuable foreign agents of the Bible Society, the learned DR. MARSHMAN, of the Baptist Mission at Serampore, in the Dissertation prefixed to his Elements of Chinese Grammar. After showing that four men, whose doctrines at one time filled the Asiatic and European world, (filled it, alas! in many respects, with fatal errors,) namely, Pythagoras, Confucius, Veda-Vyasa, of India, and Boodhu, flourished within a few years of each other, he adds the following observation: 'And the friend of mankind will recollect with gratitude, that, *at the same time*, EZRA, a ready scribe in the law of the GOD of heaven, was raised up to *collect* that Sacred Volume, the first line of which, *In the beginning God* CREATED *the heavens and the earth*, saps the foundation of all those hypotheses which confound the Creator with the Creature; and the doctrines of which, when diffused throughout the world, will dispel the delusions of all other systems, as the rising sun dispels the mists which cover the earth.'

"The second instance, my Lord, which I shall mention of providential vigilance for the interests of revealed truth, is of much more modern date, and relates to our own revered and beloved Sovereign. I know that by the very utterance of his name, I shall necessarily awaken in the breast of every man who hears me, sentiments of loyal regret and affectionate sympathy, on account of that long affliction under which it has been his lot to labour. I hope, however, it is not improper to express my opinion, that *the peculiarly religious character* which has marked the life and reign of GEORGE THE THIRD, is a circumstance, which, under the blessing of GOD, has most materially contributed to uphold the interests and the influence of the Bible in the present age. At a period, when the infidel rulers of some continental nations were actively combining their efforts with those of pretended philosophers, and plotting the destruction of Christianity, how mischievous must have been the consequences, humanly speaking, if our Sovereign had adopted similar views, and embarked in similar Anti-Christian projects. Happily for this Empire, and happily for Europe and the world, whose moral prosperity seems to be, in a great measure, dependent on the state of moral feeling and energy in our country, GEORGE THE THIRD was *a Christian on principle*, and has employed, in various ways, the influence of his exalted station in the patronage and maintenance of true religion and virtue. It has been stated in print, although not so generally known, perhaps, as such a fact deserves to be, that, on the publication of DR. LELAND'S View of Deistical Writers, His Royal Highness, (now our most gracious Sovereign,) then in the bloom of youth, purchased a number of copies of that work, to the amount of 100*l.* in value, merely for the purpose of distribution among his personal friends.

"The last instance of seasonable providential interference, in behalf of the Holy Scriptures, on which I shall remark, is none other than the establishment of the British and Foreign Bible Society itself; a Society which commenced its operations, I believe, by scattering 'a handful of corn on the tops of the mountains' of the Principality of Wales, but the fruit of whose charity and zeal now 'shakes like Lebanon,' and is rapidly filling the earth. I think that no man, who candidly considers the immensity of good already effected by it, at home and abroad, and the vast and stupendous apparatus of means which it has constructed, and is constructing, for accomplishing the universal translation and diffusion of the Sacred Volume, can hesitate to ascribe the origination of such a Society to the agency of Him from whom 'cometh every good and every perfect gift,' and without whom, to use the admirable expression of our National Liturgy, 'nothing is strong, nothing is holy.' And that this Institution should have been founded *at such a time*, is a circumstance which greatly tends to confirm the opinion. It was established, your Lordship knows, at a period which might, with too much justice, be characterized, not as the Age of Reason, but as the Age of Infidelity. A grand and systematic attack had been made on the authority and influence of the Bible. Many had imbibed the principles of Scepticism; and the existing political authorities in one leading European nation were so abandoned to the spirit of delusion, as openly to proclaim their disbelief of Divine Revelation, and their persuasion that 'Death is an eternal sleep.' Loud were the boastings of the Anti-Christian confederacy; and they threatened, in all the madness of an anticipated triumph, that they would soon 'crush the wretch,' (for thus they profanely denominated our common Saviour,) and drive those 'old enthusiasts,' the Prophets and Apostles, out of the world. But He who sitteth in the heavens, laughed them to scorn. The GOD of the Bible had its enemies in derision. About the very height and crisis of this impiety the British and Foreign Bible

Society was formed. A new and mighty impulse has been given by it to the exertions of Christians. That unity of the spirit, which doubtless before existed in the hearts of good men, has found at last a bond of peace, by which it is rendered visible and efficient. We have adopted towards each other the generous maxim of a celebrated statesman, who wished that his political enmities might be lost in reconciliation, and that his political friendships might always remain inviolate. Our noble motto, like his, is, *Inimicitiæ placibiles: Amicitiæ sempiternæ.* Infidelity, by these united efforts, has been compelled to retire disgraced and baffled from the field. And that Book, which was to have been banished from the earth, is daily receiving new honours, and obtaining increasing attention and influence. Who, my Lord, can help exclaiming, The hand of GOD is in this triumph?

"Apologizing for the length and triteness of my remarks, and grateful for the patience with which they have been heard, I have the honour, in conclusion, to second the motion now before your Lordship and the Meeting."

The REV. JOHN OWEN came forward, and stated, he appeared before the Meeting, by desire of his colleagues, to acknowledge, both for them and for himself, the resolution of thanks, with which, at the close of the twelfth year of service, their labours in the Society had, this day, been honoured. It was the wish of the Secretaries, on occasions like this, to be considered as simply ministerial. The ground on which he stood, and which it was his intention to occupy but for a few minutes, belonged to those whose attendance could be but rarely obtained, and whose testimony would always be of importance. If he had judged otherwise than he did, he had an example before his eyes which he should have thought it became him to imitate. The wands which he saw in the hands of his friends, significantly reminded him of his duty. The accommodation of others was *their* principle; it should also be *his own:* and he could not but think, that if Members of the Committee would condescend to keep the avenues, the Secretaries might be satisfied with the honour of directing the platform.

To the vote of approbation, so unanimously and affectionately conveyed, neither his colleagues nor himself could pretend to be insensible. He would, however, candidly say, that if those labours, under which, accumulating, as they did, from year to year, he was sometimes apprehensive of sinking, had been thought to give him some claim to their favour, he would wish to receive his recompense from them, not in the ensnaring tribute of personal applause, but in the wholesome and gratifying return of a vigorous, persevering, and *prudent* co-operation.

He said a *prudent co-operation:* for, as the country was now roused to uncommon exertions, it would require a correspondent degree of prudence and discretion to direct those exertions to the attainment of their object. How secure the Society was against injury from opposition, had been sufficiently proved by the events of that hostility with which it had been so frequently, but hopelessly assaulted. If it should suffer as little from its friends, as it had done from its enemies, its prosperity would be complete, and its glory unalloyed. He trusted he should be excused, if, from a zeal for its honour, he urged upon all who took a share in its concerns, the importance of acting in such a manner, as to secure for it the continuance of its present high and unblemished reputation. No language which he could use would be too strong to express, how much it behoved the Members of the Institution, in every part of the empire, to bear in mind, in all their administrations, the sanctity of its character, and the sublimity of its end: to advocate its interests in the spirit of meekness, sobriety, and devotion; and to abstain from every measure which might be likely to compromise what was due to the acknowledged proprieties of age, and condition, and sex. On the *last* of these topics, he confessed he felt not a little anxiety; and he should be unfaithful to his trust, if he allowed himself altogether to conceal it. To the admission of females into a participation of the labours and the triumphs of the Society, he was decidedly friendly. The good effects of it were too apparent to be overlooked, and too important not to be highly appreciated. But with every desire to have the energies of females drawn forth into exercise, he wished them to be employed in a manner comporting with that delicacy which has ever been considered as characteristic of the sex, and which constitutes one of its best ornaments, and its strongest securities. He wished their co-operation to be active, but unostentatious; like the blood, which circulates unobserved through every part of the frame, and which is only to be seen in the hue of health which it imparts to the countenance, and the vitality and vigour which it communicates to the system.

For his own part, he felt, and desired still more to feel, the serious responsibility

of his connexion with the Society. It was the wish nearest his heart, and he was sure he might say the same of his colleagues, to approve themselves, in their respective departments, "as Ministers of God;" "by pureness, by knowledge, by long-suffering, by kindness, and by love unfeigned." They were willing to serve the cause on the terms they had hitherto done, and to abide by the consequences with which that service has been attended—"by honour and dishonour; by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed: as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

The Bishop of Norwich introduced the Resolution of Thanks, which he moved, to the Presbyteries in Scotland, in the following manner:

"The interesting Report read this day by our noble and excellent President, proves, most clearly, not only the extent, but the beneficial effects of this Institution. I should abuse your patience, if I were to dwell on this subject; nor is it necessary, for very few would presume to call in question the truth of the assertion. I would therefore only observe, that there is not a people on earth who have supported with more assiduity and unbounded liberality, this Society, than the Kingdom of Scotland; a people not so remarkable for their wealth, as their industry, their genuine evangelical piety, their high independent spirit, and their love of religious and civil liberty—a kingdom, the moral condition of which proves, beyond all controversy, that a general education of the children of the poor, and the distribution of the Sacred Scriptures, are the surest means, under Providence, of promoting, not only the happiness of the poor themselves, but the welfare of every government to which they belong, by encouraging those habits of industry, morality, and religion, which the Bible inculcates, in a way which most effectually informs the understanding, and influences the heart."

The Motion was seconded by the Rev. Mr. Kierulf, Minister of the Danish Church, who congratulated the Society on what has been effected, by its example and encouragement, through the Danish dominions.

Charles Grant, jun. in a speech of considerable length, and distinguished ability, traced the progress of the Society in the production of Auxiliaries, and kindred Institutions, through the several portions of the world; and having drawn a striking picture of them, as they formed one mighty whole, concluded an eloquent and luminous Address, by moving the Resolution which acknowledged their services, and assured them of the co-operation of the British and Foreign Bible Society.

The Rev. J. Owen, in the name and on the behalf of W. Wilberforce, Esq. whose indisposition prevented him from addressing the Meeting, presented a Resolution of Thanks to the President, for his conduct in the Chair; which, being seconded by the Bishop of Cloyne, and unanimously voted, the Meeting dissolved.

The impression made by this Anniversary, which equalled, if it did not surpass, in point of interest, any of the preceding ones, may be considered as well expressed in the following passage from the conclusion of the Report:

"It is indeed impossible to contemplate the effects produced by the British and Foreign Bible Society, so conspicuously displayed in the attention which it has excited to the supreme importance of the Holy Scriptures, in the unparalleled efforts for the diffusion of them, and in the extension and enlargement of charitable feeling, without emotions of the purest delight, the warmest gratitude, and the most cheering anticipation.

"In humble dependence on the favour of Almighty God, deriving efficiency from the public bounty, and with no other recommendation than the simplicity of its principle, and the benevolence of its design, the British and Foreign Bible Society has gone forth from strength to strength, triumphantly opposing the attempts of infidelity to discountenance the truths of Divine Revelation, imparting its spirit to Christians all over the world, animating their zeal, and aiding their exertions, accompanied by their prayers, and rewarded by their benedictions. The Members of the Institution have the amplest grounds for rejoicing in the glorious privilege which they exercise of dispensing the bounty of the Most High. The charity to which they have devoted themselves, in humble imitation of that divine love which, in its dispensation of mercy, offered the Gospel of Salvation to all mankind, embraces the whole human race, without distinction of colour or country, of friend or foe; connecting the scattered members of the Christian community by the sacred ties of a religion which considers all men as brethren, the children of one common

Father; and exhibiting, by this union, a practical exemplification of the Apostolic precept, 'to keep the unity of the spirit in the bond of peace.'

"It is a charity no less ennobled by its object, than sanctified in its means, which enriches those who bestow, as well as those who receive; and the Christian, who knows the word of God to be the savour of life unto life, and the power of God unto salvation, puts forth his hand to the work with heart-felt delight, thankful that God has blessed him with the ability, as well as inclination, to render others partakers of the heavenly banquet on which he has feasted, and to enable them to gather with him, the fruit of immortality from the tree of life.

"Looking to what has been accomplished, and to the progressive march of the Institution, he sees, with joy unspeakable, that it has been the means of conveying the treasures of Divine truth and knowledge to thousands professing Christianity, who might never have known the Bible but by name, if the British and Foreign Bible Society had not existed. He contemplates the heavenly light which was graciously revealed to guide our feet into the way of peace, dawning over nations which have long sat in darkness, and in the shadow of death; and while he surveys with rapture and astonishment the numerous Bible Societies spread over the face of the earth, identified in object, and united by affection, exhilarating and adorning the western as well as the eastern hemisphere, he is encouraged to hope, that by the continuance of the favour of God on the means now in operation for disseminating his Holy Word, the predicted period may be accelerated, when 'all the ends of the earth shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him.'"*

MISSIONARY INTELLIGENCE.

Extract of Two Letters from Mr. SQUANCE, to Mr. WOOLMER.

Point-de-Galle, Ceylon, Oct. 20, 1815.

VERY DEAR SIR,

I have now been preaching in the Portuguese language about six months, and have always large and very attentive congregations, which increase every week. And, blessed be God, I have reason to believe that my labours have not been in vain. Many appear to be deeply convinced of sin, and are earnestly inquiring the way to Zion, with their faces thitherward. Glory be to God! I seldom preach without a blessing attending the word; and I generally preach with as much liberty in Portuguese as in English. At some of our meetings, God is most gloriously and graciously present indeed; and sometimes our voices are nearly drowned by the cries of those who are in distress of soul. At one time, in particular, while Brother Erskine was preaching in English, a great part of the congregation was dissolved in tears. After the sermon, I prayed, and while at prayer, God began to work. Near twenty were pricked to the heart, and began to cry aloud from the disquietude of their souls; and the more I prayed, the more they cried for mercy, till my voice, which is pretty loud, could scarcely be heard. Perhaps some might consider our meetings rather disorderly; but when a God of order begins to work, who shall dictate to Him what method to adopt? I am by no means an advocate for disorder and confusion, but I verily believe the arrows of the Almighty stuck so fast in the hearts of the people that night, that it appeared to be impossible for them to hold their peace. Well, if souls be converted to God, we may be sure that his own way is the best, and to him be all the glory.

We have formed a little society of 26 in number, which is chiefly composed of Dutch and Portuguese. Among them are several young men of very promising abilities, who hold prayer-meetings on the evenings when there is no preaching or class-meetings. Our society, we hope, will very soon be greatly enlarged.

I have, through the medium of an interpreter, preached to *two thousand people at once*. When we preach in the bazars, or public markets, they will lay aside their business, and listen with great attention. This disposition to hear, appears to me very encouraging; for, as faith cometh by hearing, we may hope that some will become the willing servants of Jesus Christ.

More missionaries are much wanted. The harvest is very great! *One hundred* zealous, faithful labourers would be but a scanty supply for this island only: and if all the Methodist preachers in Europe were to come out, there would be abun-

* Psalm xxii. 27.

dance of work for them in India! O that the Lord of the harvest may send forth such labourers into the harvest.

I am your's most affectionately,
In the Gospel of Christ,
T. H. SQUANCE.

Point-de-Galle, Island of Ceylon, November 14, 1815.

MY VERY DEAR SIR,

A few weeks since, I wrote to you by way of Madras. Since that time, God has been at work among us more gloriously than ever. At all our meetings He is awfully and graciously present, and we are generally constrained to say, "How dreadful is this place, it is no other than the house of God and the gate of Heaven." At our class-meeting, last week, two respectable Dutch ladies were present, who had never attended before. While I was praying, one of them began to express the agony of her soul by tears, and groans, and loud cries for mercy. When I began to pray, she was standing, according to their custom, but could not long remain in that position; the distress of her soul soon brought her on her knees, and she cried aloud for salvation. And now, God began to speak to every heart, and every soul began to cry, "Come in, my Lord, come in!" While brother Erskine and I simply bore our testimony for Jesus, they all seemed resolved not to rest till they also knew that God, for Christ's sake, had forgiven all their sins. After I had spoken to all individually, brother Erskine prayed, and the power of God descended; the other lady was now so pricked to the heart, that she fell prostrate, and cried aloud from the anguish of her soul; but her voice, and brother Erskine's too, were soon drowned by the loud cries of those who were wrestling with God for a present salvation. Brother Erskine and I continued to pray alternately for some time, and God continued to work more and more powerfully; and, I believe, not an individual left our meeting without knowing, or resolving not to rest till he did know that God was reconciled.

On Monday night last, I preached in Portuguese to the largest congregation that has ever attended; and, while speaking, God in mercy filled my soul with love, and my mouth with arguments, so that I felt an unusual degree of liberty while I reminded the people that "*God had appointed a day in which he would judge the world in righteousness, &c.*" While I spoke to the ear, God spoke to the heart, many were bathed in tears, and there did not appear to be an unfeeling person present.

On Friday night, brother Erskine preached in English, and God applied the word with uncommon power to many hearts. After sermon, both of us prayed; but our voices could scarcely be heard, so loud were the cries of those who groaned to be set at liberty. After we had both prayed, feeling a persuasion that God would make bare his arm, I addressed a few words of exhortation for the encouragement of those who were in distress, and the awakening of those who still remained unaffected; and it was not long before the concern became universal. Never did I feel more awfully impressed with a sense of the Divine Presence than on this occasion. The overwhelming impression occasioned a solemn silence, and every heart seemed to say, "Truly, God is in this place." God, at this meeting, gave us a remarkable proof that it is not by the force of argument, or human reasoning, that sinners are convinced, but by his Spirit; for there were some present who scarcely understood a word of English; and these appeared more concerned than any others. And thus God shews that he can work with or without means, or by whatever means he please: and though, in general, he works by means, yet this should teach us, that if he is pleased to work by us, the glory of all the good that is done should be ascribed to him alone.

I have written the above account of two or three of our last meetings, just as it is recorded in my journal, to give you some little idea of the manner in which we are getting on. God is with us of a truth, and I trust we shall soon see his Word bearing down all opposition before it. I am, very dear Sir,

Your very affectionate
And greatly obliged Son in the Gospel,
T. H. SQUANCE.

Extract of a Letter from Mr. LYNCH, to the MISSIONARY COMMITTEE.

Jaffna, Ceylon, Nov. 15, 1815.

My dear Fathers and Brethren,

By the mercy of God we are all tolerably well, at least so far as I can judge from the letters which I have lately received from the brethren. I have reason to believe that we all feel thankful to God, and resigned to his providential disposal.

My school at present is large and promising; several boys in it can speak both Portuguese and Malabar very well, and also read and write English. Most of them acquired a knowledge of the first principles of English in the Rev. Christian David's school, and consequently have some idea of Christianity. One of these boys, whose father is a Dutchman,

and his mother half white, I have taken under my care; he has been cheerfully and thankfully given up to me by his parents. I hope that, in the course of one year, he will be able to interpret or translate any thing I say or write into Malabar. He is a boy of as good a natural disposition as I ever knew; and Mr. David assures me that he is one of the best boys he ever had in his school. I have reason to believe that he possesses a considerable degree of the fear of God. At present, though but about 13 years of age, he could teach either an English or Malabar school, or both; and as English and Malabar schools are exceedingly wanted in many places, I intend very soon to establish a few of them in this province, and place my own scholars over them, under my own superintendance; and if God converts this boy, as I believe he will, he may be more useful than several European Missionaries. All my brethren give their full consent to my taking him, and Mr. David strongly advised me to it: at the same time, if he falls short of my expectations, I am at full liberty to dismiss him. In case of that event, it could not at any time be a temporal loss to him, as he will be qualified for very lucrative situations. I pay my present interpreter and assistant 30 rix-dollars per month; but most of this I charge to the parents of the children who are rich; and I may very easily take under my care as many children of the rich as would raise 50 dollars per month.

Hitherto I have neglected to write on the subject of receiving native Missionaries. In case God should raise up any of them to assist us, must we always write his character and an account of our approbation of him, to England, before we employ him as an Itinerant Missionary? And when approved of, should he, in all things, have the same advantages and privileges as ourselves? I am decidedly of opinion, that until God raises up native preachers, who shall be truly converted, and filled with zeal for the glory of God, and the salvation of their countrymen, the labours of European Missionaries will be comparatively unfruitful. I bless God that this work is begun. Donice Theophilus, the converted Mahomedan, of whom I wrote to you, has several times addressed his countrymen in the public markets or bazars. He is heard with wonder and attention. I have taken to my old way of bazar preaching through an interpreter. I generally take my interpreter with me in the evening; and, as we pass along, I begin to talk to the people. The Mahomedan and Heathen priests are greatly enraged, but cannot prevent the people from hearing. I have visited several places in the country, and preached to large congregations. I believe several of the poor Heathen prisoners are sincerely seeking the salvation of their souls.

I have lately made a purchase of a tolerably large house and garden for 505 rix-dollars. The house is 90 feet long, and 20 broad, and the ground behind the house is more than 100 feet long. The house is old, and unfit for either a chapel or a dwelling house. I was obliged to make some repairs, to the amount of about 40 dollars; and I have now a chapel of 60 feet long, and 20 broad. But after the monsoon, which is now set in, I shall be under the necessity of taking off the roof, and altering the whole for both a dwelling house and chapel; but as there are bricks and tiles enough on the ground, and most of the timber will do again, and also many of the doors and windows, I hope the whole may be done for less than £100, or about 1200 rix-dollars. All my brethren are decidedly of my opinion, that we should have a chapel and place in Jaffna, as a healthy situation is of the utmost importance in this country. I have kept this in view; and hence, the place I have purchased is certainly one of the most healthy and pleasant situations in Jaffna. It is distant about a quarter of a mile from the fort, and about the same distance from the extremities of the Pettah. The Rev. Mr. David's church is at the other extremity of the Pettah.

I understand that there are about 20,000 nominal Christians in the small colony of Tranquebar, all of whom will probably be left without suitable instructions. Tranquebar is the most promising station for a Mission of any in India; for from it the way is open to the late Mr. Swartz's Christians, who, I understand, are falling to ruin for want of suitable and sufficient instruction; and also to the whole continent of India, and to the Persian Christians. From these considerations it has been deeply impressed upon my mind, that it is our duty, if possible, to make a purchase of part of the property, at least, belonging to the Mission there, but principally of the printing-press, chiefly for the sake of the Malabar and English types. The brethren are decidedly of my opinion, and think that I should, by all means, if practicable, secure a footing in Tranquebar; fully satisfied, that, from its importance, you would fully sanction the measure.

I am fully persuaded, that if you and the Conference were just in our place, and had it in your power, you would

avail yourselves of such an opportunity of obtaining a footing on the continent of India. Indeed, from every thing I hear of the Tranquebar, and of Mr. Swartz's Christians, as they are generally called, I don't believe that there is any place in the world where a Wesleyan Missionary might be more useful.

God gives me a thankful, and, I trust, an humble heart; but I want more simplicity and godly sincerity. I believe that all my dear brethren are truly alive to God here; and we are truly thankful for our pious and excellent governor: I believe he has just and fair views of us and our work, and is not afraid of Methodist enthusiasm. Mr. Glenie, the chaplain of this place, is not ashamed to go with us to the Bazar, and address the people. I trust God will make him a blessing to many.

I sincerely rejoice to see, in the Church Missionary Register, that you have sent Missionaries to New South Wales, and I hope to hear very soon, that more help is coming out to us. My dear fathers, is there no sensible, pious preacher, of standing and experience, in the Connexion, who would come to us? we are too young, and too inexperienced. Would to God, that my brethren in Ireland had allowed Gideon Ousley to come with us.

I cannot tell whether the brethren at Colombo will write to you about Malabar and Cingalese types. Religious tracts are greatly wanted in the native languages; and these they cannot print here for want of types.

With Christian love and respect, I remain, fathers and brethren, your son in the Gospel,

JAMES LYNCH.

P. S. I have at present two sons of the Rev. Christian David, and the converted Moorman, under my instruction; and could I take a few boys and board and instruct them, I have no doubt, that God would make them useful. I think I could keep 10 boys for about £100 sterling per year. Several of my school-boys, of respectable families, would gladly be given up to me. I don't mean that they would become Missionaries, but, as school-masters in the country, or headmen, with minds instructed in Christianity, they would still forward the Gospel.

Extract of a Letter from Mr. MYLES C. DIXON, to the MISSIONARY COMMITTEE.

St. George's, Grenada, Jan. 1816.

Dear Fathers and Brethren,

I have just been reflecting upon my past life of twenty-nine years, and the goodness of God that has followed me from the beginning. Eighteen years I continued such a stranger to divine things, that I knew not the great business of man in the world; but then it pleased Him who commanded the light to shine out of darkness, to shine into my heart. It was through the medium of Mr. Thomas Gill's preaching, that this good work was begun, while he laboured in the Kendal circuit. At once I saw my fall in Adam, and my recovery in Christ; and I fled, without delay, for refuge to lay hold on the hope set before me: and a few months afterwards, it pleased the Father of mercies to shed abroad his love in my heart, by the Holy Ghost given unto me.

It was at a gentlemen's hall, about eleven miles from Kendal, that God lifted upon me the light of his countenance. Little did the people think, who were walking on every side, that God was powerfully and graciously creating me anew in Christ Jesus unto good works. Greatly did I rejoice in God, and glorious were his manifestations to my soul.

I have now been six years devoted to, and engaged in, the work of the ministry; a length of time sufficient for me to have attained a height of Christian perfection, which, with shame I view at a vast distance. I am grieved, my dear friends, at my scanty measure of knowledge and grace. I would be knowing, and I would be holy, for my own sake, and for the sake of others; but alas! I am a babe. I know my own weakness, ignorance, and unprofitableness. Sometimes I think I could change the pulpit for an hour's sickness, so various are the difficulties with which I have to contend, and so important appears the work in which I am engaged. But cast down as I am, the peace, the love, and the joy which I feel often are inexpressible. I triumph in Jesus; the blood of the covenant is all my hope and plea; and above, beneath, and around me, are the everlasting arms. For you, who ride on high places, it is easy to comprehend how my heart aches to be expanded, how it swells and bursts in sighs, tears, and shouts of joy and praise; how the mild majesty, munificence, and mysterious condescension of Emmanuel overwhelms my mind. Yes! Jesus, the uncreated sun of light and life, outshines every worldly thing; and I sink at his feet, and feel that he is precious. 'Tis here that I view, with wondering eyes, the trials, the crosses, and the afflictions of God's children, and am confounded at my murmurings.

You have already been informed, by two preceding letters, how things were going on in this island. I feel it my duty,

having closed the year, to give you what farther account I am able upon the same subject. We have reason to be thankful, that there is no falling off, in any respect, as is too often the case, in the West Indies, about the months of October and November. Our congregations still continue to be large, respectable, and deeply attentive. I am, indeed, very much surprised, that so few have joined the Society since I came hither, for I suppose that I never was in a place where I saw the people more attentive to the preaching, and yet where so few became members. I hope, however, that some future brother will have to rejoice here, in a more plentiful harvest than I have witnessed. When I came to this place, we had about 150 in society, (besides children,) and nearly 70 have joined us since; but owing to deaths, (which have been very numerous,) removals, and backslidings, we can at present number no more than 173, two of whom are white people. Probably, in the course of the year, ten or twelve have found the peace of God. Since the first of this month, 16 persons have cast in their lot amongst us; and our prospect of greater good is very encouraging.

Among the present hindrances to the success of the Mission in this colony, I reckon the great influence of Popish superstition over the minds of the people; for there are many Roman Catholics here. One of our friends, a little while ago, gave a French Protestant Testament to a serious Catholic; but after she had kept it a few days, she politely returned it, saying, That it was not that book she wanted.

The smallness of our chapel must not be overlooked, as a great hindrance to our success; perhaps it may hold about betwixt four and five hundred people, but it is far too small. Many stand at the door, in fair weather, choosing rather to stand an hour in the cold dews, than not to hear the word of God at all. But a general cause why we do not prosper more, is, the want of enlightened, experienced leaders. We have, indeed, some sensible and respectable people to fill that important office, but by no means a sufficient number.

I thank the Lord, that at present I enjoy very good health; and that, on looking back, I can truly say, this has been the most profitable year to myself that I have ever spent in my life. I am your servant in the Gospel,

M. C. DIXON.

Extract of a Letter from Mr. J. WIGGINS, to Mr. J. BUCKLEY.

Kingston, Jamaica, Feb. 10, 1816.

MY DEAR BROTHER,

YOUR letter of December last came safe to hand, and also the packages sent by the ship Cæsar. I feel grateful to the Missionary Committee for their kind attention to our affairs.

Mr. Shipman and Mr. Burgar have succeeded in obtaining licences; the former for this, and the latter for Morant Bay chapel. They are allowed to preach on Sundays only. Mr. White resides in Spanish Town, and preaches on Sundays and Wednesdays.

On the first of June, 1813, I opened a meeting in Spanish Town, and though it is the seat of government, we have never once been molested. In the parish of St. Thomas in the Vale, 25 miles from Kingston, we have a flourishing society. There we have laid the foundation of a chapel on the top of a hill called Mount Bethel. In this society I preach on Sundays, and reside in Kingston during the week. But as soon as the chapel is finished, one of the preachers will reside on the spot. This chapel we shall be able to finish, and also the dwelling-house at Morant Bay. Both will cost us about £ 1200.—My colleagues are well.

I am, your's, &c. J. WIGGINS.

P O E T R Y.

TO THE EDITOR.

DEAR SIR,

If the following Lines (accidentally met with) can be admitted a place in your very edifying Miscellany, their insertion will oblige

Your's, in Christian sincerity,

Leighton Buzzard, Feb. 1816. E. P.

THE ROSE WITHOUT A THORN.

All earthly good still blends itself with harm,
Roses have thorns; a storm succeeds the calm;
Joys have their sorrows, laughter has its tears;
Sweets have their bitter drops, and hopes their fears;
Day has its night, the sun its gloomy cloud,
The dimpled smile its sigh, and life its shroud
One rose, however, without a thorn is here,
Its beauty unalloy'd without compeer:
Thee, flower, I hail! of Eden's blest retreats
The only one to tell of Eden's sweets.
Fair emblem then of heaven's high bliss where reign
Joys without sorrow, pleasures without pain;
Smiles without sighs, a day that knows no night,
A sun that fears no cloud t' eclipse its light;
Love's sparkling eye is never dimm'd with tears;
And peace immortal reigns unmix'd with fears

Printed at the Conference-Office, 14, City Road, by T. CORDEUX, Agent.

Rev.d Wm. Jones Blakewell.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR AUGUST, 1816.

BIOGRAPHY.

MEMOIR OF MR. GEORGE SHADFORD.*

Mr. GEORGE SHADFORD, the subject of this Memoir, was born at a place called *Scotter*, near *Kirton*, in *Lindsey*, *Lincolnshire*, January 19, 1739. When no more than about eight or nine years of age, the fear of death, and the consideration of the future misery of those who die in their sins, distressed him exceedingly. But as he grew up, to use his own words, he "was very prone to speak bad words, and often to perform wicked actions." Being of an active and restless disposition, he sought for happiness in the use of a variety of sports and diversions, some of which were of a cruel nature. On every Lord's-day, in the forenoon, his father took him to church, and after their return home obliged him and his sister to read a chapter or two of the Scriptures, and then charged him not to play in the afternoon; but, notwithstanding the positive injunction of his father, he took the first opportunity that presented itself to steal away to his sports, nor was it unusual for him, on such occasions, to stay from home till evening, when, he says, his father called him to an account.

From the occasional hints, relative to his parents, which are found in Mr. Shadford's account of himself, it may be concluded, that they feared God, and wrought righteousness. They insisted on his praying every morning and evening at least; sent him every Sunday to be catechized by the minister; and when he was fourteen, sent him to the bishop to be confirmed. When he was sixteen years of age, they gave him a charge to prepare for re-

* In the year 1790, an account of Mr. Shadford, written by himself, appeared in the Arminian Magazine; but, as comparatively few of our present subscribers have the volume for that year in their possession, we doubt not that this Memoir will be acceptable to them. It is chiefly compiled from the account written by Mr. Shadford himself.

ceiving the sacrament of the Lord's supper. For about a month before he partook of this sacred ordinance, he retired from all vain and trifling company, and prayed and read much alone; whilst the Spirit of God applied to his heart the Divine truths which he read. He wept much in secret, was ashamed of his past life, and hoped that he would never again profane the day of the Lord. When he approached the table of the Lord, it appeared so awful to him, that he could scarcely stand; and affected him, in some measure, as if he had been going to the judgment-seat of Christ. His heart, upon this solemn occasion, was softened; and the impressions then made upon his mind continued to operate for about three months. He broke off from all his companions, and retired to read on the Lord's day; sometimes into his chamber, at other times, into the fields; but very frequently into the church-yard, near which his father lived. Occasionally, he spent no less than two or three hours amongst the graves, sometimes reading and sometimes praying. Nor was he, at those seasons, altogether destitute of Divine comfort: and it is highly probable, that had he then been favoured with the advantage of Christian fellowship, he would have retained the Divine impressions made upon his mind, and proceeded steadily in the way of holiness. But alas! he had not a single companion that feared God; and hence, having none to direct him, and being ignorant of Satan's devices, he yielded gradually to one temptation after another, until he lost the form of godliness, as well as the degree of the power of it, which he had for a time possessed. Thus shorn of his strength, he was easily prevailed upon by two young men, with whom he became intimate, to read such books, and converse upon such subjects, as had a powerful tendency to vitiate his mind. His relish for profane books was, of course, followed by a dislike to those of a religious description; and his propensity to sin increased more than ever. In wrestling, running, leaping, foot-ball, dancing, and such like sports, he not only delighted, but gloried. At the age of twenty, he was so active, that he seemed a compound of life and fire, and had such a flow of animal spirits, that he was never in his element unless when employed in such sports.

About this time, four persons were balloted to serve in the Militia, at the town of his nativity; and he engaged, for a trifling sum, to become a substitute for one of them. His parents, on being made acquainted with the rash step he had taken, were almost distracted with grief. The distress which they manifested gave him much uneasiness; and, at their desire, he attempted, but when it was too late, to break the engagement into which he had entered.

At the end of the year, the company was called off to *Manchester*, where they lay most of the winter. While in that place,

Mr. Shadford was afflicted with a fever, during the progress of which, he was horribly afraid of death: but soon after his recovery, his convictions wore off. One night, when he was going to bed, he heard the drums beat to arms! He soon learned that an express had arrived, for the company to which he belonged to march immediately to *Liverpool;* and that *Thurot* had landed at *Carrickfergus*, in *Ireland*. The company immediately assembled, they marched all night, and arrived at *Warrington* about break of day, and at *Liverpool* the next evening. It does not, however, appear, that the company embarked for *Ireland; Thurot's* putting into *Carrickfergus*, having been found to be a matter of no serious consequence.

Misery being inseparable from sin, Mr. Shadford found, from experience, that "the way of transgressors is hard." One day, being exceedingly provoked by one of his comrades, he twice swore by the name of God; a crime of which he had not formerly been guilty. "Immediately," saith he, "I was, as it were, stabbed to the heart by a sword. I was sensible I had grievously sinned against God. I believe I never swore another oath afterwards."

About this time, he was often tempted to put an end to his wretched, mortal life. So powerfully did this temptation operate, that he was afraid to stand near a deep river, lest he should throw himself into it. When on the edge of a rock, he trembled, and fearing, lest he should cast himself down, was obliged to retreat suddenly. When on the front of a gallery, at church, he many times drew backward, from an apprehension, that otherwise he should cast himself down headlong. It seemed, as if Satan was permitted to wreak his malice upon him in an uncommon manner; but he was wonderfully preserved amidst such dreadful temptations. At other times, when at prayer, or walking alone meditating, God graciously visited him with the drawings of his Spirit.

Amidst all Mr. Shadford's wanderings from God, he still retained a strong affection for his parents; and hence, learning that his father was in distressing circumstances, he gave him all the money he had received in order to go into the militia. Very frequently, during his absence from home, when he heard the minister read in the church, "Honour thy father and thy mother," &c. with tears in his eyes, he said, "Lord, incline my heart to keep this law:" always believing that a curse would attend undutiful children.

When the company to which he belonged lay in Gainsborough, he went with a serjeant to the place where the Methodists frequently preached. Their intention in going there was not to receive profit to their souls, but to meet two young women, in order to walk with them in the afternoon. When they came

to the place, they found the persons whom they wished to meet; but shortly after the preacher began, Mr. Shadford forgot those dissipated characters. "I was struck," saith he, "with his (the preacher's) manner. He took out a hymn-book, and the people sung a hymn. After this, he began to pray extempore, in such a manner as I had never heard. I thought it a most excellent prayer. After this, he took his little Bible out of his pocket, read over his text, and put it into his pocket again. I marvelled at this, and thought within myself, 'will he preach without a book too?'"

The preacher spoke much against drunkenness, swearing, &c. but Mr. S. thought he had not been guilty of such sins. At last he spoke very close against pleasure-takers, and proved that such are dead while they live. "I thought," saith Mr. S. "if what he says be true, I am in a dreadful condition. I thought again, this must be true, for he proves it from the word of God. Immediately I found a kind of judgment-seat set up in my conscience, where I was tried, cast, and condemned; for I knew I had been seeking happiness in the pleasures of the world, and in the creature all my days; not in the Creator and Redeemer of my soul, the only central point of bliss. I revolved over and over what I had heard, as I went from preaching; and resolved, 'If this be Methodist preaching, I will come again;' for I received more light from that single sermon than from all that ever I had heard in my life before."

After this, he went every Sunday, when there was preaching, at half-past one, to the same place, and continued to do so most of the time that he remained at Gainsborough. It was not long before his comrades and acquaintance took notice of his religious turn of mind, and began to ridicule him. At this he was surprised, having ignorantly imagined, that if he became serious, every one would love and esteem him. He continued to attend the preaching, "till," saith he, "the soldiers and others having repeatedly reproached me, and laughed at me, I began to think I had not sufficient strength to travel to heaven, as I was connected with such a set of sinners. I then made a vow to Almighty God, that if he would spare me until that time twelvemonth (at which time, I should be delivered from the militia, and intended to return home,) I would then serve him. So I resolved to venture another year in the old way, damned or saved. O! what a mercy, that I am not in hell! that God did not take me at my word, and cut me off immediately! From this time the Spirit of God was grieved, and, consequently, I was left to fall into sin as bad, or worse than ever."

From Gainsborough the company to which Mr. S. belonged removed to Dartford, where they remained a few weeks. It was then (whatever it may be at present,) noted for swearing, drunk-

enness, sabbath-breaking, &c. "It was at this place," saith Mr. S. "the Lord arrested me again with strong convictions; so that I was obliged to leave my comrades at noon day, and run up into my chamber, where I threw myself upon my knees and wept bitterly. I was ready to tear the hair from my head, thinking I must perish at last."

While he was engaged in prayer, the landlady of the inn came into his chamber, and found him upon his knees. The realities of the eternal world had so occupied his mind, as to prevent him from being ashamed. At that time, she said nothing to him; but at night she took him to task, and asked him whether he was a Wesleyan or a Whitefieldite? He said, "Madam, what do you mean? Do you reproach me because I pray?" She paused. He then said, "Madam, do you never pray to God? I think I never saw you at church, or any place of worship, these ten weeks I have been at your house." She answered, "No, the parson and I have quarrelled, and therefore, I do not choose to hear him." "A poor excuse, Madam," he replied, "and will you also quarrel with God?" Wherever he travelled, he found that the Methodists were spoken against by wicked and ungodly persons of every denomination; and the more he searched the Scriptures, he was the more fully persuaded that they were a people truly devoted to God.

After the company to which Mr. Shadford belonged had marched to, and remained for some time at Dover, Gainsborough, and Epworth, he obtained his discharge. Released from a mode of life, in which it appears he never delighted, he returned to his father's house. Shortly after his arrival, several young persons proposed a dance, in order to express their joy at his return. Against this mode of rejoicing his conscience strongly remonstrated, but in vain; for he joined the careless assembly, which continued their merriment until break of day. But he soon found, to his sorrow, that anguish and distress tread upon the heels of sinful pleasure. Returning from the tavern to his father's house, his conscience led him to inquire, "What have I been doing this night, serving the devil!" He then considered the misery which he had endured in a course of rebellion against God, and justly concluded, that it costs a man more to lose than to save his soul. A few moments after he had drawn this conclusion, it seemed to him as if something had spoken to his heart, "Remember thy promise;" and immediately it occurred to his mind, that it was a year since he had thus promised to the Lord, "If Thou wilt spare me until I get home, I will serve Thee." Then that passage in Ecclesiastes came into his mind, "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that thou owest." Immediately he resolved that he would serve the devil no longer. On his forming

this resolution, it was suggested to his mind, "Stay another year, until you are married and settled in the world, and then thou mayst be religious." That suggestion was immediately followed by a persuasion, that if he yielded to it, God would cut him off, and send him to hell. From that time he relinquished dancing, and began to seek happiness in God. The resolution which he then formed to devote himself unreservedly to his Maker's service was considerably strengthened by the following circumstance. Before he went into the militia, he had been in some measure engaged to a young woman that lived in Nottinghamshire; and when he was at Manchester, he wrote to her, but, to his surprise, received no answer. After he returned home, he went to see her, but found she was dead and buried. He requested a friend to shew him where she was buried; and, on coming to it, he saw a new stone with this inscription:—

"In bloom of youth into this town I came,
Reader, repent; thy lot may be the same."

The sight of this stone so affected him, that he wept much. He learned that it belonged to a young woman, aged twenty-one, who had made great preparations in gay clothing, in order to have what she called a good dance at the approaching fair. Before the time came, she talked much of the pleasure she expected. The wished for period at last arrived; and, at twelve o'clock at night, she was suddenly taken ill in the midst of her dancing companions. She was put to bed immediately, from which she rose no more. Meditating on the death of those two young women, Mr. Shadford's mind was deeply affected. Well! thought he, a little while ago these were talking, walking pieces of clay, like myself; but they have gone to the house appointed for all living. He wept, and turned his back toward the place. The impressions made upon his mind, on that affecting occasion, were not erased till the day of his conversion to God.

About this time both his parents were taken so ill, that he greatly feared they would not recover. One day, while greatly distressed on their account, and not knowing what to do; it was strongly impressed upon his mind, "Go to prayer for them." "I went up stairs," saith he, "shut myself in, and, if ever I prayed in my life from my heart, I did it at this time. I remember, in particular, that I prayed to the Lord, to raise them up again, and spare them four or five years longer. This prayer, he graciously condescended both to hear and answer; for the one lived about four, the other near five years afterward, and was truly converted to God."

While Mr. Shadford was from home in the militia, a farmer, who was a Methodist, came to reside at the place of his nativity; he received the Methodist Preachers, and a little society had

been formed. "I was now determined" saith Mr. S. "to seek happiness in God, and therefore, went constantly to church and sacrament, and to hear the Methodist preachers; to pray, and read the Scriptures. I thought I will be good. I am determined to be good; but alas! in about six or eight weeks, instead of being very good, I saw my heart was nothing but sin. I read at night different prayers. Sometimes I prayed for humility or meekness; at other times for faith, patience, or chastity; whatever I thought I wanted most. I was thus employed, when the family were in bed, for hours together. And many times whilst reading, the tears ran from my eyes, so that I could read no further; and when I found my heart softened, and could open it to Almighty God, there seemed a secret pleasure in repentance itself; with an hope springing up, that God would save me, and bestow his pardoning mercy. While I was thus employed in seeking the Lord, and drawn by the Spirit of God, I esteemed it more than my necessary food."

The remark made by Mr. S. that there is a secret pleasure in repentance itself, is founded in truth; and hence a real penitent, groaning for redemption in the blood of Christ, would not exchange his godly sorrow for all the wealth and pleasures the world can afford. The God of all grace generally mixes with the bitter cup of repentance some drops of consolation, that those who drink of it may not sink into the horrors of despair. All, it is true, do not, previous to their being justified, drink equally of the cup of sorrow; the hearts of some of them being gently opened to receive the King of Glory: but they are all thoroughly humbled; brought to part with all their sins; and give up every idea of being saved otherwise than merely by grace, through faith. We shall shortly see, that Mr. Shadford, after striving for a time to be justified by the deeds of the law, was brought to accept of pardon as freely offered in the Gospel.

Some time before he obtained a sense of his acceptance "in the Beloved," being at the house of an uncle of his, at East Ferry, his uncle asked him if the latter part of the seventh chapter of the Epistle to the Romans was descriptive of St. Paul in his converted state? He replied that he could not tell; and added, that if it described St. Paul's converted state, it exactly suited his. He then began to flatter himself that he was in a safe state, from a consideration, that "the good he would, he did not;" and that "the evil he would not, that he did." But the Lord did not suffer him to remain, for any length of time, under the power of this dangerous delusion, which has, it is to be feared, been destructive to thousands. That delusion being vanished, "I had," saith he, "sorrow and deep distress. My sins pressed me sore, and the hand of the Lord was heavy upon me. Thus I continued until Sunday the 5th of May, 1762: coming out of

church, the farmer that received the preachers, told me a stranger was to preach at his house. I went to hear him, and was pleased, and much affected. He gave notice that he would preach again in the evening. In the mean time, I persuaded as many of my neighbours as I could to go. We had a full house, and several were greatly affected while he published his crucified Master. Toward the latter part of the sermon, I trembled; I shook; I wept. I thought, 'I cannot stand it, I shall fall down among the people.' Oh! how gladly would I have been alone to weep, for I was tempted with shame.

"I well remember he called out at last, and said, 'Is there any young man here, about my age, willing to give up all and come to Christ? Let him come and welcome, for all things are now ready.' I thought, before this, he was preaching to me; but now I was sure he spoke to me in particular. I stood guilty and condemned, like the publican in the temple. I cried out, (so that others might hear, being pierced to the heart by the sword of the Spirit,) 'God be merciful to me a sinner.' No sooner had I expressed these words, than by the eye of faith, (not with my bodily eyes,) I saw Christ, my Advocate, at the right hand of God, making intercession for me. In an instant, the Lord filled my soul with divine love, as quick as lightning: so suddenly did the Lord, whom I sought, come to his temple. Immediately my eyes flowed with tears, and my heart with love. I sat down in a chair, for I could stand no longer. And these words ran through my mind twenty times over, 'Marvellous are thy works, and that my soul knoweth right well.' I knew not then that these words were in the Scripture, until I opened upon them in the Psalms when I got home."

Having drunk deeply of the wormwood and gall of distress formerly, he now drank as plentifully of the living streams of Divine consolation. When he read his Bible, so clearly did he understand many parts of it, of which he could form no idea before, that it appeared to him a new book. When he meditated on God and Christ, angels or spirits; when he considered good or bad men, any or all the creatures that surrounded him, they appeared not only new to him, but to stand in a different relation to him to what they had formerly done. At night he retired to rest in peace, and with a thankful heart, because the Lord had redeemed him, and given him that peace which passeth all understanding. He thought that he should never more be troubled with the sin which had most easily beset him; and said within himself, "the enemies I have seen this day, I shall see them no more for ever." But no sooner had he experienced inward peace, than the devil and wicked men began to molest him. "And no marvel," saith he, "for the devil had lost one of the main pillars of his kingdom in that parish. And therefore he did not leave

one stone unturned, that he might cast an odium upon the work of God in that place. But none of these things moved me, for I was happy, happy in God; clothed with the sun, and the moon under my feet; raised up, and made to sit in heavenly, holy, happy places in Christ Jesus."

In a fortnight after his soul had been made happy in God, he joined the little society, consisting of twelve members, chiefly old people, in the place where he resided. The description of persons with whom he began to meet was not quite agreeable to him; "but," saith he, "I thought it my duty to cast in my lot amongst them; for I was certain the Methodists (under God,) were the happy instruments of my salvation." At this time, like a true follower of the Lord Jesus, while he earnestly desired the conversion of the whole world, the salvation of those who were near to him by the ties of nature excited his greatest solicitude. He had a father and mother, sister and brother, all without a saving acquaintance with God. His father was near sixty years, and his mother not far from that age. Seldom did he approach God in prayer, without sincerely and earnestly supplicating him in their behalf; and, in the performance of this duty, he experienced much encouragement. One night, he took the liberty of speaking to his parents, in as humble a manner as possible, on the subject of family prayer. He told them that he believed they had brought up him and his brother and sister in the fear of God, according to the best of their knowledge; but added, that hitherto they had not had prayer in the family. Finding that these observations were not resented by his parents, he proposed to go to prayer with them. On their consenting, they went into another room. He had not spoken many words before they were both in tears. When they arose from prayer, they wept over each other; but what seemed to affect Mr. Shadford's parents most was, that they were taught by their own child, whom they ought to have instructed.

"I continued," saith Mr. S. "to pray for them every night and morning for half-a-year. My father at length began to be in deep distress. I listened, and heard him in private crying for mercy, like David, out of the horrible pit, and mire and clay, 'O Lord, deliver my soul.' I began to reprove, exhort, and warn others wherever I came. My father was sometimes afraid, if I reproved the customers who came to our shop, it would give offence, and we should lose all our business. Upon which, I said, 'Father, let us trust God for once with all our concerns, and let us do this in the way of our duty, from a right principle, and if he deceives us, we will trust him no more: for none ever trusted the Lord and were confounded." In less

than a twelvemonth, instead of losing, we had more business than we ever had before."

About this time, Mr. S. began to pray in all the public and private religious meetings which he attended; and several, through the instrumentality of his exertions, were savingly brought to God, before he attempted, in a regular way, either to exhort or preach. At that period, he had no idea of being a preacher; but simply aimed at doing all the good in his power. The love of God burning in his heart constrained him to warn sinners to flee from the wrath to come, and to speak of the unsearchable riches of Christ. In a short time, the society to which he belonged increased from twelve to forty members; and the Lord gave him several who had been his companions in sin, to be his fellow-travellers in the way of holiness.

The first time he exhorted was in the Society. The class-leader put a hymn-book into his hand, and requested him to give a word of exhortation. On his receiving the book, he trembled; but instantly his soul was filled with the love of God, and his fear departed. There is reason to believe that the few words which he spoke on that occasion were made a blessing to every one present. An old man, one of the first converts in the town, advised him to give himself up to much reading and prayer, from a persuasion, that God intended to make him useful in the church.

One Sunday morning, while he was exhorting in the farmer's house, his father was cut to the heart by means of some expression which he used. He fell back into the chair by which he stood, and wept, and was greatly distressed. On the evening of the same day, he said, "I know not what is the matter with me; I seem stupid and foolish; nay, I seem lost." Mr. S. replied, "Then you will not be long before you are found. Father, you are not far from the kingdom of God. Christ came to seek and to save that which was lost."

"The next day," saith Mr. Shadford, "I came into the room where he (his father,) was sitting with a Bible on his knee. He was reading in the Psalms of David. I saw the tears running down his cheeks; yet there appeared a joy in his countenance. I said, 'Pray, father, what now? what is the matter?' He instantly answered, 'I have found Christ at last. Upwards of sixty years I have lived without him in the world, in sin and ignorance. I have been all the day idle: and entered not into his vineyard till the eleventh hour. O! how merciful was he, to spare, and hire me at last: he hath set my soul at liberty. O! praise the Lord! Praise the Lord, O my soul, and all that is within me bless his holy Name.' I left him rejoicing in God his Saviour, and retired to praise God for answering my prayers."

(To be concluded in the next.)

DIVINITY.

To the Editor of the Methodist Magazine.

REV. SIR,

THE following extract, on the preparation for the Sabbath, which is taken from a valuable work on the sanctification of the Sabbath, recently published, will, I doubt not, if favoured with a place in your Miscellany, be both acceptable and profitable to your numerous readers.

Guisbrough, Cleveland, Yorkshire, I am respectfully your's,
Oct. 4, 1815. JOHN SMALL.

PREPARATION FOR THE SABBATH.

" But chiefly man the day of rest enjoys.
Hail, Sabbath ! thee I hail, the poor man's day.
On other days, the man of toil is doom'd
To eat his joyless bread, lonely, the ground
Both seat and board,—screen'd from the winter's cold
And summer's heat by neighbouring hedge or tree:
But on this day, embosomed in his home,
He shares the frugal meal with those he loves;
With those he loves, he shares the heart-felt joy
Of giving thanks to God; not thanks of form,
A word and a grimace, but reverently,
With covered face, and upward earnest eye."

" The pale mechanic now has leave to breathe:
He hopes, yet fears presumption in the hope,
To reach those realms where Sabbath never ends."

" *The Sabbath,*" a Poem.

Good men, in ordinary cases, walk by rule. What is done by no fixed rule, is done awkwardly, feebly, and confusedly. When a thing is done seldom, and by no certain plan, it is generally done with reluctance and dislike; and from dislike, the natural transition is to omission, to total neglect, or to contempt. On the contrary, what is subjected to a fixed standard, and to a set time, is done accurately and effectually, and with ease and delight, because it is done from habit and custom. Custom, all men know, is a kind of second nature; and there is scarcely any thing to which custom will not reconcile. It is recorded of our Lord Jesus Christ, that it was his custom to enter into the synagogues on the Sabbath-day; a day which he always sanctified by a course of active benevolence. Applying these hints to ourselves, it would greatly facilitate the performance of the duties required on the Lord's day, if we made conscientious preparation before it came. In other cases, our interest or our reputation induces

us to anticipate what is proper to be done, in order to receive our friends, or to bring our plans to a happy issue. Six days thou shalt labour and do all thy work, are words which plainly and forcibly intimate, that we should wisely arrange our affairs through the week, and especially on the last day of it, that in ordinary circumstances we may meet with no interruption or disturbance in the great work of that day. Our attachment to the things of time should always be moderated by religion; and our regard to the world should, in no instance whatever, be allowed to tempt us to encroach upon what is due to God, or to clog our minds in spiritual services. We should prudently and diligently dispatch the business of the week, that we may be prepared for the rest of the Sabbath; that, in as far as our care and foresight can extend, it may be said of our Saturday as was said formerly of the day preceding the Sabbath, "It was the preparation, and the Sabbath drew on," Luke xxiii. 54. Every thing subjected to our influence should be put into such a state through the week, as to prevent solicitude about it on the Lord's day. Our houses, our worldly business, our attire, and our necessary provisions, should be in a situation favourable to the exercises of devotion on that day, which is holy to the Lord, and honourable. Magistrates, men of business, ministers, and heads of families, with every person of influence, are under the strongest obligations of religion and reason to do so. They are bound by a law, paramount to all human authority, to watch over their concerns during the week, and to put them into such a train, that their children, subjects, servants, and acquaintance, shall not be exposed to the temptation of sporting with the obligations of the Christian Sabbath. A pernicious example in this respect, and even a neglect, in persons of influence, may occasion many breaches of the Lord's day. It speaks little for their good sense, and less for their piety, when men who profess to fear God, by their heedlessness and improvidence, lead those astray who have not fortitude to obey God rather than man. And is it any wonder, that confusion seizes upon those men's affairs, through the week, when they have not ordered them with discretion, with a view to the approaching Sabbath? It should also be the first of our concerns, to exercise grace, during the week, in reference to the Lord's day, as the best portion of our time, and as the most delightful of our days. "When shall we again appear before God? how amiable are thy tabernacles, Lord God of Hosts! a day in thy courts is better than a thousand!" should be the language of our desires. These desires after fellowship with the Father, and with his Son Jesus Christ, should be strong and ardent, and should mingle themselves with our ordinary occupations during the week. If we are born again; if we are spiritually-minded; if we have really tasted that the Lord is gracious; this will be

our attainment. In this spirit, as the excellent Hervey says, "every ordinary meal is a kind of sacrament, and every common day is a Sabbath." To persons of this character the return of the Lord's day is a privilege of the highest order; a felicity superior to that enjoyed by persons who hail the return of a feast, or who in darkness and among dangerous pits wait for the morning light. Watchfulness over our spirits, every day, will tend to elevate our affections on the first day of the week, and prevent us from carrying into spiritual duties a carnal temper, or from shewing that we are by no means in our element, when assembling and worshipping with the people of God on the holy Sabbath. The carnality of men's minds, and of their conversation on the Lord's day, is easily accounted for, upon this principle, that they do not walk with God any day. If the mind be in league with sin, if it grovels continually upon the earth, how is it possible for a mere change of a day to produce a spiritual revolution in the heart? The most of men make a rapid transition from the cares and business of the week to the exercises of the Sabbath, in which, whatever they pretend, their hearts find no pleasure.

To the Editor of the Methodist Magazine.

SIR,

HAVING forwarded to you a short essay on the preparation for the Sabbath, I now send you, as illustrative of what is there enjoined, a piece selected from a work, by the Rev. Joshua Gilpin, rector of Wrockwardine, Salop, entitled, "Gilpin's Monument of Parental Affection;" if you judge it proper to fill a page in your Magazine, it is at your service.

Guisbrough, Cleveland, Yorkshire, I am your's respectfully,
October 9, 1815. JOHN SMALL.

MANNER OF SPENDING THE LORD'S DAY IN A PRIVATE FAMILY.

"O Scotland! much I love thy tranquil dales;
But most on Sabbath-eve, when low the sun
Slants through the upland copse, 'tis my delight,
Wandering and stopping oft, to hear the song
Of kindred praise arise from humble roofs;
Or when the simple service ends, to hear
The lifted latch, and mark the grey-hair'd man,
The father and the priest, walk forth alone
Into his garden-plat, or little field,
To commune with his God in secret prayer;
To bless the Lord that in his downward years
His children are about him."

Poem entitled, "*The Sabbath.*"

[EXTRACT.]

"In the mean while the secret of God was upon our tabernacle; and a consciousness of his favourable presence added a peculiar relish to all our enjoyments. The Lord himself was our shepherd: He made us lie down in green pastures, and led us forth by the still waters; by his bounty our wants were supplied, and under his protection we felt security and peace: He anointed our heads with the oil of gladness; and while our cup was running over with comforts, we said in our hearts, Surely, goodness and mercy shall follow us all the days of our life. Every day was a day of tranquil satisfaction, in which we had little to wish, and much to enjoy; but the Sabbath presented us with peculiar consolations. We saluted every return of that holy day with undissembled joy, cheerfully laying aside all our usual studies and employments, except such as had a manifest tendency either to enlarge our acquaintance with, or to advance our preparation for the kingdom of God. It was a day truly honourable in our eyes, and marked as a season of sacred delights. Its various exercises, whether public or private, produced an exhilarating effect upon our minds, and never failed to set us some paces nearer the object of our supreme desires. It was a kind of transfiguration-day, shedding a mild glory upon every creature, and enabling us to view the concerns of time in connexion with those of eternity. Through all its happy hours, we sat as on the holy mount, looking backward with gratitude, and forward with confidence, taking sweet counsel together, for the advancement of our highest interests, and scarcely considering ourselves inhabitants of this lower world. The company of even our most intimate friends, on these occasions, would have rendered our intercourse with each other more reserved, and our pleasures proportionably less lively; but, unrestrained by the presence of witnesses, we gave an unlimited indulgence to all our affectionate and devotional feelings. We conversed together as parts of the same family: we congratulated each other as members of the Christian church; we rejoiced over one another as heirs of the same most glorious promises. Some interesting passage of Scripture, or some choice piece of divinity, generally furnished the matter of our discourse: and while we endeavoured to obtain a clear and comprehensive view of the subject under consideration, a divine light would sometimes break in upon us, satisfying our doubts, exalting our conceptions, and cheering our hearts. We have then, with one consent, laid aside our book, that we might uninterruptedly admire the beauties, and enjoy the sweets of the prospect opening before us. And still as the scene has become more luminous, we have proceeded from wonder to wonder with a degree of delight far surpassing that which

experimental philosophers ever felt, on discovering some grand secret in the operations of nature. Through these flowery paths we have continued to allure each other onward, (first one of us taking the lead, and then another,) refreshing our spirits, and feeding our immortal hopes, amid a thousand glorious appearances, till the New Jerusalem itself has burst upon our eyes; even that city which hath foundations whose builder and maker is God; whose inhabitants are the spirits of just men made perfect, and from whose holy walls we heard the voice of harpers harping with their harps. Here we have stayed our happy progress, and while standing to solace ourselves with a view of the goodly object before us, the scene of our future enjoyments, and the place of our future destination, we have solemnly renewed our vows,—resolving, for the joy that was set before us, to endure the cross, despising the shame, in humble imitation of our adorable Master. In such a frame of mind, we found it possible to speak of probable sufferings, and painful separations, with the utmost composure. And with such a termination of our course in sight, we could cheerfully leave all the casualties of that course to the Divine disposal; fully persuaded that, whatever evil might befal us by the way, an abundant compensation would be made for all, on our arrival at home. Many a joyful Sabbath have we thus spent together, especially during the latter years of our Joshua's continuance with us.* And now, when his mother and I are disposed, on the return of those sacred seasons, to look with regret towards his vacant place, we endeavour to animate each other with the hope of shortly following our dearest son to the celebration of that eternal Sabbath above, of which we have enjoyed so many sweet anticipations here below."

A WELL-SPENT SABBATH-DAY.

In addition to these excellent sentiments, presented to the reader in the above extract, we may be permitted to bring into one view the various branches of Sabbath-sanctification, in the description of a character drawn from life and observation, and by no means a creature of fancy. The person to whom it applies is, more than any of his friends, sensible of his defects, knowing that in every thing he comes short of the glory of God, and that his endeavours to walk with God on the Sabbath, or any other day, fall infinitely short of the spirit of that law which is exceeding broad.—As Fidelio is engaged in trade of considerable extent, and is, moreover, of a nervous habit, he is not a stranger to those anxieties of mind which the fluctuations of business frequently occasion, even in a person of the steadiest principles; neither is he unacquainted with those temptations to con-

* Referring to their only son, a young man of great piety and learning, who had died a short time before.

formity to the world, in violating the holy Sabbath, and in deviating from the strict principles of justice between man and man, which are so common in every place. By the grace of God, he hath hitherto escaped all these snares. While his mercantile friends are gaping for news on the Lord's day, and visiting the post-office, he permits the affairs of this world to recede from his eyes, being occupied with objects to which all other things are but as the small dust of the balance. On other days, he talks on politics and trade with an interest and intelligence almost peculiar to himself. But on the Sabbath, he is taught by God to mind the one thing needful, to raise his mind to things above, and to bring his family, if possible, to participate of his spirit. The bustle of his shop, on Saturday evenings, is very great; but his foresight and prudence prevent any confusion from taking place; and even the glance of his eye seems to say to his customers that it is time for them to retire to their homes, and prepare for the Lord's day.

Fidelio, having a strong mind in a weak body, cannot rise so early on the Sabbath as many others, but he is far from being a loiterer on that day. In much weakness of body, he rises from his bed to his closet, and his spirits are reanimated with the ascending sun. His Bible lies before him on the table, and from it he gathers matter of supplication for his closet and family. At a set hour, his children meet him at the breakfast-table, having previously been also in their closets, and by their looks seem to hail the return of the Sabbath as the happiest of their days. He sits among them as a patriarch, and the centre of all their delightful intercourse. After inquiring about their health, and after some general hints, the conversation naturally glides into something interesting and spiritual. His enlarged acquaintance with the Scriptures, his fund of religious anecdote, his wise observations, and his frank and cheerful manner, all beget and arrest their attention. Here is no affectation, no bye-ends to serve, no laboured discourse, but enlightened, free, and delightful intercourse, which animates while it instructs, and engages without any restraint. The worship of God in his family is then devoutly performed: the servants enter the chamber as if Fidelio was their father, and the devotion proceeds, in all its parts, with decorum and singular interest. How sweetly they sing! how seriously he reads, and they listen! and how powerfully he pleads with God for himself, for his family, and for the church! He seems to feel all their necessities, and to express all their thoughts with his ardent lips. Preparations for serving God in public, follow the devotion of the family. The business of dressing is soon dispatched. Religious books are read, or some miscellaneous conversation takes place, till the hour arrives which calls them to the house of God.

Fidelio, with his family, unless when necessarily detained, is always early at the house of God; he does not assemble with the people, in the chapel yard, to converse about the news of the day, and to beguile away the time until the minister arrives; but, on the contrary, the minister, when he enters the assembly, never fails to see Fidelio and his family seated, as if eager to join in the praises of God, the most delightful part of Divine worship. Their posture is decent, their attention during the service is such as edifies the church, gratifies the preacher, and indicates the interest they take in the truths delivered, and in the worship of God, their friend and Father. God alone is Judge of the workings of the mind, of the exercise of faith, of gracious desires after communion with himself, of the conflicts with sin, and temptation, in a renewed heart, of the entrance and operations of spiritual light, of the delightful influence of the gospel in subduing the will to the obedience of faith, and of the real progress of sanctification in the soul; but if an absorbed attention be an index of these gracious principles, Fidelio possesses them in a high degree. He hears God speaking by his servants; he receives the truth in the love of it; the truth exerts its energy upon his heart and life; and he sits, not at ease, like a cold-blooded critic, weighing words, and measuring sentences, but as a humble disciple of Jesus. In the interval, a slight repast satisfies the body, and the mind is refreshed by conversation about divine things. Fidelio bends before the God and Father of our Lord Jesus Christ, imploring his blessing upon what is preparing for them in the afternoon. He knows that without God he can do nothing, and is therefore dependent upon him for his blessing upon his servants, his people, his ordinances, and upon himself.

But the evening of the Lord's day is to Fidelio the season of the greatest delight. He is then in his element; his heart being warmed, and his mind being enlarged by the truths he has heard, and the devotional exercises of the day, his face shines in the midst of his family, and he seems to say to them, Be ye also warmed, instructed, and enlarged! The family catches his spirit; devotion recommences; the Scriptures and other good books are read; a conversation, generally animated, always relating to the proper business of the day, and growing out of sermons they heard, or books they read, succeeds, and gives a zest to the labours of love in which they are engaged. As religion is diffusive, Fidelio is anxious to diffuse his knowledge and spirit to all his family. His servants and children are carefully instructed in the first principles of the Oracles of God. He gives them line upon line, here a little, and there a little, and thus lays a foundation for their present and future advantage.

Such is Fidelio in his family on the Lord's day; and such

should all the professed friends of Christ be. Here is nothing imaginary, nothing overcharged, and nothing gloomy or repulsive. Here is an engaging commentary upon, and exemplification of, the spirit and letter of the fourth commandment. The worldly prosperity of Fidelio suffers no detriment by the strictness of his religion; on the contrary, his name is respectable, his wealth is increasing, his influence is widening, his usefulness is extending, his word is credited, his opinions venerated; and he is generally reckoned to be a blessing to the city where he lives. Go ye and do likewise!

QUESTIONS ON BEING LED BY THE SPIRIT.

Romans viii. 14.

BY THE REV. RISDON DARRACOTT.

1. Am I led by the Spirit of God to an humbling sight of myself? am I led to see the universal depravity of my heart, and the innumerable transgressions of my life,—led to see the corruptions that cleave to my best tempers and my holiest duties; so that if God should mark them, I must unavoidably perish? Under these views of myself, am I led to walk humbly with God? to be thankful for the least favour? to be patient under every affliction? to be continually seeking the grace of God, and to depend entirely upon the merits of the Redeemer for eternal happiness? 2. Am I led to the Lord Jesus Christ? led to him as the only Mediator between God and man? am I led to submit to his teaching as my great and unerring Prophet? am I led to repose all my hope and confidence in his atonement and intercession, as my great and glorious High-priest? am I led to yield an hearty and universal subjection to his government, as my great and exalted King? am I led continually to view him, and follow him, as my perfect pattern? Am I led to maintain daily and delightful communion with him, committing my soul into his hands, and consecrating myself wholly to his service?

3. Am I led, through Christ, to the blessed God? led to him as the source of my being, and of my happiness? Am I led to seek his favour in Christ with my whole heart? led to him as an humble penitent, confessing and lamenting my sins, condemning myself, and yet expecting his mercy, through Christ, and thankfully accepting it in the way he proposes in the gospel? Am I led to lay hold of the covenant of grace, taking God in Christ as my only, and my all-sufficient portion? Convinced of his right to all I am and have, and grieved that I have so wickedly alienated his own from him, am I led to dedicate my all to his service and glory? Am I led to consider myself continually in his presence, —to study his word,—to pour out my prayers and praises at his footstool,—to trust cheerfully his providence,—to believe firmly

his promises,—to be resigned to his will,—to pray and labour for increasing conformity to him here, and for the perfect likeness and everlasting enjoyment of him in heaven?

4. Am I led to maintain the greatest regard to the Blessed Spirit? Am I led exceedingly to prize, and earnestly to seek his enlightening and quickening, his sanctifying and comforting influences, to fit me for every duty, to cherish every grace in me, to strengthen me against every temptation, and support me under every affliction? Am I led to give myself up sincerely to his gracious and heavenly guidance? watchful of, and thankful for, his holy motions, and desiring to be led on by him from one degree of faith and love, and zeal and holiness, to another, till I appear perfect before God in Sion? Am I led carefully to abstain from all those things that would grieve him, and provoke him to leave me to myself? And am I led to admire and praise him for the riches and efficacy of his grace bestowed upon me, and to ascribe all that is good in me, or done by me, to that alone?

5. Am I led to the means of grace? Am I led to value them, desire them, and attend duly to them? Do I seek and enjoy communion with God in them? And does the grace I receive, and the pleasure I enjoy, in the use of them, make me long for that happy period, when I shall be blessed with that perfect and uninterrupted fellowship with God, that shall last to all eternity?

6. Am I led to hate sin? Do I hate it? not only on account of its evil consequences to myself, but chiefly on account of its evil and malignant nature,—as committed against a God of infinite love and goodness, to whom I owe my very being, and all the blessings of it, and whose laws are all holy, and just, and good;—as committed against a dying Saviour, and as the procuring cause of all his sufferings? Does this engage me to a constant watching, praying, and striving against all sin? Does every degree of victory over it give me great pleasure, and excite great thankfulness; and do I long for complete deliverance from it, and rejoice in the hope of it, through Jesus Christ?

7. Am I led to love, and delight in, holiness? Do I see holiness to be the health and beauty, the perfection and happiness of my soul? Do I see an inexpressible glory in a holy God, a holy Jesus, a holy Bible, and a holy life? Would I rather be the poorest and most afflicted saint, than the most prosperous sinner? Is holiness the object of my aim, my prayer, and my labour? Am I more earnest for sanctifying grace, than for any temporal benefit; and more joyful and thankful for any growth in grace than for any increase in my worldly substance? Do I long to be sanctified wholly? long for heaven, more as a state of perfect holiness, than of freedom from trouble?

8. Am I led to love all mankind? Am I delivered from the power of malice, hatred, and envy? Do I delight in doing good

to others? Do I employ my thoughts, my time, and my substance, for their temporal and spiritual welfare? Do I rejoice in their prosperity? and do I sympathize with those that are in affliction, and take pleasure in relieving them according to my ability? Do I heartily forgive and love my enemies, and endeavour to overcome their evil with good?

9. Am I led heavenward? Am I led to such views of the heavenly world, as to have the highest esteem of it,—the most ardent desires of it,—and the most earnest prayers and endeavours for it? Am I led to consider the happiness of heaven as consisting in the knowledge, love, and enjoyment of God, and in likeness to him? Am I led sometimes to blessed foretastes of it? Am I led to cleanse myself daily, by faith in the promises of God, from all filthiness of flesh and spirit? And am I led to expect heaven only in the way of holiness and obedience, and yet not for any merit at all in them, but wholly and solely as the free gift of God through Jesus Christ?

Are these the marks of salvation? and has God put these marks upon me? Then I am a child of God; for his own word says, "As many as are led by the Spirit of God, they are the sons of God," Rom. viii. 14. And Oh! what amazing grace, what exalted honour, is this, to be bestowed upon such an unworthy creature! Since I am a child of God, I shall be the constant care of his Providence here, have every want supplied, and be safe, living and dying. And what shall I be hereafter, when I come to receive the portion of a child of God? when my body shall be raised, and fashioned like unto Christ's glorious body; when my body and soul shall be re-united, and arrayed in the garments of a complete and everlasting salvation. Surely, Lord, this is enough. I can no longer murmur under thy dispensations, nor envy the prosperity of the wicked, nor think religion vain. Do with me as thou pleasest. I desire to submit cheerfully to any sufferings that may be for thy glory: only grant me more of a child-like spirit, that I may glorify thee more, both living and dying. Time and eternity also, shall be employed by me in admiring the riches of Divine grace, and in praising God and the Lamb.

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

DEAR SIR,

I WISH, through the medium of your Miscellany, to make a few observations on the criticisms, or rather remarks, found in an article of the "BRITISH CRITIC," for Feb. 1816. Those remarks are founded on a Sermon published by the Rev. C. Val

Le Grice, perpetual curate of Penzance, entitled "The Proof of the Spirit, or Considerations on Revivalism;" in which he endeavours to hold up to contempt the late revival of religion in Cornwall. The writer of the article in the "BRITISH CRITIC" assures us that the account "was sketched by an eye witness, for which," says he, "we can answer that it is by no means freely drawn, or highly coloured."

I recollect, a few years ago, meeting with a kind of a *half-length* "Portraiture of Methodism;" but some of her beautiful features were so horribly distorted, that I had to look again and again before I could realize any thing like the subject intended. The thing, however, bore her *name*, which led to a discovery. The misfortune with many who have endeavoured to take the likeness of Methodism, is, that they have always attempted to sketch her with their eyes *closed:* or if on any particular occasion they have made use of the sphere of vision, they have compelled her to sit at a *distance;* and have never failed to visit the *shades* for their colours. Were she, when *foreigners* attempt to take her, only to fall into the hands of a *Raphael*, a *Titian*, or some other eminent artist, we might then expect to see a work which would be admired by all, not only for its *execution*, but for its *subject*. A correct likeness, however, we are not to expect from the "British Critics."

Methodism, in their view, is only another term for *fanaticism;* and to furnish you with any thing like a resemblance, would almost require the powers of a Hogarth. Take, Sir, their own words, on the effects of preaching: "It is not difficult to trace the effects thus wrought on the fancies of the deluded sufferers to physical causes. This peculiar state of mind is worked up by the acclamations of the preacher, and the shrieks of the worshippers, and is propagated from one to another by a species of animal magnetism. Where the light of reason and education exists, the phantom cannot be raised; and, hence the necessity of drowning the little reason that may exist by the noisy violence of their ejaculations. With respect to the tranquillity felt after prayer, which they call a *feeling* of God's assurance of pardon, it may be an effect resulting from their previous state of excitement, nothing more or less than a state of natural exhaustion. It is worthy of notice, that the female sex is always most affected, and most violent in their expressions. The affection spreads like an hysteric, by sympathy." Here we have a view of Methodism in its effects, and Methodists in their proceedings. Let the whole of this, Sir, be personified, and you will not hesitate to pronounce it a monster of the first class. We have a creature allied to the *quadruped*, by its privation of *the light of reason;* akin to the *savage*, being destitute of *education;* partaking of the nature of the *loadstone*, so powerful in its *attraction;* related

to *Jupiter*, the god of *thunder*, for the stunning *noise* of its bellowing *voice;* a type of the *patient*, for its *hysteric* affection; and, finally, an image of the *racer*, lying panting in a state of *exhaustion*, for the want of breath. Instead, however, of suffering the poor thing to *repose* itself in this *spiritless* condition, these reviewers, in the plenitude of their zeal, place their critical fangs into it, and push it through the land in masquerade, with "METHODISM" labelled on its forehead, to excite the risible faculties of all who wish to see it.

Admitting, for argument's sake, that some extravagances attended the religious assemblies in Cornwall, is it the case in every place? Are we still doomed to give a reply to the ignorant, precipitant, and hackneyed remark, that, because an individual society has been guilty of some slight impropriety, therefore its connexions and it "*are all alike* bad?" Is there any thing in the *system* itself that has a tendency to promote disorder? If there is, let it be pointed out; if not, let the *system* and the *people* be preserved distinct.

Though I cannot omit, Sir, taking a slight glance at the work of God in Cornwall, yet it is not so much my design to attend to *it*, and to its *local calumniators*, as to what appears to be the *sentiments* of the *reviewers* on the subject; for what they advance respecting Cornwall, must be considered in their view, as generally applicable—as a specimen of Methodism, as a whole. For an account of the *work* itself, the "British Critics," provided they will act the part of men of candour, and examine the other side of the question, may consult the Methodist Magazine for 1814, p. 513, 551; and for a *refutation* of its *calumniators*, they may consult subsequent parts of the same publication, particularly an intelligent, spirited letter, signed a "*Traveller*," in the last year's, p. 510.

These gentlemen affect to sneer, not only at the *term* "revival," but at the *thing* intended. Had they ever read an account of the revival of religion which took place in *Jerusalem* about eighteen hundred years ago, one would imagine, that they would have treated that in Cornwall with greater deference. Instead of *scores*, in that of Jerusalem, there were *thousands* added to the church of Christ in *one day*. Nor were those who became members possessed of a *stoical apathy;* they seemed to have a great deal of what, from their contemptuous manner of treating it, these critics seem to be destitute of, *religious feeling:* I say, religious feeling; for (though by them it is differently designated) a change of *name* will never change the *nature* of the object of their ridicule. In the extraordinary work at Jerusalem, we find, 1. That the people "were pricked in the heart," and that "fear came upon every soul," Acts ii. 37—43. This, in Cornwall, would be simply termed, *conviction for sin.*—

2. That there was a great *inquiry* among those who were thus *affected*:—"Men and brethren, what shall we do?" ver. 37. Now, we have no substantial ground for believing, that, among such a *crowd*, the *language*—the *inquiries*, at Jerusalem, any more than in Cornwall, would be exactly the same. The *earnestness* displayed, and the *expressions* used, as both seemed to be the result of what was *felt*, would *vary* according to the *degree* of *feeling excited*. These *inquirers*, by a sincere Cornish miner, would probably be denominated—*sincere seekers of salvation*. Can we, however, for a moment suppose, that, when such feelings were excited, all was *calm*—all was quiet in Jerusalem? Has *inward* feeling no *external* signs? Are these reviewers adequate to the task, on every occasion, of concealing their feelings, and of appearing as insensible as stones, when they experience the greatest perturbation of mind?—3. That these serious inquirers "continued in prayers," ver. 42. As numbers met together for this purpose, their associations in Cornwall, would receive the appellation of *prayer-meetings*.—4. That "they continued in the breaking of bread," ver. 42. No mention being made of *wine*, and the *private members* being engaged in the act "of breaking bread from house to house," it is warrantable to conclude, that this has an allusion to the Αγαπαι, *love-feasts*, of the primitive church, a means of grace among the Cornish Methodists.—5. That "they continued daily with one accord in the temple," ver. 46. Here, the friends of religion in Cornwall, would find a *precedent* for their *long* and *frequent meetings*.—6. That, "with gladness and singleness of heart, they did eat," and that they continued "praising God," ver. 46, 47. This would appear to pious characters in the neighbourhood of Penzance and Redruth, something like *the joy of the Holy Ghost*, resulting from that "remission of sins" mentioned ver. 38, and which all were to receive, together with the "gift of the Holy Spirit," who *repented* and were *baptized*; or what the reviewers sneeringly call "a feeling of God's assurance of pardon."—7. That "they continued steadfastly in the apostles' doctrine and fellowship," ver. 42. Than this, what stronger proof of the *genuineness* of the *work*? And yet, this is one of the characteristic effects of the Cornish revival. The greater part of those who were brought to God *then*, adorn, from recent accounts, the doctrine of God our Saviour *now*. What is there, then, in a Cornish revival, that is not characteristic of that at Jerusalem? There is this; in Jerusalem, the converts "had favour with all the people;" in Cornwall, a few restless individuals have manifested a spirit of hostility. Happily, party spirit is under restraint. When it rages in its full violence, it exerts itself in bloodshed; when checked by law, it breaks out in falsehood,

detraction, calumny, and a partial administration of justice. Of the other great work in Jerusalem, Acts iv. 4, I shall say nothing.

It must not be omitted, Sir, that a high honour, though far from designed, has been paid to the Methodist Preachers, by their opposers. For *they*, at least, must be men who possess "the light of reason," though their "education" may not be equal to those who scribble for hire, to produce, by their powers of oratory, such astonishing *effects*. Our Senators in both Houses, our Counsels at the bar, our Clergy in the pulpit; and suffer me, Sir, however unworthy of notice, to drag in our Comedians and Tragedians;—all these endeavour to produce *effect*; and to do this, their appeals to the *passions* are not unfrequent. But are equal effects produced to those attributed to Methodist Preachers? It would be a high treat to me, to carry a chair for one of these reviewers to stand upon, in order to harangue an audience. Would he, with all his boasted wisdom, be able to produce such effects? I do not say a gust of laughter, for any idiot may do that, but real, *serious feeling*. It is to be feared, if he could not make *others* feel, he himself, before he had expanded his lungs an hour, would begin to feel a little "natural exhaustion." But is it only among characters destitute of "the light of reason and education," that "the phantom can be raised?" What! are there no men of *reason* and *education* among the Methodists? Are there not men among them, who have intellect sufficient to carry on business to a considerable extent, and who stand high in the commercial world? And yet, among these, "the phantom has been raised," either in *public* or in *private*: they have been *alarmingly*, and *joyously affected*, either in the *crowd*, or when *alone*. Do they carry strength of judgment, cogency of argument, and fluency of speech, into the *Exchange*, and not into the *church?* Are they wise in business, and idiots in religion? Any how, to make out a clear case, these reviewers, with all their critical acumen, have yet to prove, that, in Jerusalem, where there was a similar work, there were, among the thousands thus influenced, neither men of *reason* nor *education*.

"The tranquillity after prayer," it is observed, "may be an effect resulting from their previous state of excitement, nothing more or less than a state of natural exhaustion." It "*may* be an effect;" yes, and it *may not*. What then? Is not the *possibility* of it being perfectly the contrary here admitted? Is there, or is there not, it is demanded, such a thing as *pardon* to be obtained, and *tranquillity* to be enjoyed, as its *effect?* If not, what mean the following texts of Scripture, 1 John i. 9, Psal. xxxii. 1, Matt. ix. 2, Eph. iv. 32, Jam. v. 15, John ii. 12, Rom. v. 1? and hundreds more which might be pointed out. If there is

such a thing as pardon, what just grounds are there to believe that the people in question had not received it, with its consequent blessing—*peace?* It admits of a doubt, too, whether "*natural exhaustion*" will destroy *horror*, *fear*, and *guilt*, and produce a settled *calm*. Why did not Voltaire, why did not others of the same cast, in their weak and exhausted state, experience that sweet peace? During their "natural exhaustion," they were *strong* in mind and *poignant* in feeling. It may be further observed, that many of the people in Cornwall received consolation, when there had been no previous *physical* exertion, either in *speaking*, or in *extemporary prayer*, but when they had been *silently*, but *earnestly* and *inwardly* waiting upon God; and were able to go through their regular manual labour, both before and after the meetings.—The remark respecting the softer sex, is scarcely worth notice, any further than it tends to confirm general opinion, viz. that they possess *finer feelings* than the men.

"Notwithstanding," say they, "the enormous train of ills with which Methodism has been attended, as a system organized with the view of spreading and consolidating schism, by gathering churches out of the Established Religion; it is an opinion, occasionally broached by persons of genuine piety, that the evil has not been without good in the effect which has been produced in some of the less civilized districts, at a distance from the metropolis." As a proof that they are of an opposite opinion to "persons of *genuine piety*," they affirm, that the reported good is "problematical," and go on to "convince those who require proof of the fact, that the restless interference by which the Methodists persist in seducing the members of the Established Church, does not possess even a local or partial utility."

In reference, Sir, to "the enormous train of ills with which Methodism has been attended," this is an objection which has been repeatedly made, but has never yet been established. The reason is, the eyes, the ears, the common sense, of every ingenuous man throughout the land, contradict it. There are a number of what the apostle calls "*living epistles*," which are constantly *read* by the *public*, and which shew that Methodism has not only been productive of "*local* or *partial*," but of *general* "*utility*." These *living* publications constantly issuing from the Methodistical press, printed with a large type, capable of giving to every man—a reason of the hope that is in them, and bound in the neatest Christian morals, may be considered as standing *replies* to the "British Critics," and others, who find it easier to *assert* than to *demonstrate*. In these, we have *fact* opposed to *opinion*. It is possible that the present objectors may never have travelled beyond the precincts of the city, the seat of politeness and learning, among their "less civilized" countrymen, and must

therefore be laid under the disagreeable necessity of listening to the report of "persons of genuine piety;" and as, from their numerous literary engagements, they may have had no leisure to cultivate an acquaintance with their Methodistical neighbours, they are the more excusable: though even here, the united charge of ignorance and precipitancy lies against them. However, as they can scarcely be so conceited as to suppose that they have monopolized all the intellect of the nation—that they are the men, and wisdom will die with them; "persons of genuine piety," whose views of the subject are treated with contempt, may possibly have a share of intellect as well as themselves: and while the *wisdom* of such witnesses guards them against the *deception* of others, their *piety* will prohibit the smallest attempt, or even inclination, to *deceive;* hence, their testimony is worthy of regard.

But what is it, Sir, that constitutes the principal bane of Methodism? You have already heard. It is "a system organized with the view of spreading and consolidating schism, by gathering churches out of the Established Religion." As a *church* is an *assembly of pious people*, it can easily be conceived how churches can be gathered out from among a *people*, but how they can be gathered out of a *religion*, is utterly beyond my comprehension. That the system was not *organized* with a *view* to the *injury* of the *Establishment*, is evident; for it was organized by Mr. Wesley, one of her warmest *friends*, one who would *never* have *left* her, had he not been actually *driven* from her pulpits by the *clergy* and *laity;* (See his Works, octavo edition, vol. vi. p. 282, vol. viii. p. 397, vol. xii. p. 31, 123;) one, who, after he was forced from her walls, established *rules*, which, except in particular cases specified, *prohibited preaching* in his *chapels* in what are called *church hours*, (See Large Min. p. 38,) that his people might attend divine service at their respective churches; and one who brought up his numerous flock in the *doctrines* of her *Liturgy*, *Articles*, and *Homilies*. If, therefore, any evil has resulted from the system, the Church, in her members, must thank herself for it, in being the sole cause of his banishment. And as the system was not organized at *first* with a view to the *destruction* of the Establishment, but to *save souls;* so, neither is it at present upheld for any other purpose than the most benevolent. When persons thus talk about *organizing*, it is difficult not to associate the idea of a secret council of military or revolutionary despots, such, as of late years infested a neighbouring nation, forming plans of general destruction, and consolidating a system of tyranny the most alarming, to keep the minds and consciences of men in a state of perpetual subjection. No such secret train is laid against the Establishment, by the Methodists, her members may be assured, as that which was in contemplation by Dr. Priestly

and others, to blow up genuine Christianity, and to establish a spurious system, called "Rational Religion," in its stead.

The grand *end* of Methodism, if we are to credit these reviewers, is, to "consolidate schism," and to "gather churches out of the Established Religion." Since they do not seem to know what the term *schism* means, I shall take, with your permission, Sir, the same liberty with them which I took with the *Antijacobins* in your Magazine for last year, p. 655, of recommending a perusal of your Sermon on the subject, with the addition of Mr. Wesley's Works, vol. ix. p. 386, together with other parts of his writings, where it is *defined* and *proved* to be, not a separation *from*, but a separation *in* a church. The Methodists seduce the members of the Church! The truth is, it is difficult, in some places, to know who are the real members of the Church of England. In the Methodist economy, there is a distinction preserved between the *members* of society and mere *attenders* on the public ordinances. The case differs in the Establishment. For, as there is no proper mode of discipline attended to, few or no expulsions, the road to the communion table pretty broad, and, in general, no distinction, in point of church-fellowship, made between the devout and the profane; it is presumed, that all are deemed members who statedly attend her service. Were all immoral persons, who profess to be her sons, but who are unworthy of the appellation, banished from her courts, it is to be feared, that, in some instances, there would not only be empty pulpits, and vacant pews, but desolate churches. The Methodists seduce members from the Church! It really astonishes me, Sir, to hear it. It is well known, that the majority of those who compose the Methodist Societies are such as, previous to their union with the body, had no settled creed,—were careless, wicked, and unbelieving; and if the "British Critics" will come forward and lay their hands upon such, as the worthy members of the Establishment, they are welcome to all the odium it will throw upon their purity. The Methodists seduce members from the Church! Who are more zealous than some of the clergy and the "British Critics," in railing against sectaries, and in urging them to return to her bosom? Is their example *good*, in acting the part of "busy bodies" with others? Let them suffer us to imitate it. Is it *bad?* Let them begin the reform at home. A clergyman, Sir, within these eight months, has been known to tender money to the poor members of our Society to seduce them from us, and to engage them to an attendance on the ordinances of the parish-church. Here is a display of *zeal;* but it is a zeal without *knowledge*. Such conduct, like coercion, may make *hypocrites*, but it will never make *sincere converts*. Produce a Methodist Preacher who has been guilty of this to a sincere member of the Church of England.

At an early stage of Methodism, it was seriously urged, as a grand objection against its adherents, that they "gathered churches out of churches." To this objection, Mr. Wesley, in 1748, made the following unanswerable reply.

"It was not long before an objection was made to this, (uniting people in classes, for the purpose of mutual edification,) which had never entered into my thoughts. Is not this making a schism? Is not the joining these people together, gathering churches out of churches?

"It was easily answered; if you mean only gathering people out of buildings called churches, it is. But, if you mean dividing Christians from Christians, and so destroying Christian fellowship, it is not. For, 1. These were not Christians before they were thus joined. Most of them were barefaced heathens. 2. Neither are they Christians from whom you suppose them to be divided. You will not look me in the face and say, they are. What! Drunken Christians? Cursing and swearing Christians? Lying Christians? Cheating Christians? If these are Christians at all, they are *devil* Christians, as the poor Malabarians term them. 3. Neither are they divided any more than they were before, even from these wretched devil Christians: they are as ready as ever to assist them, and to perform every office of kindness toward them. 4. If it be said, 'But there are some true Christians in the parish, and you destroy the Christian fellowship between these and them.' I answer, that which never existed cannot be destroyed; but the fellowship you speak of never existed, therefore it cannot be destroyed. Which of those true Christians had any such fellowship with these? Who watched over them in love? Who marked their growth in grace? Who advised and exhorted them from time to time? Who prayed with them and for them as they had need? This, and this alone, is Christian fellowship: but, alas! Where is it to be found? Look east or west, north or south; name what parish you please. Is this Christian fellowship there? Rather, are not the bulk of the parishioners a mere rope of sand? What Christian fellowship is there between them? What intercourse in spiritual things? What watching over each other's souls? What bearing of one another's burdens? What a mere jest is it then to talk so gravely of destroying what never was! The real truth is just the reverse of this: we *introduced* Christian fellowship where it was *utterly destroyed*. And the fruits of it have been peace, joy, love, and zeal for every good word and work."—(Vol. vi. octavo edition, p. 283, 284.)

"The pious Methodists," it is remarked in a note, "would do well to consider, that by their nocturnal meetings *obliquies* (such as were cast upon the early Christians,) are *actually renewed*, and can never be *satisfactorily* refuted. The early Christians assem-

bled at midnight to avoid persecution: no modern sect can have any such plea." We have got into good company at last, Sir, that of the *primitive Christians*. But because we cannot have the plea of *persecution*, are we to be denied the plea of piety? devoting an *hour* to the worship of *God* in an evening, after we have devoted *twelve* or *fourteen* to *ourselves* and the *world* throughout the day. If *satisfaction* is wanted, let those who make the demand attend these nocturnal meetings, and let them attend like a thief in the night, without the most distant warning. The doors are neither barred, bolted, nor locked. Really, Sir, when I think of the *gross insinuations* couched under this objection, I cannot resist the occurrence of that text of Scripture,—"Unto the pure, all things are pure: but unto them that are defiled and unbelieving is nothing pure." Though, in this note, I may have animadverted on the sentiments of another, yet, as the reviewers pledge themselves for the truth of the whole, they make them their own in point of *belief*. No other apology, Sir, have I to offer on the present occasion, than that of *self-defence*. As united to the body, I consider myself implicated with the general mass.

J. E.

Manchester, March 11, 1816.

REVIEW OF "THE NARRATIVE OF A MISSION TO NOVA SCOTIA, &c.—By Joshua Marsden."

(Concluded from page 518.)

We are happy to find, in examining the pages of Mr. Marsden's work, that his views of the blessed doctrine of Divine Providence are clear and scriptural; and that, hence, he ascribes his every deliverance from danger, to the superintending care of Him, without whom a sparrow falls not to the ground.

"Passing, saith he, through the gut of Annapolis, a rough and dangerous place, whilst I was standing on the quarter-deck, observing the agitation of the waves and the velocity of the vessel, a gust of wind struck the packet, and shifting the main boom, the sheet knocked me over the tafferell; the vessel was going through the water at the rate of nine knots an hour; God gave me presence of mind, and I catched hold of a rope, by which, to the astonishment of the captain, I was saved from a watery grave: thanks to my preserving God, whose eye was not turned away from the danger of his poor servant, and whose arm was not impotent to save in the moment of difficulty.

"There is a God that ruleth the world: the shields of the earth belong to him; and his precious promises are the staff of his people's hope. I have rode hundreds of miles upon the ice; have been lost in snow storms; have been benighted and bewil-

dered in the woods, benumbed with cold, and sun-struck with burning heat; in perils on the sea; in perils in the wilderness; but I call heaven and earth to witness, I never found one promise to fail." (p. 94, 95.)

Mr. M. after describing the intense cold of the winter, 1805, in New Brunswick, and some of the difficulties with which he had to contend during that season, adds: "Notwithstanding, however, the severity of the cold, several were added to the little flock. My heart sweetly embraced the Lord's work, so that I was disposed to labour with all my might. My journeys upon the river and grand lake were performed amidst great severity of weather; sometimes the intense cold made me sick and faint, but never brought on that drowsiness, which frequently ends in death. My greatest inconveniences arose from having to travel nine or ten miles upon the ice after I had preached in the evening: however, with regard even to these, I could say—'labour is rest, and pain is sweet, if thou my God art here.' Our covenant meeting on the new year, was the most powerful I had ever attended; so great was the Holy One in the midst of us, that a sentiment bordering on awe, combined with some portion of astonishment, was evidently felt by many hearts: silence, solemnity, and deep sobs expressed the first emotions felt by most present; but in a little time these were succeeded by such a general melting, wailing, supplication, and pathos, as rendered all hearts like dissolving snow before the glorious sun. In a word, neither the frost nor snow; neither the piercing air, nor the cold earth, could hinder many from attending the means: the divine blessing was poured into many hearts: the Lord was often in the midst of us, and consecrated the cold of winter by the fervours of his love." (p. 98, 99.)

Mr. Marsden, after briefly touching upon the history of Bermuda, proceeds to notice several particulars relative to the moral state of its inhabitants.

"It must be confessed, saith he, that there is not, perhaps, a pleasanter spot on the surface of the globe, not excepting even the Madeira or Canary islands; yet, in their moral state, when the writer of this account first visited them, darkness and sin spread their desolations through every part of their otherwise lovely domain. It is true, there was one church in each parish, with three clergymen belonging to the Establishment; and also a Presbyterian minister, who preached at a small church in Heron Bay: notwithstanding which, the parishes, in general, were only favoured with one sermon every fourth Sabbath, and even to this scanty morsel of the bread of life, many of the poor blacks and coloured people had no access. No calculations of either minister or people embraced their spiritual prosperity; they were not allowed to marry, or approach the Lord's table;

their children were often denied the rites of baptism, and themselves hardly esteemed for any thing but the strength of their limbs, or the value of their labours.

"The contracted and ill-constructed buildings, appropriated for religious worship, were by far too small to contain even all the white inhabitants: hence, the poor blacks, who were not employed in domestic avocations, were left to spend the Sabbath either in idleness, amusement, or vice. With regard either to the knowledge or influence of vital godliness, I have too few evidences, to believe that either the one or the other formed any part of the religion of the generality. Decency, politeness, softness of manners, and an agreeable vivacity, the offspring of a pure and equal clime, constituted, with a few exceptions, all that either male or female could boast as having the smallest resemblance of true piety.

"In 1798, the moral state of these islands became an object of the solicitude of that great and successful Missionary, Dr. Thomas Coke, and from that time, his care never abated until in 1799, he, in conjunction with the Conference, sent Mr. John Stephenson to act as a Missionary, and preach the gospel chiefly to the black and coloured people, a race of men, for whom Dr. Coke manifested the truest regard—whose welfare he promoted with unabating assiduity—and to promote whose salvation, he spared neither cost nor pains." (p. 118, 119.)

After devoting a few pages to an account of the persecution which Mr. Stephenson suffered at Bermuda, and making some proper observations on the subject of religious toleration, our author thus proceeds in his narrative.

"The mission being thus suppressed, the infant work of God was nipped in the bud, and the few gleams of light that shone upon the poor Bermudian negroes, were darkened by the clouds of persecution, and were followed by a partial night. Things remained in this state, from the year 1801, till the year 1808. Several Missionaries had been appointed, but either from want of resolution, or some other cause, none chose to venture, save Mr. Black, who had so arranged his affairs as to engage a passage for the island; but the captain and passengers, when they discovered that he was a Methodist Missionary, refused to allow him to proceed in the vessel, so he was obliged to fetch his trunk ashore again. Things were in this state when the author received an appointment for Bermuda: an appointment that was as unwelcome to flesh and blood as 'smoke to the eyes, or vinegar to the teeth.' On a lofty mountain, and secure from the tempest, we may contemplate a stormy ocean with some degree of serenity; but to encounter the stormy billows in a shattered little bark—ah! there's the rub.

"Until the time of our departure, (for it was then the depth of winter,) my dear partner and myself set apart every Friday as a day of fasting and prayer; and on one of these occasions found much comfort from the powerful application of these words in Jer. xlv. 5, 'Seekest thou great things for thyself? seek them not: for behold I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey, in all places whither thou goest.' This, and many other precious passages, strengthened our determination to obey the apparent call of Providence; it seemed as though I continually heard a voice from Bermuda, saying, 'Come over and help us.' Our dear friends in St. John's were unwilling to part with us: for God had greatly blessed our residence among this dear, kind, and simple-hearted people. We came among them at a low time, and continued until we saw the little Zion in full prosperity: and now, like Abraham, we were going to a strange place and a strange people, we had cause to feel some painful emotions of heart." (p. 128, 129.)

The difficulties with which Mr. Marsden had to contend, on his arrival at Bermuda, were considerable.

"Here, saith he, I was a stranger in a strange land; I knew not a single person: and was come on an unwelcome errand: hence, my reception was like to be unpleasant, and the final issue of my mission doubtful. I had, indeed, that precious promise made to all Missionaries—'Lo, I am with you always, even to the end of the world.' Some gentlemen came on board, to whom the captain communicated my intention and character: but these manifested, by the unpleasant and embarrassed manner in which they received the intelligence, how unwelcome such an event was, at least, to the inhabitants of St. George's. Not knowing an individual in the place, I had no person to whom I could apply for direction; my trust, however, was in God; and this, in my present situation, was more than all the world beside. Ah! how forlorn must be the condition of that man who, in similar circumstances, is destitute of such a soul-supporting prop. Having a letter of introduction and recommendation from my esteemed friend Colonel Bayard, of Nova Scotia, I hastened to the government-house, but his Excellency being somewhat engaged, requested I would wait upon him in the morning.

"I inquired, in vain for Methodists; the hated sound seemed to startle even some who appeared as if they wished to shew me some civility, if I had come upon any other errand: as a tumbler, buffoon, dancing-master, or conjurer, I might have been welcome; but to preach the gospel, yea, and to preach the gospel to negroes: this shut every avenue of civility, and rendered my person as forbidding as my errand was disagreeable. After

much difficulty, I learned that an old man, of the name of Pallas, lived at the west end of the island, who was a Methodist: pleased with this information, I hired a boat, and leaving my wife and child on board the schooner, went in quest of ——, the only Methodist in the whole Bermudian archipelago. I arrived in Hamilton, in about three hours, and found a sickly old man, pressed down to the earth with poverty, affliction, and persecution. He gave me a long detail of the trials and oppositions he had met with, adding that the religious state of the islands was most deplorable, and that the few persons raised under the ministry of Mr. Stephenson, had fallen away: in fine, that the prospect was most unpromising, and it was doubtful whether I should be allowed to preach, as nothing official had transpired relative to the expiration of the persecuting statute: hence, he thought that no person would venture to admit of my preaching, for fear of the penalty. This information added a deeper shade to the gloominess of my prospect, and fell with indescribable weight upon my spirits. I could not refrain from weeping at the desolation of the place, and probable failure of the mission, which had been the object of so many sacrifices, solicitudes, and prayers. I returned to St. George's with a heavy heart, not without frequent starting tears, and mingled desires, to change my gloomy and unpleasant situation for the quiet of the grave, and an escape from the windy storm and tempest. My mind was sorely exercised with the situation into which I had brought my dear partner, who was far advanced in her pregnancy, still on board the vessel with our little daughter seventeen months old, and no door open to admit us to lodgings; every house being full of army and navy officers: yet—O the pity and kindness of my Almighty Saviour; he supported me in the hour of conflict, and having tried my faith, he realized the expedient my situation required; and after my faith had blindly groped for a path, and my thoughts had been running to and fro to find out what measures I should adopt; divine light, like the first rays of the morning upon a benighted traveller, broke in upon my mind: we looked into the comforting *book*, not for entertainment, nor yet for mere profit, but as a pilot in a storm looks at a chart, to find an opening among the rocks, or a passage through the dreadful shoals, that he may escape the shipwreck with which he is threatened. And for ever be the Deliverer praised, all the scriptures to which we were directed, greatly alleviated the exercises of our minds, as well as cast some light upon our stay: although flesh and blood solicited to abandon the mission as hopeless.

"I knew much had been suffered by the Jesuits, Baptists, and Moravians, as well as by my own brethren the Methodists; and

that much had been accomplished. The case of Jonah made me afraid to flinch, lest the Lord should punish my cowardice as he did that of the prophet. These words were as the brightness of a lamp in the midst of a gloom: 'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.' But the scripture that seemed the most pointed against my deserting the mission was the 42d chapter of Jeremiah, from the 10th to the 12th verse: 'If ye will abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up; for I am with, to save you, and to deliver you: and I will shew mercy upon you, and cause you to return to your own land.' This passage, which was given unto us in prayer, brought us to a pleasing acquiescence with the will of God, and quieted many of those anxieties that arose from the enemy acting upon a troubled sea. Several persons came on board, who privately told the captain we should not be allowed to stay; meanwhile the vestry of the church in St. George's was called together to consult how they might best prevent my preaching, or send me from the islands. The honest-hearted captain, who frequently went ashore, finding how matters were going forward, most affectionately urged me to stay on board, withal assuring me that he would give me a passage to the Bahamas, and back to Nova Scotia; adding, in his honest and blunt manner, 'They are not worthy of a Missionary:—let them die in their sins.' Most of those I had any intercourse with, carried their opposition in their looks, as though I had come to spread a plague in the island. Never were faith, patience, and fortitude brought to a severer test than upon this occasion; and, adored be my merciful God, their efficacy greatly revived me in the sinking hour." (p. 132—135.)

His Excellency the governor, after a little demur, gave Mr. Marsden liberty to preach for the present; and having obtained this, he hired two rooms, which, says he, "belonged to a man of colour, a respectable person, who, with his wife and family, afterwards became seals to my ministry. Having hired these rooms for one pound a week, I fetched my wife and child from the inn, where they had remained since I came on shore; and now, having got our baggage into our rooms, we felt as lively a satisfaction as though we had been in a palace, so glad were we to get any kind of footing on this lovely territory of the enemy of souls. The following morning being Sabbath, I sent my coloured friend to give notice that I would preach in the forenoon and evening; but alas! few felt much interest in the preaching of the gospel; hence, my first congregation amounted only to eight or ten persons, including my wife, the captain, the mate, the supercargo and his wife, the rest were black or coloured persons; to this

handful I delivered my first message,—'Preach the gospel to every creature.' The beginning was, indeed, a day of small things, but I was not discouraged; I knew the Lord would not despise the humblest attempts, if undertaken with a sincere desire to promote his glory." (p. 136, 137.)

The eleventh chapter contains a very pleasing account of the progress of the mission in the Bermudas, where Mr. M. laboured four years; but our limits oblige us to confine ourselves to the following quotation from it.

"My parting with this dear, loving people was, to my mind, a trial of the most acute nature; for to say nothing of their being plants raised, by the Lord's blessing, upon my unworthy mission, I had, for the last two years, lived in habits of friendship with several which had known no interruption, either from coldness or reserve, or the breaks of humour; and now I had to part with them for ever: I had come here friendless; I had seen the island in a state of bigoted inhospitality to a Methodist mission; and had laboured to scatter the thick clouds of prejudice that enveloped their minds; and had seen the enmity to my ministry done away, and now rich and poor, white and black, manifested their regret at my departure. How changed from the time when I had to keep my dear wife and child on board the vessel, for want of a shelter on shore, when my first place of reception was an exorbitant inn, and my first congregation six black persons, now more than four hundred of the most respectable people in the islands attended my farewell sermon, which could scarcely be heard for the sobs and weeping of the children God had given me; how changed, from the time when not a single person would receive me into their habitation; now many of my spiritual sons and daughters gladly and hospitably welcomed me into their houses," &c. (p. 160, 161.)

During Mr. Marsden's stay in the United States of America, where, on account of the late war, he was detained, from some time after February, 1812, till October, 1814, he visited many parts of that rising country. He gives, upon the whole, a pleasing account of the state of religion in that quarter of the globe. From this part of the work, the following paragraph will, we doubt not, be highly acceptable to the generality of our readers:

"During my detention in the United States, (through the kindness manifested by those in power,) I had the indulgence of visiting and preaching at Long Island, the Jerseys, and also Philadelphia, which is one of the most beautiful cities I ever saw." "During my visit to this city, the celebrated Dr. Rush died, deservedly esteemed and lamented as a great and good man: to the Africans he was a distinguished benefactor. Hence, in this city, they stand upon dignified ground, having

several good churches, and ministers of their own colour, chiefly through his former liberality to them, and his influence with others in their behalf. The funeral of this great physician and philanthropist was one of the largest I ever saw, extending probably a mile in length, and attended by nearly a hundred coaches. One of his pupils related to me a singular anecdote respecting him:—he was at one time attending his lectures, and remarked that, in one of them, he branched out upon a subject, which he (Dr. Sargent) had read, more largely treated upon in a work of Mr. Fletcher's, and meeting with Dr. Rush afterwards, my friend asked him if he knew the writings of Mr. Fletcher. Ah! yes, replied the Doctor, I know the writings of that great and good man well: and can assure you he was the first that knocked the shackles of absolute unconditional predestination from my mind: before I read his works, I could not pray for all men, but he set me at liberty; and if I meet him in heaven, I will thank him, and say—'You, Mr. Fletcher, gave me just views of God's love to the human family.' This anecdote may be depended upon as an absolute fact." (178, 179.)

The brevity to which we are necessarily confined, obliges us to pass unnoticed several interesting parts of the work. To the generality of pious readers, but especially to such as warmly espouse the cause of Missionaries, it will be both pleasing and instructive. That, with a considerable portion of merit, many inaccuracies are found in it, must be acknowledged; but for these the following modest concessions of the author will, by every intelligent and candid reader, be acknowledged a sufficient apology:—"It may be objected to the Narrative, that it is not well written; that this is the case I will readily grant:—a good writing implies a good writer—a character which the subject of the following pages does not assume; and for which he has had few opportunities of qualifying himself, as he went to sea when a boy, and did not return till about four years before Providence mysteriously opened his way to go as a Missionary to a foreign land, where active and laborious travelling and preaching allowed him but few opportunities of improvement."

REVIEW of "*A Familiar Religious Conversation, in Verse.* By THOMAS WRIGHT."

IT is well known that we have been always decidedly opposed to the doctrines of absolute and unconditional election and reprobation; being persuaded that those doctrines, though denominated "evangelical," are completely at variance with that revelation of eternal truth, mercy, and justice which God has made

to mankind in the gospel of his Son. And we are more than ever confirmed in this persuasion, by witnessing, in our estimation, the complete failure of some recent attempts which have been made, by all the subtleties and refinements of metaphysical science, to reconcile those doctrines to the infinite mercy and equity of God, the Saviour and the Judge of all men. We are fully convinced, after what we consider an impartial and accurate examination of the subjects, that God's tender mercy is exercised over all his works; that Jesus Christ, by the gracious appointment of God, tasted death for every man; that a divine influence accompanies the gospel word, sufficient to enable all who hear it, to comply with its requisitions: and, that those who perish, suffer the vengeance of eternal fire on account of their voluntary rejection of that salvation which the gospel placed within their reach; and their obstinate resistance of that gracious influence with which they were favoured during the season of their probationary state.

Under the influence of these views, we cannot forbear cordially to welcome every publication which is calculated to check the progress of that doctrine, which confines the mercy of God to a few individuals of the human race, and leaves the rest to perish in hopeless misery. And while our brethren of the calvinistic persuasion are actively employed in the circulation of works which are designed to promote what they consider the "cause of God and truth," they cannot justly be offended with us, if we endeavour, by honourable means, to propagate a system of doctrines which we conscientiously believe to be more exactly correspondent to the mind of God.

The work now before us, and which we wish to introduce to the notice of our readers, especially to those of them who have not much time to spend in the perusal of voluminous publications, contains a clear statement, and masterly defence, of the doctrines held by Arminians, as opposed to the *peculiarities* of Calvinism. It was first published, but with a different title, and in a somewhat different form, upwards of thirty years ago. It is said that Mr. Fletcher read the original work in manuscript, and strongly urged its ingenious author to send it to the press. At the time of its first publication, the controversy between the Methodists and Calvinists was warmly agitated. Our author studied the subjects in debate, and cordially embraced the Arminian side of the controverted questions. He saw several members of the Methodist Societies, who had only recently been turned from a state of comparative barbarism to God, incessantly teazed to renounce the ministry of the men who had been the instruments of their conversion, and to espouse Calvin's creed: this work was especially adapted to their benefit; and by putting it into their hands, the author rendered them an important service.

For, by committing its argumentative and humourous lines to memory, they found themselves able to maintain their ground in the controversy; and thus the efforts of such of Calvin's disciples as engaged in the "trade of proselytism," were rendered ineffectual. We recommend the work to those of our readers who may be in the same circumstances, and have no doubt it will afford them complete satisfaction. The author was well acquainted with the subjects he undertakes to discuss. His language and argumentation are perspicuous and manly; and the genuine humour which pervades the work, renders it entertaining in a high degree.

We have not room for the insertion of copious extracts; but our readers may form some idea of the entertainment and instruction they may expect to derive from the perusal of this ingenious tract, from the following specimen of the author's manner:

James. The doctrine of predestination
Gives the *whole* glory of salvation
To free, discriminating grace;
Puts sinners in their proper place;
To merit gives a mortal blow,
And lays all free-will glory low;
Gives man his indesert to see,
And makes him cry, Why me? why me?
And wonder that electing grace
Such sinful wretches should embrace.

Richard. If your predestination
Gives the *whole glory* of salvation
Unto the Lord, as you suppose;
On him too forcibly it throws,
Upon your plan of reprobation,
The *whole dishonour* of damnation!
And while the sinner sinks, to be
Tormented through eternity,
He too may cry, Why me? why me?
A dreadful, shocking *Why me?* this!
Which quite as much offensive is
To God's impartiality,
His justice, love, veracity,
As your distinguishing *Why me?*
Is to his well-known equity.
I never hear, without a smile,
A man use this feign'd, lowly style,
But strait, methinks, I hear and see
The self-elected pharisee;
He in his temple God invokes,
Thanks him he's not like other folks;
No, not as that poor publican,
That pass'd by, reprobated man!
O James! while thus you seek a place,
For bringing in your false *free-grace*,
You father every sinner's death
On God's unmerciful *free-wrath*.

pp. 65, 66.

THE WORD OF GOD ILLUSTRATED.

"*I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.*"—Matt. v. 44.

"*If thy brother trespass against thee, rebuke him; and if he repent forgive him.*"—Luke xvii. 3.

"*If ye forgive not men their trespasses, neither will your Father forgive your trespasses.*"—Matt. vi. 14.

In these passages, the important and essential duty of loving our enemies, and that of forgiving those who injure us, are plainly inculcated. In the second of those passages, the repentance of the offending person is laid down as the condition of our forgiving him; but in the third, no condition is expressed; nor have we the least reason to believe that any is implied. That there is not, will appear evident, if we consider that our Lord

not only commands us to love our enemies, but by three distinct precepts, points out how obedience to that command is to be manifested. "Love your enemies;" that is, charitably, sincerely, and heartily wish that they may obtain all manner of good, both temporal and spiritual. "Bless them that curse you;" give them kind and friendly language, who rail at or speak evil of you. "Do good to them that hate you;" cheerfully embrace every opportunity of promoting the present and eternal welfare of those whom you know to be your enemies: "and pray for them which despitefully use you and persecute you;" besides doing all in your power to advance their happiness, endeavour by your prayers to engage God to befriend and bless them. The particulars mentioned are certainly the highest expressions of enmity: for what worse can be than cursing, and calumny, and insults, and persecutions. Yet we are commanded to love, and bless, and do good to, and pray for our enemies, even while they persist in their enmity against us.

This may be thought contrary to the precept in Luke xvii. 3, where forgiveness seems to be enjoined only on condition the injurious party repents: "If thy brother trespass against thee, rebuke him, and if he repent, forgive him." But the difficulty will disappear, when it is considered that in the two passages, different persons and different duties are spoken of. In our Lord's sermon on the mount, the duty we owe to mankind in general, who injure us, is described; but in Luke we are told how we are to behave ourselves towards an offending *brother*, one with whom we are particularly connected, whether by the ties of blood or friendship. The forgiveness we owe to mankind, in general, is in the sermon said to consist in the inward affection of benevolence, civil language, good offices, such as we would have done to them had they never injured us, and hearty prayers; all which men may receive, even while they persist in their enmity. Whereas, the forgiveness due to a *brother* implies, that he be restored to the place in our friendship and affection which he held before he offended. But in order to this, his *repentance* is justly necessary; because without a sense of his offence and sufficient evidence of his reformation, he is incapable of being restored.

THE WORKS OF GOD DISPLAYED.

OF THE INSTINCTS, UNDERSTANDING, AND ACTIONS OF BRUTES.

To the Editor of the Methodist Magazine.

SIR,

THE various and unerring instincts possessed by brutes, together with the different degrees of understanding discoverable

in such of them as frequently come under our inspection, proclaim the wisdom and power of that self-existent Being, from whom all creatures derive their existence. Des Cartes's whimsical notion, that brutes are inanimate machines, incapable of either pleasure or pain, has long since been generally, if not universally exploded, as one of the greatest absurdities. To maintain, as some do, that *all* the actions of brutes proceed from mere instinct, and that they are wholly destitute of understanding, seems equally absurd. "What (says Mr. Wesley,) is the barrier between men and brutes? The line which they cannot pass? It is not reason. Set aside that ambiguous term; exchange it for the plain word, understanding: and who can deny that brutes possess this? We may as well deny that they have sight or hearing. But it is this: man is capable of God; the inferior creatures are not. We have no ground to believe that they are, in any degree, capable of knowing, loving, or obeying God. This is the specific difference between man and brute: the great gulf which they can never pass over."

The following communication, chiefly composed of extracts, which contain some account of the instincts, understanding, actions, &c. of certain brutes, will, I doubt not, if inserted in your Miscellany, be found equally pleasing and instructive to the generality of your readers. N.

"INSTINCT (saith Dr. Gleig,) is a certain power or disposition of mind, by which, independent of all instruction or experience, without deliberation, and without having any end in view, animals are unerringly directed to do spontaneously, whatever is necessary for the preservation of the individual, or the continuation of the kind." "Instinct (saith another writer,) means a certain impulse, under the direction of Supreme Wisdom. In the natural works of animals, which are confessedly under the influence of instinct, we perceive no symptoms of deliberation; but every one, when not interrupted by external violence, proceeds in a direct road, to the end of which the animal itself knows nothing."

That reason, instinct, and mechanism, are all essentially different from each other, has hitherto been universally allowed; and it is easy to point out in what respect each differs from the other two. Actions performed with a view to accomplish a certain *end*, are called *rational* actions, and the end in view is the *motive* to their performance. *Instinctive* actions have a *cause*, viz. the internal impulse by which they are spontaneously performed: but they cannot be said to have a *motive*, because they are not done with any *view to consequences*. Actions *automatic* have likewise a cause; but that cause is not internal impulse, but *mere mechanism*, by which they are performed, without any sponta-

many of the species. Thus a male may merely be unable to release a female from wool; he performs a prolonged action as if duly impressed on him; and he lights for his property in order to repel the strangers. Each of these actions is performed from a motive, and therefore they are rational actions. An animal is supposed to build the present nest for a known end; that is to say, for the preservation, and hence, as he performs that action without a motive, but at the same time by a premonitory sensation, the action is neither merely mechanical nor rational, but instinctive. A nest formed without any knowledge of the uses, and that of any other species, is merely an instinctive act. The action of incubating insects is neither rational nor instinctive, but merely mechanical.

The bee and hornet are endowed with an instinct which has the appearance of foresight. They build their cells, and fill them with provisions, long before the eggs are laid. The cells have not been formed with any view to them. The mother does not know whether her eggs will be male or female. The sex of the young is not known to her, and will not be for months after the cells are made. How is it possible that this animal can be actuated by a motive which embraces a few small facts, which she could not see or understand, and which are to be done or used a month after the time? The nest is formed, the provisions collected, and the eggs deposited, before the young worm are developed, or the manner determined in which the provisions are to be consumed. The nest is merely prepared in the best manner for the growth and transformation of the worm into a fly, when it leaves the nest, and is capable of procuring its own maintenance. The instinct of the parent bee is the more remarkable, that she feeds not upon that honey. Both of the same species, indeed, frequently build their nest of the same materials, and in the same form and situation, though they belong to very different classes; and the form and situation are always suited to their nature, and calculated to afford them shelter and protection. When removed by necessity from their eggs, which remain as they were laid and accurately sealed up, they do not destroy them with heat and moisture, and shift them as to be best calculated for their safety, and it is worthy of observation, that they have to return always in proportion to the size of the animal. But do birds reason, and all the same species reason equally well upon the nature and extent of danger? Have birds any notion of equality, or do they know that heat is necessary for incubation? No; for the things intended by these operations are not known to the animals, and therefore cannot act upon them as motives. The uniformity and perfection of the works of animals, proving as well as all parts that they, in general, are from instinct, not reason. The acts of men vary in every age, and in every nation,

and are found only among those men who have been taught them. The manufactures of animals differ from those of men, in many striking particulars. No animal of the species can claim the invention; no animal ever introduced any new improvement, or any variation from the former practice; every one of the species has equal skill from the beginning, without teaching, without experience, and without habit; every one has its art by a kind of inspiration. The work of every animal is, indeed, like the works of nature, perfect in its kind, and can bear the most critical examination of the mechanic or the mathematician, of which a honey-comb is a striking instance. Who taught the bees the properties of solids, and to resolve problems of *maxima* and *minima?* If a honey-comb were the work of human art, every man of common sense would conclude, without hesitation, that he who invented the construction must have understood the principles on which it was constructed. We need not say, that bees know none of these things. They work most geometrically without any knowledge of geometry. When a bee makes its combs so geometrically, the geometry is not in the bee, but in that great Geometrician, who made the bee, and made all things in weight and measure.

But while we maintain the perfection of those works which, in animals, are effects of unerring instinct, we must admit that the following fact, which was communicated to the Editors of the Encyclopædia Britannica, by a "gentleman whose veracity (they say) is unquestionable," affords a proof that some of their actions cannot, with the colour of reason, be referred to instinct. "In spring, 1791, a pair of crows made their nest in a tree, of which there are several planted round his garden; and, in his morning walks, he had been often amused by witnessing the furious combats between them and a cat. One morning, the battle raged more fiercely than usual, till at last the cat gave way, and took shelter under a hedge, as if to wait a more favourable opportunity of retreating to the house. The crows continued for a short time to make a threatening noise; but, perceiving that, on the ground, they could do no more than threaten, one of them lifted a stone from the middle of the garden and perched it on a tree, planted in the hedge, where she sat watching the motions of the enemy of her young. As the cat crept along under the hedge, the crow accompanied her by flying from branch to branch, and from tree to tree; and when at length puss ventured to quit her hiding place, the crow, leaving the trees, and hovering over her in the air, let the stone drop from on high on her back. That the crow, on this occasion, reasoned, is self-evident; and it seems to be little less than self-evident, that the ideas employed in her reasoning were enlarged beyond those which she had received from her senses. By her senses, she

may have perceived, that the shell of a fish is broken by a fall; but could her senses inform her, that a cat would be wounded or driven off the field by the fall of a stone? No; from the effect of the one fall preserved in her memory, she must have inferred the other by the power of reasoning."

(To be concluded in the next.)

THE PROVIDENCE OF GOD ASSERTED.

REMARKABLE DETECTION OF A MURDERER.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following account of a very extraordinary discovery of a murder, committed near Constantinople, I have extracted from Hill's Ottoman Empire; should it be deemed worthy of a place in your Miscellany, its insertion will oblige your's, &c.

JAMES ANDERSON.

The *Sackah*, or the man who carried water for the use of our ambassador at Constantinople, used to fill his leathern vessels at a very deep and ancient well not far beyond the buildings of the city, where, one morning, he, with great surprise, beheld the lifeless body of a man *without his head*, lie in a stream of blood, disrobed and mangled in a thousand places, to disguise him from the knowledge of such *travellers* as might occasionally pass that way.

Concerned to view so sad a spectacle, the melancholy Sackah soon returned, and telling every man he saw, the accident he met with, endless crowds of curious people flocked to see the headless trunk of this unknown and miserable object. For a week or two, it made a mighty noise about the town, and great inquiries were *for some time made*, in order to discover the inhuman author of this strange barbarity.

But full three months were now expired, and no news came of any man so much as guessed to be concerned therein, so by degrees it was forgot and silenced, till the *hand of Heaven* thought fit to point out the *undreading villain*, and deliver him to justice, which he thought himself too wise to be detected by.

" Rarely does vengeance quit the villain's chase,
Tho' she pursues his crimes with a slow halting pace."

There was a public shooting-match with bows and arrows, appointed to be held upon that very spot of ground, wherein the *well* was dug, near which the body had before been found; un-

numbered multitudes were gathered to behold the skill of the competitors; and being heated by variety of exercise, they drew water from the well, and cooled themselves by drinking it.

A crowd of men were gathered round the brink, and gave a sudden shout, as if surprised at some undreamed of novelty; from every corner of the field the people ran to know the matter, and among the rest one *Cara Musul Alimet*, a scrivener of the city, pressed among the foremost to demand particulars.

He was no sooner come, but looking over the shoulders of a man or two, who stood before him, he perceived, to his confusion and astonishment, that one who had designed to draw up water in the *bucket*, had attracted to the brim of the surrounding *well*, a dead man's head, all *pale* and *ghastly*, hanging by the hair upon the iron of the *bucket*.

He had reason to appear amazed, and had begun to tremble when the *head* fell suddenly from off the pail, and tumbled swiftly over a sloping ground, till it arrived directly underneath his feet, and there lay still; its horrid face and dreadful visage turned quite upwards, seeming to accuse the silent guilt of its confounded murderer.

The trembling wretch, half dead with fear, confessed he had been the author of the famous murder that had been of late so much talked of, telling those about him, that the name of him he killed was Gurat Oglani, a merchant of Aleppo, newly come from thence to sell some jewels he had bought of the Eastern Caravan; that he had been directed to his house by letters from a friend, to lodge and board while he continued in the city, and that cursed avarice had tempted his desires to kill him on a certain evening, near that well, into which he threw his head, and had so cut and mangled all the body, that he knew it would be impossible it should be *known* or guessed at.

Confession was enough to gain a sentence for the villain's death, who being *broken on the wheel* directly in the place where the murder was committed, acknowledged it to be as near as he could guess, that very spot whereto the head had rolled and stopped beneath his feet, when first he owned the *monstrous action*.

To the Editor of the Methodist Magazine.

REV. SIR,

I have transcribed the following anecdote from the "*Scots' Presbyterian Magazine*" for February last. I presume the editor's of that work will be pleased by its insertion in your valuable Miscellany, as it will thereby gain the possibility of more extensive usefulness. I am, reverend Sir, your's, &c.

Perth, March 26, 1816. W. C.

A HINT TO BOOKSELLERS.

When Mr. Flavel, the pious minister of Dartmouth, was in London, in 1673, his old bookseller, Mr. B———, told him the following remarkable incident. "One day," said he, "a very foppish gentleman came into my shop, and inquired for some plays. I told him that I had none of them, but, if he pleased, I could give him something better, and shew'd him your small Treatise, 'On Keeping the Heart,' assuring him that if he would read it, it would do him more good than any of the plays he asked for." The gentleman read the title, glanced at some of the pages here and there, and then exclaimed, "What an odd book! What a fanatic must he have been who wrote it!" But I begged of him to read it before he condemned it, and assured him, that, if he did so, he would find no cause to censure it so bitterly. "Well," said he, "I will buy it; but I shall not read it." "What will you do with it then?" said I. "Why," he replied, "I will tear it, and burn it, and send it to the devil!" "Then you shall not have it," said I. Upon which he promised to read it, and I promised, that if, upon reading it, he did not like it, he should have his money again.

Some time after, the gentleman came to Mr. B———'s shop in a very different dress from that which he formerly wore, and with a very serious countenance, said to him, "Sir, I most heartily thank you for having put this book into my hands. I bless God, who moved you to do it; it hath been the means of saving my soul. Blessed be God, that I ever came into your shop!" They had some conversation together; and before parting, he ordered a hundred copies of the Treatise to be sent him, "which," said he, "I intend to give away to poor persons who are not able to buy them."

Beside the tendency of the above anecdote to move Booksellers and others, to put useful books into the hands of sinners, it also shews the marks of a genuine conversion from sin to holiness. After the gentleman's conversion, we see he did not consult the foolish fashions of the day, but health, convenience, and modesty, on the subject of dress: he *wore a different dress*, &c. His mind was not the seat of sinful dissipation, but of spiritual and eternal things, manifested by a *serious countenance*. He was not inattentive to the Divine government, but saw the over-ruling providence of God, in his *going* to the shop, and in his friend *giving* him the book. His heart and his language were changed from thoughtless profanity to holy gratitude: *he blessed God*. As religious people were not, in his opinion, wild fanatics, but the truly wise, so he was more especially attached to him whom he saw to have been the more direct means of his conversion: "*Sir*," said he, *I most heartily thank you*." The Christian religion was

not, in his view, an offspring of knavery, or a production of enthusiasm, but the happy dominion of God in the heart of man. Enjoying the delightful influence, and seeing the everlasting importance of religion, he wished all to taste its bliss. Hence, he purchased, and *gratuitously* distributed, one hundred copies of that book, which was endeared to him, by having been the honoured means of *saving his soul.* He saw himself no longer at liberty to appropriate his abundance to carnal purposes, but to the good of men; and, with a charity too exalted to confine its care to external things, he looked with compassion on the *souls* of the *poor.* Reader, canst thou shew such marks of a divine change? If thou canst, thou art blessed. Happy are all they who are in such a state. W. C.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MR. PETER JEWELL.

To the Editor.

Rev. and dear Sir,

If you deem the following Memoir of the late Mr. Peter Jewell calculated to be useful to your numerous readers, its early insertion in your very widely-circulated and useful Magazine, will gratify a large circle of his and our friends, among whom he was very highly and deservedly respected.

I remain, Rev. and dear Sir,

Yours, &c.

Southampton, Dec. 16, 1815. J. Etchells.

Peter Jewell, the subject of the following Memoir, was born at Timsbury, Hants, June 7, 1754. His father then held a small farm; and, seven years afterwards, he removed to a larger one, in the same parish. Like too many of the families around him, it appears that he and his family were living in sin, with the exception of the grandfather; who, in that "dark and cloudy day," was serving the Lord, though wholly destitute of Christian fellowship. He searched the Bible with great diligence, and apparent satisfaction: and that copy of it which was his companion, exhibited evident marks of long and constant use. What temptations he passed through, and what religious consolations he enjoyed, God and himself only knew; but his grandson, Peter, bore witness that he never heard him speak an improper word; and expressed the strongest confidence that he should meet the dear old saint in glory.

It has been often remarked, that youth is a season peculiarly favoured with divine illumination, and religious impressions: the Holy Spirit, always in consonance with the holy Scriptures,

says, with peculiar force, to the mind of *youth*, "Remember *now* thy Creator in the days of thy youth;" hereby calling man, in the morning of life, to his proper business, *religion*, while yet the conscience is tender, and the heart unhackneyed in the ways of vice.

Peter Jewell, when about twelve years of age, was sent to a boarding-school, and there he often felt his conscience strongly accusing him of sin; but, alas! having no one that cared for his soul, to take him by the hand, these impressions soon wore off: for, allured from without by bad example, and disposed from within to yield to its influence, the clamours of his conscience, like distant thunder, soon became unheeded; and he ran on foolishly and wickedly, "according to the course of this world."

At the age of nineteen he was married, and went to live at Timsbury farm, which his father-in-law, farmer Rogers, gave up to him, and at which he continued to the day of his death.

A few years after his marriage, the late Mr. Winscom, of Winchester, desirous of introducing the gospel, brought one John Woodman into the parish, who took a house, in which Mr. Winscom occasionally preached. People flocked from all parts to hear, and, as might be expected, some believed and rejoiced in the truths which they heard, while others mocked and persecuted.

One Lord's day, a Methodist itinerant preacher visited Timsbury, and preached in John Woodman's garden. Mr. Jewell happening to pass by at the time, went up to him, and demanded his licence. The preacher told him, if he would stop a little, he would talk with him. But, as though conscience had made him a coward, he proceeded on his way. About that time, some of those who truly believed on the Lord Jesus, professed to *know their sins forgiven.* This was much talked of; and as the Scriptures, the Homilies, Articles, and Prayers of the Church of England, were but little known or understood, in that dark neighbourhood, the assertion was looked upon by Mr. Jewell, and many of his unenlightened neighbours, as little less than blasphemy. The preaching continued, and the persecution became more violent. Nor was Mr. Jewell inactive in the enemy's cause; for, at one time, he and his men went to the house at the time of preaching, when, after tying a stick across the door, one of them climbed to the top of the thatched cottage, to stop up the chimney, in order to smoke the congregation; but John got out at the window, and succeeded in driving them away: he was, however, wounded in the head by a stone. For this affair, Mr. Jewell and his companions were summoned to appear before the Justices at Winchester, and were each fined ten shillings and sixpence. His father paid his fine. This timely check in his career, by the arm of the civil magistrate, had a salutary effect, as over-

ruled by Divine Providence; for, like Saul, stopped in the way to Damascus, he began afterwards to reflect, and his reflections ended in convictions for sin. "Soon afterwards," said he, "the Lord convinced me of sin; not under preaching, but by his Holy Spirit's secret influence on my mind; and the conviction was so deep, that I was constrained to cry, day and night, for mercy, and induced to join with some persons who had agreed together to hold meetings for prayer." He now saw and felt the importance of religion: but as soon as he began to discover this, by using the means of grace, he himself was persecuted in his turn; for returning from the first meeting for prayer which he had attended, his father met him, and finding where he had been, cursed him, and called him all the ill names of which he could think. But he bore all this in a becoming manner. His desire became so great to hear the Word, and to enjoy the society of serious Christians, that he used to go, on dark evenings, to Houghton, a place six miles off, where there was preaching at that time. He and his companions suffered much persecution. His father, who at that time possessed considerable property, used to swear that he would never give him a farthing, unless he would forsake the Methodists. To Mr. Jewell, this was a time of peculiar distress. Life and death seemed to be set before him: the crisis was come for him to determine whether he would sacrifice his worldly prospects to the salvation of his soul, or the salvation of his soul to his worldly prospects. "I found," said he, "a great war within, and had but little sleep for some time; but one Sunday morning, whilst praying for mercy, the Lord so revealed himself in my soul, that by the eye of faith, I had as clear a view of Christ crucified for me, as if I had beheld him with my bodily eyes; and the Lord spoke peace to my soul. My wife was extremely angry with me, because I would not come down to dinner. But I felt no inclination for any natural food, my joy was so great in feasting on Christ, 'the living bread that came down from heaven.'"

Soon after this, Mr. Green, one of our preachers, called at the house of Mr. Jewell, who collected his neighbours, to whom Mr. Green gave an exhortation. Mr. Jewell's father-in-law, who was amongst them, kindly offered a house near his own, to accommodate those who wished to hear the gospel preached. The offer was, of course, gladly received; and from that time preaching has been regularly continued at Timsbury.

But though Mr. Jewell had now become happy in the love of God, and had succeeded in getting preaching established so near him; yet his faith and love were still tried to the uttermost; for having given a note of hand to his father for 200*l.* his father, who had advanced it to him when he began business, now threatened to demand that sum, in order to distress him, if he would

not forsake the Methodists. So rooted was his enmity against them, that at one time, when Mr. Jewell had agreed with Mr. King, a member of the Society, to come to Timsbury, to take his dairy, he threatened to turn him out of his farm, if he did not break his agreement with him; but he remained firm. At other times, he would try to shake his resolution, and prevail on him to leave the Society, by promises of what he would yet do for him in his temporal affairs. But he had now enjoyed so much of the *real* comforts and advantages of religious society, that he would not give them up for the bubbles of the world; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; for "he had respect unto the recompense of reward."

A person once came to him, in a friendly manner, to advise him, as he thought, for his good, to leave the Methodists till the death of his father; and added, in order to secure his compliance, that all would then be his own. But Mr. Jewell was too sensible of the uncertainty of his own life, to be taken with such a bait; and therefore answered, "*This is Satan in disguise.* Can you insure *my* life, that I shall not die *before* my father?" "O!" said the friend, "if that is your mind, I have done with you;" and so went his way. Whoever trusted in the Lord and was confounded? It is written, "Casting all your care upon him, for he careth for you." So Mr. Jewell found it; for the Lord laid such trouble on his father's mind, on account of that note of hand, that one day, when he called upon him, he gave it up to him, saying, at the same time, *that he had been miserable for some time before he had done it.* It was then thrown into the fire in his presence. The old man afterwards left him the greatest part of his property, (about a hundred a year,) and made him the sole executor of his will: thus Providence often illustrates Scripture. "He that honoureth me," saith God, "I will honour."

All was not, however, as he could wish in his own house; for Mrs. Jewell could neither see nor feel with him in matters of religion; but was to him "a thorn in the flesh" for many years. Hence he found it difficult to introduce and establish the practice of family worship in his house; but the Lord enabled him to succeed.

Till her death, which took place about twenty years after Mr. Jewell had joined the Methodist Society, he continued walking in the good way, bearing his domestic trials with great patience; and using his plain, but useful talent, as a local preacher, in the villages around him, with credit and success. But after that event, Satan seems to have changed the mode of attack; for the great adversary of our souls seldom fails to avail himself of any advantage that any change in our circumstances or condition

gives him against us. Instead of being doubly watchful, and prepared to resist any new temptation, painful to record, Mr. Jewell seems to have thrown away his armour, as though all his enemies were dead; till he was surprised, taken in an evil net, and fell. In his case, wholesome discipline was enforced. What he had been, and what he had done for the cause of God, for many years, were not permitted to plead for him now. Partiality would have been mere cruelty; and mercy to him would have been injustice to the cause of God. The Scripture, and the honour and purity of our connexion, said, "Put away from among you that wicked person." He was accordingly expelled. This, however, did not exasperate him against the preachers: he received them again into his house, as soon as they thought proper to go; and he respected them the more, if possible, for their faithfulness, in discharging the most painful part of their duty. His own words may best describe the state of his mind after his expulsion. "But the Lord did not leave me to myself. So did the Spirit strive with me, that my convictions of guilt, and my distress of mind, were stronger and deeper, than when I was at first awakend." Soon after this, he married a second wife; and now he earnestly sought the Lord, who sometimes graciously favoured him with a measure of hope and comfort. On this he observes, "My heart was still with the people of God; and at length I was again admitted into their Society, and my wife joined them at the same time." Returning to "Christ, the Shepherd and Bishop of his soul," and to the fold, he now found the advantages of the "communion of saints," and soon recovered his peace with God, through Jesus Christ; and the power and comforts of vital godliness began again to take place in his soul, and to abound therein. His wife and he were now a mutual help to each other in the ways of God; and so they continued to the day of his death, which took place about nine years after.

In the time of hay-harvest, 1813, he was attacked with a liver-complaint, which gradually brought him to his grave in about 18 months. His mind was very happy and serene under his painful and protracted affliction; and it was evident to his religious friends who had the happiness of visiting him, that an unseen hand was his support. About six weeks before his death, he thus spoke of himself: "In my present affliction, 'the Lord has dealt bountifully with me.' I have enjoyed solid peace, and sweet consolation! 'I know in whom I believe!' I have now a full assurance that there is for me, 'an inheritance, incorruptible, undefiled, and which fadeth not away.' 'I know that if my earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens.'"

When he became unable to go to the chapel, we indulged

him, by having the week-night preaching and class-meeting at his house, as long as he could bear them. And at those seasons it was truly pleasing to witness with what feeling and earnestness he joined in the solemn worship of God, and the communion of saints. With joy he drew water out of those wells of salvation. As he drew nearer to his end, his faith, love, hope, peace and joy abundantly increased. God seemed to be his proper element; loving faith appeared to be the common feeling of his heart; and to meditate and talk of Jesus was his delight. He was confined to his room only a fortnight: but as he viewed death no longer as the "king of terrors," he entered his room, not as the antichamber of perdition, where his chains were to be rivetted on, and from whence he was to be committed to the eternal prison; but that of glory, where he was to put off the tattered garments of mortality, and thence to be ushered into the glorious presence of God and angels in heaven.

He gave orders respecting his funeral with great calmness; and very affectionately and earnestly spoke on religious subjects to those who visited him. He bore his pain without murmuring, and meditated the approach of death, not only without dread, but with triumphant joy. He now proved the preciousness of the Saviour, and his hope bloomed with immortality. The evening before his departure, he said to his dear wife, whom he saw almost inconsolable at the thought of losing him, "Do give me up!—you only keep me here suffering—you think that I shall die to-night, but I shall not." The day of his death was a glorious day to him. His conversation was truly spiritual; his joys became raptures, and glory seemed to beam through the crevices of his earthly tabernacle. About noon he received the memorials of his Saviour's passion, with great satisfaction; and he was remarkably happy all the afternoon. But about six o'clock, the enemy was permitted to assault him once more; for in a time of great bodily pain, he broke out in a very solemn and awful manner, "What! what! what shall I do?—thou Judge of heaven and earth! did not Christ come—and live—and die?" And shortly afterwards, with an altered tone of voice, and placid countenance, bespeaking firm confidence and holy triumph, he said, "Lord Jesus! receive my spirit!" And in about 15 minutes he gently breathed his last. Thus died our highly respected friend, farmer Jewell, on Sunday the 1st of January, 1815, and greatly lamented by all who knew him. He was interred the Sunday following; and immediately after the funeral at the church, the mourners, and a great concourse of friends and neighbours, went up to the new chapel which he had built at his own expense; and, according to his own request, I opened it by preaching his funeral sermon, from

2 Cor. v. 1, when the common feeling and desire of all present seemed to be, "Let my last end be like his!"

As the head of a family, Mr. Jewell was conscientious and persevering in the duty of family worship, night and morning, although every one in his family opposed him, either directly or indirectly, for 20 years.

As a husband, he was kind; as a father, he was tender; and as a master, he was just and considerate; yet in domestic government his fault, which proved the cause of some of his sorrows, was, that of being too indulgent. Giving up the reins too much is not the way to promote piety in a family.

His patience under the long and painful opposition that he met with from his relatives, was remarkable. His zeal was not less singular. As he once served the devil with all his heart, so as a Christian, he was hearty and zealous. God gave him a talent to speak for him, and he earnestly sought out new places to preach in, and very zealously discharged his duty as a local preacher, to the comfort and edification of many.

His benevolence was worthy of remark, especially during the latter years of his life. He was the principal support of Methodism at Timsbury, where he built a chapel, which cost him about 200*l.* and settled it on Trustees, on the Conference plan. He fostered the infant cause of God at Romsey, where he purchased a building and premises for the purpose of a chapel; and when that became too small, he encouraged the people there to build a new one, and lent them what money they wanted to finish it. But while he was liberal in the support of Methodism, in a variety of respects, believing it to be the cause of God, he was no bigot: for he viewed religion as God's work, and all good men as engaged therein.

His love was great. Far from mentioning the faults of absent persons, except when absolutely necessary, he was a proverb for hoping the best in the worst case: having that charity which "believeth all things, and hopeth all things." In the quarterly-meetings, when any thing unpleasant took place, his loving spirit and conciliatory remarks would often influence the whole meeting; for his deep piety, usefulness, and age, gave him great influence, and gained him the respectful and affectionate epithet of "Father Jewell." He felt and manifested an uncommon esteem and affection for the ministers of Christ: and while he made his house the hospitable home of the Methodist Preachers, he was also very happy to receive under his roof the enlightened Clergyman or pious Dissenter. He had learned in the school of Christ, to love "all that love our Lord Jesus Christ in sincerity;" and he proved the genuineness of his love to God, by his "love to the brethren."

He was a plain and humble Christian. He knew the evils of his own heart and life, and felt a deep sense of his obligations to God, for an interest in the all-atoning blood of Christ. He could say with all genuine christian believers, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." He never forgot his backslidings from God, and he spoke oftener of them than the world: for as it relates to man, all his past faults were eclipsed by his christian graces, and the high esteem in which he was held by all who knew him.

As a Christian, he was remarkably happy and alive to God. For the last nine years of his life, he and his pious wife endeavouring to do all the good in their power, "walking in all the commandments and ordinances of the Lord blameless." He was remarkable for the spirituality of his conversation; for at home, abroad, or in the fields, he had the happy art of improving every little incident, as a key to religious conversation. A Christian friend could not leave his house without first falling down at a "Throne of grace;" nor were the servants forgotten on these occasions.

The piety of our dear friend was not less conspicuous, when sickness and death came, than it had been in health: for he bore his affliction with christian fortitude; he met death with holy resignation; because he reposed his soul on Christ with unshaken confidence: and I doubt not that he has entered "*into the joy of his Lord.*"

MEMOIR OF MR. THOMAS ROOKE.

To the Editor of the Methodist Magazine.

Rev. and dear Sir,

My late deservedly respected, and much lamented father-in-law, Mr. Thomas Rooke, was a man who possessed the true spirit of piety, and who adorned his profession as a Christian, and as a Methodist, by a uniform deportment, upwards of fourteen years. Should you think proper to publish the following Memoir of him in your very valuable Magazine, you will, by so doing, oblige many of his friends, and confer a favour on

Wheldrake, Your's, &c.
March 4, 1816. W. Collings.

Mr. Thomas Rooke was born at Nunn Monkton, in the county of York, in the year 1756. His parents were strictly moral in their deportment, rigidly attached to, and regular attendants upon the service of the Church of England.

When about 19 years of age, the subject of this memoir was convinced of sin, while reading those words in the Litany, "O God, have mercy upon us miserable sinners." And he frequently observed, that he at that time sought, and found the Lord, to the joy and satisfaction of his soul, so that he could then rejoice in God his Saviour. This joy, however, was but of short duration. Not having any one to direct him in his Christian course, and being ignorant of Satan's devices, he soon lost his confidence, and fell into the prevailing follies of the age: such as horse-racing, cock-fighting, &c. &c. One night, as he was returning at a late hour, from the last-mentioned shameful practice, conviction seized him on the road: he made a sudden stop, and began to reflect, that if he persisted in his present course, he would not only bring the grey hairs of his parents with sorrow to the grave; but would also destroy both his own body and his soul. However, it does not appear that any very material change took place in his mind at that time, excepting, that afterwards he never more indulged himself in the cruel sport of cock fighting.

About the 26th year of his age, he entered into the married state with Miss Ann Ireland; and a few years after, he settled upon a farm at Escrick, in this county, where he continued until he removed to the world of spirits.

It was about the year 1795, that he began to attend the ministry of the word among the Methodists. About April, in the year 1800, Mr. M. Stephenson, (a very worthy class-leader at Deighton, a small village near York,) observing his uniform deportment, and regular attendance on the means of grace, gave him an invitation to his class, which invitation he gladly accepted. From the time of his beginning to meet in class, he was fully convinced of the necessity of the knowledge of salvation, by the remission of sins:" and he sought this blessiug with a sorrowful heart, until December following; when it pleased the Lord to set his soul at perfect liberty, and enable him to rejoice with joy speakable.

From the time of his conversion, he took the preachers into his house, and they had always a hearty welcome under his roof. He was a man of few words, especially in transacting business; then, indeed, his word was his bond: and he was never known to forfeit it. In the year 1807, he was appointed the leader of a class at Escrick; which office he filled to the edification and satisfaction of the people, until he was removed to his eternal reward.

The affliction which terminated in his death, commenced in the summer of 1813, from which period he spent much of his time in reading, meditation, and prayer, as though he had a presentiment of his approaching dissolution. In January, 1814,

his complaint (which proved to be an abscess in the liver,) assumed a very alarming appearance. I asked him the state of his mind; and he replied, "The Lord is my support." At his desire, I prayed with him; and we found the Lord was powerfully present.

Thursday the 20th, he appeared much concerned, principally on account of his worldly affairs being in an unsettled state. However, he got this business done as soon as possible, and then his soul returned to its rest. On a person asking him the state of his mind, soon after, he answered, "My mind is sweetly at peace; I have peace with God."

The following extract of a letter, written about this time, by his daughter Mary, to his son Thomas, both of whom have become serious since his death, may serve to shew the happy state of his mind.

'My dear Brother,

'At your request I sit down to give you a short account of the happiness enjoyed by our dear father, on a bed of sickness. He has now been confined to his room nearly a fortnight, and to his bed upwards of a week. On the 20th instant, he made his will. His mind was much perplexed for some time, as he wished to do justice to every part of his family, and to give no just cause of complaint. In the morning, he was attacked with such excruciating pains, that we very much feared he would not see the work completed. To the great relief, however, of his own mind, he was enabled, with a steady hand, to sign his will: and with that he gave up the world, and all its concerns. A little time after, I asked him how he was; he took me affectionately by the hand, and replied, "I am better, both in body and mind. I have now done with worldly cares. May the Lord grant me resignation to his will, patience under my sufferings, and faith to believe in the merits of JESUS to the end. Strong faith, my girl! O for strong faith! that I may fully believe to the end!" On that night, and the following day, he was much composed. On Friday evening, he was extremely ill: for a while, he appeared as if in the agonies of death; but, after some time, to our inexpressible comfort, he revived a little. On seeing his lips move, a friend, who was present, said to him, "I hope, Sir, you feel Jesus precious." He answered, "Precious Jesus! Precious Jesus! 'Tis Jesus makes my paradise; glory be to his holy Name, I am happy, perfectly happy, glory be to God! glory be to God! glory be to God!!! O why do you all stand weeping about me? Give me up, my dears: I am sure of heaven. My evidence is bright for eternity. Strive to meet me at the right hand of God. I have proved him to be a good Master, and be assured he will never deceive you. Glory be to his holy Name!

'I'll praise my Maker while I've breath.'

O for a thousand tongues to speak his praise! Glory be to God and to the Lamb for ever! my cup runs over! I am for heaven. Whatever you do, endeavour to meet me there." A person present observed, "It is a mercy you are able to tell us." He replied, "It is mercy all the way through. If it had not been for mercy, I had been in hell long since; but Jesus died for sinners! for me, the chief of sinners!"

"'Tis mercy all, immense and free," &c.

'My dear brother, time is short. May you and I endeavour with all our might, to comply with his request, and strive to meet him in heaven. Your affectionate and afflicted sister,

'MARY ROOKE.'

A little time after the above letter was written, a friend asked him how he was? To whom he replied, "I am very weak in body, but it is well with my soul. Since I saw you, I have had many precious visits from the Lord; my cup has frequently run over. I have often prayed, 'Cleanse thou the thoughts of my heart, by the inspiration of thy Holy Spirit,' and now, glory be to God, he has, indeed, answered my prayer." A few days after, my mother-in-law inquired into the state of his mind; and to her he said, with calmness, "I bless the Lord, I feel I can kiss the rod, and praise him who has appointed it."

On the Wednesday before his death, he had a very serious change for the worse, being attacked with an additional complaint, for which he had to undergo the most painful surgical operation, which he bore with Christian fortitude, and resignation to the Divine will. To the doctor who attended him, he said, "Don't be afraid of telling me, if you think I am dying; for I am quite ready: if it please God I would rather die than live. Nevertheless, not my will, but his be done." He continued much in the same happy state of mind, until Saturday morning, when he said to his daughter Mary, "I think I am dying, stay with me a little while—it will soon be over, and I shall be with Jesus, and all the just men made perfect.

'Him eye to eye, I there shall see,
My face like his shall shine;
O what a glorious company,
When saints and angels join.'

Saints and angels, my girl! Saints and angels! Glory, glory be to God, and to the Lamb for ever. Give up the world, and O strive, my girl, to meet me in heaven." This was the only request which he desired her to fulfil.

I saw him the sabbath before his death, and was fully persuaded, from his appearance, that he would not long be an inhabitant of this world. I asked him if he had any doubt of his acceptance? He answered, "No! no doubt at all;" which words he repeated. I saw him again the following day, and asked him if he still loved Jesus? He answered, "Love him! O yes, I love him supremely." I observed, "No doubt, heaven is a blessed place." He said, "Yes, William, go on, go on, go on, and I have no doubt I shall meet you there." He then exclaimed, "Why do thy chariot wheels delay! Come, Lord Jesus, come quickly." A few minutes after, he was heard to say, "I am coming! I am coming!" and soon after, on May the 9th, 1814, in the 58th year of his age, he entered into the joy of his Lord.

He has left a widow and seven children to lament their loss. He was an affectionate husband, a tender parent; and in him the poor had a friend in whom they could always repose the utmost confidence.

A funeral sermon was preached on occasion of his death, in his own barn, to a large and attentive congregation, from 1 Cor. xv. 57, 58, by Mr. John Reynolds.

MISCELLANEOUS.

A LETTER BY A CLERGYMAN TO A SICK YOUNG MAN.

To the Editor.

A respected friend in Oxfordshire, some time ago, favoured me with the following copy of a letter, written by a Clergyman to a sick young man. Its insertion in the Methodist Magazine, may be interesting and useful to some of your readers.

Your's, &c. J. Fielden.

My dear Friend, *September* 3, 1811.

Having felt considerable interest on your account, particularly since you consulted with me upon the concerns of your soul, I experienced much anxiety when I heard of your hasty removal from this place. The welfare of the soul is a business in which the healthy are unquestionably as much concerned as the sick; but to one in your circumstances, in the precarious state in which you find yourself, it can by no means be trifled with. You will remember, that I put you on your guard against those who would say "smooth things, and prophesy deceits;" those who would stifle your convictions, and flatter you with a favourable representation of your own character, goodness of heart, sincere intentions, and such like: those who would remove your fears, and quiet your alarms, by teaching you that God is so merciful that he will not regard such sins as your's have been. Those who would pass for friends, will often trifle thus with a dying sinner, rather than bear to see him uneasy in his mind. But this is

rather to spare their own feelings, than from a real regard to our peace. Let me then again remind you, that sin is no trifle; that those sins which you have been guilty of, in many instances, (though thought nothing of by some persons, and excused and pleaded for by others,) are hateful in the sight of God, and need to be repented of as much as those sins which are accounted more flagrant and abominable in society.

Let me remind you, that you are a sinner, in thought, word, and deed; a sinner born, a sinner practically,—and a dying sinner.

And pray that God would teach you really and truly to know your state. Till you know your disease, (I mean spiritually,) you cannot properly feel the need of a cure. These are things to which I wish to direct your attention; or rather, which I pray God the Holy Spirit to teach you. For though natural conscience and sound arguments may convince you of these truths, it is he only who can give you so to feel as truly to repent of them.

But my object in writing to you, was not only to guard you against the errors of ill-judging friends, or the deceitful partiality of your own heart; it was my wish to direct you to some probable means of instruction. I am sorry to say, there are too many ministers in our own church who are very ignorant of the way of salvation themselves; and when inquired of by those who are in earnest about their soul's peace, are ready to heal the wound slightly, saying, "Peace, peace, when there is no peace," Jer. vi. 14, as in some of the ways I have mentioned above. I do not know the character of the church ministers in your neighbourhood.

I would have you to understand, however, that a moral character is not always a test of sound doctrine. To you, my dear friend, who are, in all probability, so near the brink of eternity, the names of different denominations of Christians, who hold the essential truths of the gospel, ought to be no hinderance or prejudice against receiving instruction. Under this uncertainty, therefore, I would recommend you to apply to the Rev. Mr. G. minister of the Baptist congregation in your town. From the inquiries I have made, I hope he is one to whom you may unfold the state of your mind; and I doubt not he will pay you every attention. If you are averse to going without a more particular introduction to him, you may say that you came by my recommendation.

This I dare say will be sufficient, though I am not known to Mr. G. personally. And I have further to say, that if you feel any inclination to write to me on the above subject, I shall be pleased to hear from you. With sincere wishes and prayers for your soul's health,

I remain your's, affectionately,

C. W.

SUBSTANCE OF THE SPEECH

Delivered by DR. GREGORY, *of the Royal Military Academy, at the Fifth Annual Meeting of the* BLACKHEATH AUXILIARY BIBLE SOCIETY, *May* 11, 1816.—*The Right Hon. the* EARL OF DARTMOUTH *in the chair.*

ALLOW me, my Lord, in addressing you on the present occasion, to call your Lordship's attention, and that of this assembly, to an ob-

vious train of thought. Allow me to illustrate, and apply to the purpose before us, these simple propositions, that the triumphs of secular power are inferior to those of intellect, both in point of duration and extent; and that, in like manner, the triumphs of intellect, however noble and exquisite, are in every way inferior to those which result from religious or spiritual energy. The line of disquisition, thus suggested, need be pursued but a little way, before it will be seen to bear evidently upon the subject which has this day brought us all "*with one accord into one place.*"

No person who has looked, however cursorily, into the page of history, or has merely glanced at the passing events of the last quarter of a century, will need to be told how mighty empires have been reared, how they have been supported, or how destroyed. Nor will he have to learn that, though apparently formed for perpetuity, or for unlimited extension, many of them have, both as to time and space, become evanescent. Where, for example, is Babylon? Where Media? Where Carthage? Where Rome? With the exception of the last of these, what know we of the customs of the inhabitants? What of their manner of thinking? What of their laws? What, even, of their *language?* All have passed away; so that we know little more of them, in some cases perhaps less, than of the dreams of our childhood, obliterated by the eventful realities of after life.

But all this is so evident, that it sinks into *common* place. Every one who hears me knows that it is with states as with men. "They have their birth, growth, health, sickness, decay, and death. Individuals sometimes drop suddenly by an apoplexy; states by conquest; both, for aught we can say to the contrary, often in full vigour." Not only is the fact indubitable; the reasons of it are manifest. States and empires, like individuals, accomplish their prescribed purpose, and then are removed.

But it is far from being thus with matters that are purely intellectual. Egypt has for centuries ceased to be a mighty empire. The Ptolemies are now but mere names; but the science of Alexandria has survived, notwithstanding the ruthless destruction of its library, and flourishes even in the Universities of Britain. Syracuse is no more; but the works of Archimedes, a Syracusan, are as well known as though he were a contemporary. Athens is little better than a heap of ruins; but many specimens of the poetry, the eloquence, the wisdom of Athens, are as unlikely to be lost as they were when the blood of life flowed through the veins of Demosthenes. Rome, as an empire, has long been destroyed; but the fancy of Virgil, the wisdom of Seneca and the Plinys, the eloquence of Cicero, the laws of Justinian, are here; are in every civilized country; and probably will be, so long as fancy, human wisdom, eloquence, and laws, shall be employed in the order of means to something still beyond them.

Not only do we possess much of the stores of *ancient* literature and science; but we possess the capacity of augmenting those stores: and the reciprocal jealousies and animosities which, subsisting between different countries and states, operate to their mutual destruction, tend considerably to widen the circle of intellectual knowledge. The very circumstance, that any department of science or literature flourishes in one country, is sufficient to excite an increased attention

to it in another; and that in another: and, like causes operating in all conceivable directions, occasion an immense expansion of purely intellectual produce. For, while collision of interests engenders animosities, and destroys nations, collision of sentiments, varieties of opinions, diversities of theories, stimulate investigation, and extend the triumphs of truth and knowledge.

But these, though susceptible of an astonishing diffusion and growth, are not interminable. Though, according to the old aphorism, *knowledge is power;* and though that power be capable of wonderful augmentation, still it has assigned, though not by us assignable, bounds: for, since it is *human* knowledge, it partakes of *human imperfection.* In forming minds, God exercises unlimited sovereignty, from the point where reason is faintly discernible, up to the exalted capacity which presses on the sphere of angels. Some creep from first to last just above the mere surface of things: others rise from strength to strength, bound from pinnacle to pinnacle, out-run tuition, bathe in the regions, and partake of the enjoyments of refined intelligences. Yet, in every way we may behold the impassible barrier, with the legible inscription, "Hitherto shalt thou go, but no farther." All are not Bentleys and Porsons; all are not Homers and Miltons; all are not Galens and Fothergills; all are not Newtons. Few men attain eminence in *more* than one pursuit. From those who *do* attain it, in reference to one pursuit or more, how often do we hear of ultimate questions which they cannot solve; of thick clouds which they cannot penetrate? And of the bulk of mankind, even in the most cultivated countries, how small the number, comparatively, who acquire any intellectual distinction whatever.

Where, then, are we to look for that whose operation shall be unbounded, and whose dominion shall be endless? Empire and conquest, when they have claimed this, have evinced their own insufficiency: and literature and science say, "It is not in me." Nothing but religious knowledge is formed for universality; nothing but spiritual energy is in its nature calculated to reach and subdue all hearts. "For I will pour water on him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, *I am the Lord's;* and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

Here *alone* it is (since He who framed the minds of men can, at pleasure, gain immediate access to them) that there is no limitation but what is permitted and temporary; no boundary but what may at once be passed; no obstacle but what shall be ultimately and eternally removed. Seas and mountains obstruct the progress of conquerors, but not the progress of religious truth. Distressing circumstances among nations or individuals check the course of intellectual inquiry; but these are calculated, in their own nature, while they drive the soul from its speculative hiding-places, to make it seek refuge in God and religion. The truths of the gospel are as fitted to the reception of the Hindu and the Greenlander, the grovelling Hottentot and the Savage of South America, as to the civilized European.

They are calculated alike for the wise and the ignorant, the rich and the poor, the prosperous and the unsuccessful, the happy and the miserable, the king and the peasant. No fancy so fluctuating that these cannot fix, no wretchedness so abject that these cannot reach, no conduct so erroneous that these cannot rectify, no darkness so deplorable that these cannot illuminate.

Not only are the truths of the gospel thus calculated for unrestricted prevalence: but this unrestricted prevalence *shall obtain; and that, probably,* ERE LONG. "I will pour out my Spirit upon all flesh." "Christ shall reign from sea to sea, and from the river to the end of the earth." "Nations that knew not thee shall run unto thee, because of the Lord thy God." "The mountains and the hills shall break forth into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." "They shall not hurt nor destroy in all my holy mountain: *for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" These are the declarations of "Him who cannot lie," and shall assuredly be verified: but are they *yet* accomplished?

To ascertain this, let us for a moment examine the state of that part of the earth where religion flourishes most: and let us, as we enter upon the inquiry, lift our hearts to God in grateful adoration, that *that portion is, doubtless, the land of our nativity.* Now, with respect to Great Britain, long as it has been celebrated as the region of spiritual light and liberty, it may be remarked, without viewing things through a medium darkened by any gloomy system, or discoloured by prejudice, nay, it *has* been remarked by men whose judgment and candour are unquestionable, that that is a highly-favoured congregation, whether among Churchmen or Dissenters of any persuasion, of which *one half can be regarded as decidedly pious;* and that any town or village has attained a comparatively high degree of moral cultivation and sobriety, if more than *half* its inhabitants punctually attend public worship. It will result then, I fear, that in the *most favoured* portions of the British Isles, not above *one fourth* of the inhabitants have sincerely devoted themselves to God, in a course of Christian faith and practice. If this be correct with respect to places *most* improved by religious culture, what must be inferred with respect to those which have not had such advantages? What of the numerous places in which the churches and chapels will not hold a fifth part of the inhabitants? What of the parishes (and such there are) where there is neither church, chapel, nor meeting-house? And if such be the sober estimate of this "Land of Bibles," as it has been styled, of this focus of spiritual light, of this Protestant asylum of Christian truth, what might be inferred of Catholic countries? What of Mahometan? What of the regions where religion has scarcely penetrated? What of those where it has not penetrated at all? Does "*the desert* THERE *blossom as the rose?*" Do "*the mountains and hills* THERE *break forth into singing?*" Do "*the trees of the field* THERE *clap their hands,*" for joy that the light is shed around them? Alas! no. "*Darkness covers the land, and gross darkness the people.*" But this, I affirm, shall only be for a season, and that of comparatively

short duration; because it is contrary to the declared purpose of God, (evinced in numerous portions of prophecy, besides those already quoted,) that *the whole world shall be evangelized.*

Hence we may proceed to the practical application of this train of induction: for, if it *be* the obvious design of God that the whole world shall be evangelized, since God operates by means, it behoves us to ascertain the *probable* means. And here there can scarcely be room for a moment's hesitation: for, however diversified the language of different books of Scripture, however varied its authors, as to place, time, or character, the grand object of all, the palpable tendency of every part, is one and the same: it is, *to open men's eyes; to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith.*" Nor are these blessings ultimately to be restricted to a minority of the human race, as they would seem to have been in all the preparatory dispensations under which the world has yet been placed. The Christian religion is not only intended for universal diffusion, but, if I do not sadly misinterpret Scripture, for almost indefinite duration in that state of "fullness." Though the earth has lasted nearly six thousand years, I regard it as yet in its *infancy:* I apprehend that the millennial state, the morning twilight of which seems just appearing, will not continue merely for a thousand years, but for three hundred and sixty-five times a thousand. How exquisite the consideration, that, during that immense period "*Satan shall be bound,*" and the whole earth constitute "*one fold, under one Shepherd!*" How exhilerating the thought that *we* are permitted to contribute towards so delightful a consummation!

The glorious purpose, then, for which the Word of God is given, is clearly marked and defined: it remains for us to consider how *we* are to co-operate in the accomplishment of this purpose; and that is, evidently, by learning and doing the will of God.

Now, if any person, who has not made up his mind on this momentous topic, were to inquire of me, "Is it the will of God that the Bible shall *never* be circulated but with a *commentary?*" I should reply, *Certainly not.* Should he ask again, "Is it the will of God, that the Bible shall never be circulated but when it is accompanied by a *tract?*" I should, in like manner, reply, *Certainly not.* "Is it the will of God that the Bible shall never be circulated but in company of a *hymn-book?*" *Certainly not.* "Is it the will of God that the Bible shall never be circulated without a *Prayer-Book,* as a corrective?" *Certainly not.* In none of these cases, be it observed, is the junction *censured;* occasionally, indeed, it may be *recommended;* but no where, so far as I am aware, is the *inseparable* junction *prescribed.* "Is it, then, the will of God that the Bible shall be *circulated?*" DOUBTLESS. It *is* the will of God that it shall be circulated universally, that it shall be translated into all languages, that it shall become known in all nations, that it shall transform all hearts. Contemplating this as the indisputable scope of many Scripture predictions, the matter of my wonder and regret is, not that Societies, constituted for purely religious purposes, spring up and flourish around us, but that their formation has been delayed for so many ages: for, though this copious dissemination of spiritual knowledge

be the *Divine will*, the accomplishment of it is referred to *human* agency. He confers honour upon *us*, by making us his instruments: but, permit me to say, we thereby incur a high responsibility; and if, from indolence, from prejudice, from indifference to the welfare of men, from aversion to the cause of God, we shrink from the task, *it is at our peril.* Be not startled if I add, that he who does not cordially promote the will of God, so far as his capacity and circumstances enable him, virtually *opposes it.* Let not such a man say,—*I* am not formed for exertion: *I* cannot keep pace with this moral movement: 'tis enough for *me* to take care of my own concerns: I will, therefore, shut myself up in my shell, be my own centre and my own circumference, and leave God to carry on his own work.—Let him not talk "after this strange fashion;" or, if he do, let him be reminded, that a dead weight left in the way of a moving machine, may oppose as effectual an impediment as animal energy operating in a contrary direction; and that he who voluntarily left it there, is accountable for the mischief it occasions.

But I am persuaded no such selfish sentiments operate in this assembly. I doubt not, that the cause of the Bible, and of the Bible Society, and of most other Societies constituted for the promulgation of religious truth, has here an advocate in every heart. I have not meant so much to present incentives to the commencement of a *new course*, as to perseverence in an *old one;* one that has had the test of several years, and is palpably stamped with the blessing of "*Him, who ordereth and none shall hinder.*" In this course let us persevere, let us train up our children to enter upon the same path; let us not suspend our exertions, till, not merely our neighbourhood, but our nation, our colonies, the countries of our allies, nay, the whole world, to the remotest corner, has heard, and felt, and obeyed, the invitation, "to draw water out of the wells of salvation." "*Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance!*"

RELIGIOUS INTELLIGENCE.

A Letter from Mr. W. G. Horner, to the Rev. Mr. Benson.

Dear Sir,

During the time my dear brother was detained by contrary winds on the English coast, he would doubtless forward to the Committee such information as was proper for their satisfaction, stated perhaps in a manner better suited, in some obvious respects, for the public eye, than he would feel to be requisite in effusions addressed to more private connections. In offering extracts from these to the publicity your Magazine must give them, his relatives are doing what very probably the writer did not anticipate; but they consider themselves as violating no right which Christian affection should keep inviolable. You will agree with them, that too deep an interest cannot be excited on the behalf of Missions and Missionaries. I would rather say, the interest which naturally attaches to them cannot receive too great a variety of illustration. For it requires no artificial excitement; being in itself inseparable from persevering devotion to a sublime and generous cause, which demands the greatest temporal sacrifices, and proffers no temporal advantage. The pious are interested in undertakings which at once afford proofs of the power, and pledges of the spread of Christianity; and the worldly calculator is puzzled to account for the prevalence of a system which shews him only foolish expenditure and no returns; while those who have wisely counted the cost, are convinced, that when the balance

is struck, there will appear to be an enormous income acquired with no hazard, and at a most trivial expence. But I will digress no further into the general reflexions in which this topic is so fertile.

The retired disposition, so natural to my brother in common with the rest of his family, while it tended to circumscribe the sphere of his intimacy, greatly strengthened within that sphere the bonds of mutual attachment. The effects were such as nothing but the clearest conviction of imperious duty could ever have surmounted on either side. But not one person concerned has wished that he should remain in England. The anguish felt at separation was for the impossibility of all going together to India. So vast a field! so favourable a season! such showers of predicted blessings ready to fall! such a machinery of translated Scriptures prepared for the labourers use! such a harvest, in the day when he that soweth and he that reapeth shall rejoice together! It is not without an exertion of resignation, that those who are left behind can pursue still their every-day course of life at home.

My beloved brother is the first travelling preacher's son, and the first Kingswood scholar, whom Providence has sent, I believe, on any Mission. Both these circumstances are unequivocally advantageous to him; the first, by having habituated him from infancy to the influence—so useful to Timothy—of the best precepts, seconded by the best example; and the second, by having imbued him with the principles and the love of useful intellectual acquirements. That he has neglected neither of these advantages, every competent judge, I am persuaded, will do him the justice to allow. Nocturnal studies, when constant occupation by day allowed him no other means of pushing his improvements, brought on the only serious attack his good constitution ever sustained. Of the effects resulting in his public, from his private labours, I will not speak; but may be permitted to bear testimony to what no other perhaps had so good opportunities of witnessing, the accuracy of his acquaintance with the French, Latin, and Greek languages: the Greek of the Sacred Volumes especially.

Providence has blessed him with a wife, the sharer of his courage no less than the partner of his affection. The resolution with which she has consented to expose herself and her young infant to the hardships and perils of the life to which her husband is called, is so complete, and so cheerful, as to surprise those who best knew her.

But I shall trouble you with no farther details at present. It is not my design by these to represent my brother as distinguished in any way from his companions in the work; a work which would confer honour on any man, and can receive honour from no man; but solely to give those traits of individuality to your readers' ideas of him, which it is desirable in every instance to possess, and his secluded life has hid from general observation.

For the extracts which follow, I offer no apology. Those who knew him, will anxiously expect tidings of him for his own sake; and to others, they will be acceptable for his employment's sake. Among them, however, you may possibly notice some which his communications to the Committee or other reasons may induce you to omit. Submitting the whole packet to your candid disposal, I subscribe myself your's, with the utmost respect,

Bath, June 3, 1816. W. G. HORNER.

Extracts of Letters from Mr. JOHN HORNER, *Missionary, on his embarking for India, to his Friends.*

MY VERY DEAR FATHER,

Your last letter has, more than any thing before, shaken my resolution and unmanned my courage: while reading it at first, I was half inclined to wish I was not going away, seeing what anxiety and solicitude my departure occasions you. You cannot desire to see me more than I to see you, previously to my final leave of my native land; but perhaps it is best we are not so permitted—I could not engage to endure the rackings of separation from a parent so dear and so beloved, with that composure and fortitude which are necessary; I already anticipate at taking a long —a final leave of father, mother, brothers, sisters, friends—*all* whom I know—*all* for whom I feel a personal affection, and on whose account I would make the greatest and most costly sacrifices consistent with my duty and the dictates of a pure conscience! But, as you notice in your letter, how much greater is our Creator's claim on us than our's on one another! We are not our own, we are *His*, created for His glory, redeemed by His blood, justified by His grace, renewed by

His Spirit, and called unto his heaven: and surely he may prescribe our path of duty, and ordain what he pleases respecting us, especially when we remember "all his paths are mercy and truth," and all his dispensations are intended "that we may be made partakers of his holiness" here, and of his glory hereafter. I do most ardently pray that I may never be suffered to engage in any thing that would have any tendency to diminish the glory of God, or to oppose the final happiness and salvation of my soul. Compared with these awful and important subjects, how little is every thing beside! even the pangs of separation, and all the throbbings of a bleeding heart, sink into nothing when weighed against them; "for what is a man profited if he gain the whole world," &c. and again, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." O! my dear father, may God grant that the principles of religion, which in childhood you, both by precept and example, instilled into my mind, may never, never be lost; I do feel them implanted deep within, and I would not exchange my hold on Christ, and interest in him, for ten thousand worlds:—No; I have a hope through grace of meeting my father in heaven, to part no more—no more for ever; I have a hope of spending an eternity of happiness with you and all our family in the presence of God and the Lamb. O! may we all be found written in the book of life! may not one be wanting! Surely we shall meet in glory! O! my father, my heart glows with the thought; my spirit seems ready to overleap the bounds of time and space! What a gust of joy! what a shout of triumph shall we send forth when we come from the East and from the West, from the North and from the South, to drink new wine together in the kingdom of our Redeemer, to sit down and recount our labours, and to sing, "Unto him that loved us," &c. Rev. i. 5, 6. May he "keep us from falling, and preserve us to his heavenly kingdom." Amen and Amen.

We expect to go to Gravesend to-morrow, and I suppose shall set sail on Saturday or Sunday. I remain, my dear Father,

Seven-Oaks, Your dutiful and affectionate Son,

April 25, 1816. JOHN HORNER.

MY VERY DEAR SISTER,

At last we are inhabitants of the mighty deep; we bid adieu to dry land for a time this afternoon at half-past two o'clock. Mother will take all the circumstances of our setting off, &c. &c. so that I need not say one word about it. We dropped down the river, from the place where mother parted from us, about 20 miles, and are now lying at anchor for the night. We have a very pleasant man for captain, and have only to call for any thing we want, to have it; the accommodations are as good as one can desire, or at least expect on board ship; the owner of the ship desired I would introduce public worship on board; so that I hope, all things considered, we shall have a pleasant voyage, sea-sickness excepted; of which we must expect a little.

As this will be the last opportunity I shall have of writing to you from England, I hope our British correspondence will close in a strain which, though painful, will be useful to both of us. I am entering on an employment the most important and the most deeply responsible of any in which man can engage; I feel my own weakness and personal incapacity; but this leads me to request with the greater importunity the assistance of the Almighty; may He strengthen me by his Spirit's might in the inner man, and afford me strength of body, and all other things necessary to help me in the discharge of my duties.

Let us, my dear sister, give up ourselves to God with all our hearts in the day of youth and health. We are his by many powerful claims; let us be his by self-dedication; so will our way through life be safe, and the termination of it be blessed and glorious. May he grant it may be so, through Jesus Christ! Amen!

Accept our love, and believe us to be

On board the Orpheus, Your affectionate Brother and Sister,

April 29, 1816. JOHN and ELIZABETH HORNER.

MY DEAR FATHER AND MOTHER,

I take an opportunity that now offers of sending you a line to bid you once more farewel. May the Great Head of the Church make use of me in promoting the most glorious of purposes, viz. the eternal salvation of many immortal souls: may I always conduct myself worthy of the privileges I have enjoyed as *your son,*

and oh! may I never inflict a wound in the mind of either of you by any misconduct, or bring a reproach on the high and holy calling with which I am called.

We are, dear Parents,

On board the Orpheus, Your dutiful and affectionate
April 29, 1816. JOHN and ELIZABETH HORNER.

MY DEAR MOTHER,

As we do not part with our pilot till we get round to Portsmouth, I have an opportunity of sending you a line in addition to what I wrote before: we have been lying off Deal all to-day, the wind being full in our faces.

The sea being a little rough, I had some prognostications of sickness yesterday, but it went off again: Betsy and John hold it pretty well. We tried the cot last night, and it answered to a tittle; the boy slept very soundly for, I suppose, four or five hours after being put in. We had a pretty view of Margate yesterday; and to-day we are in sight of the coast of France. Having never seen it before, the first view of it raised a number of reflections in my mind: I thought of the intrigues, plots, and infernal schemes carried on there; of the blood shed in it, and of the awful cloud of popish darkness hanging over it. I could not help congratulating myself on being born in England, of parents who have given me religious instruction, and have endeavoured to lead me in the ways of religion and life everlasting. God grant my advantages may never rise up and condemn me!

Thursday, May 2. We are moving on slowly, through the Straits of Dover, with very little wind or tide: the sun shines very pleasantly, and we are all very well. We have just taken a peep at Dover Castle, through the Captain's glass; it seems a strong fortification, and appears impregnable, both by nature and art.

My mind is scarcely in that even, peaceful frame, which is at all times desirable. I feel a little unhinged by the change of place and circumstances; but, through the whole, I know and feel that "God is here;" He "holdeth the winds in his fist, the waters in the hollow of his hand;" and nothing shall harm those who put their trust in him. I want more love to him, and the souls that he has created; and an increase of wisdom to direct me how to act in promoting, in the best manner, their present and eternal interests. I want more courage in reproving sin, and a greater decision of mind to acknowledge God in all things. Oh! may He help me by his grace, that I may keep alive in my own soul the fire of true devotion, and so let its light shine around, that others may be led to honour and glorify God, even Him whom I count it my greatest privilege to call "My Father, which is in heaven." Pray for us, that we may preserve a good conscience, and walk worthy of God our Saviour in all things. I know we have an interest continually in your prayers, and we do not forget you in our approaches to the throne of grace.

There are seven of us in the cabin, viz. the Captain, first and second mates, a gentleman whom the Captain takes out under his protection, J. H. Eliz. and J. G. H. We agree very well together, though very little conversation passes between us: but that is better, a thousand times, than indecent or impious language.

Mr. T. requested me to attend to public worship on board; I intend to ask permission of the Captain to read prayers and preach on Sunday, and have no doubt he will comply.

We are, dear Parents,

Ship Orpheus, Off Deal, Most affectionately your's,
May 2, 1816. JOHN and ELIZABETH HORNER.

MY VERY DEAR BROTHER,

WE have had nothing but westerly winds since the second day of our coming aboard; and have been lying where we are now ever since Thursday. The Captain says he shall eat up all his sea-stock before he gets out of the Channel! I wish we could have prevailed on you to come on board with us, as we should have had your company a week or a fortnight longer; but, long before now, you have congratulated yourself, I dare say, on getting home to your "*fiddles*, and *old counsellors in leathern jackets.*" Well, I wish you every satisfaction you can desire from the music of the one, or the graver and more seutentious gravity of the other. Perhaps it will be a query with you, how I remember any thing about the "fiddles," &c.; but I do not trust to *memory;* I have all your letters safely locked up with my East India documents in a strong box made on purpose; and, as long as I am able, I shall most carefully preserve them; and if I should go to the bottom, they shall go with me.

Last Thursday night, we had some very rough weather, which quite "capsized" both Betsy and myself: we went to-bed *very, very sick and bad indeed;* could get no-

thing down till evening, when we managed to swallow a little rum and water, with part of a biscuit. The steward made some thick milk for the poor boy, which we contrived to give him in the intervals between sickness; since then, we have done pretty well, and have managed to stand on our legs.

Tuesday, May 7. Weighed anchor yesterday, in a very rough sea, the wind at N. W. and made about eight leagues by this morning. Have not got my sea legs yet, nor my head neither, just in its place: the rolling of the ship made me a little qualmish the whole of the afternoon; but we all slept very well last night.

The Captain very readily gave me permission to read prayers on board, last Sunday; but it being very wet, we were prevented from going on deck; so several of the ship's company met in the great cabin, where I officiated as chaplain. But what a difference between Sundays on sea and on land! You can form no idea of the loss I felt of the means of grace, except you have felt the same yourself. To be without Christian communion, in the intimate sense one loves to attach to the word; to be out of hearing of those who say, "Come ye, let us go up to the house of the Lord;" and not to hear the dying echo of those songs of praise which fill even the earthly courts of Jehovah; altogether, I could hardely endure it! But, in the midst of all, was enabled to believe that "He knoweth the way which I take; and when he hath tried me, I shall come forth as gold."

On the immediate object of my mission to Asia, I am enabled to reflect without much emotion; not that I mean with indifference. The principle by which I try to live is this, "God reigns:" He is witness to the simplicity of my heart, and the purity of my intentions. If I faithfully improve the talents and advantages he has committed to me, (whether or not success attend my undertakings,) I know I shall not lose a reward: and if I am made useful to others, the honour of success will belong, not to me, but to Him: all my honour will arise from having been the instrument in his hand of promoting whatever his Divine Spirit may have purposed. May I never oppose his will, but in all things submit myself unto God, and be faithful in whatever he may appoint.

I expect this will be the last opportunity I shall have of writing to you from the English coast. I wish you and yours all temporal, spiritual, and eternal welfare. May your names be written in the Lamb's book of life, and you have a seat in heaven for ever and ever. Amen. I am ever your's,

Off Dungeness, May 7, 1816. JOHN HORNER.

TO THE SAME.

WE have been lying here ever since Wednesday. We have not been able, from several circumstances, to have public worship on board to-day. I had some intention of going over to Portsmouth, or the Isle of Wight, but the weather has been very stormy, and the sea rough. Perhaps you can send word home, that we are all pretty well, and as comfortable, or more so, than we expected to be.

Your truly and affectionate, &c.

Spithead, May 12. J. & E. HORNER.

We add to the above a short extract of one of his letters, written a few days before the date of the last, to the Rev. James Wood.

My mind is calm and composed in the contemplation of my work in Asia: not that I look upon it with indifference. I am fully persuaded, that "The work is great;"—so great, that neither man nor angel is sufficient for it: but while a sense of my own littleness, of my *nothingness*, keeps me just in the place where I ought to be, and under the influence of those feelings which I hope always to possess, I cannot but confidently expect the blessing of God on my undertakings. He points out the field of labour, says, "Son, go work to-day in my vineyard;" and, lest human frailty should recoil at the task assigned, opens the treasures of his grace, and says, "Lo! *I am* with you alway, even unto the end of the world." Upon His arm, my dear Sir, I rest, trusting in the name of Jesus, and relying on the Spirit of God. The united powers of darkness, under what banner soever they may be ranged, whether of Mahommedism, Paganism, Popery, or Infidelity, must fall! for God hath spoken the word. O! that I may carry and use the arms of a Christian soldier in this most glorious war, in such a manner, that I may at last triumph gloriously through the blood of the Lamb! Amen.

I have been graciously supported in parting with my relations and friends; this I consider one proof among many, that "God is love." I had anticipated the last

scene for months previously to it, and had been most painfully exercised in the expectation of what I should then suffer;—but God was faithful, who did not *suffer* us to be tempted above what we were enabled to bear. "Praise the Lord, O my soul, and forget not all his benefits." "Praise the Lord, O my soul!" Pray, remember us most affectionately to Mrs. Wood and all friends; we are, through mercy, tolerable. Wishing you every happiness and prosperity, and requesting an interest in your prayers, I remain, dear Sir, yours in the Gospel of God,

Near Portsmouth, May 7, 1816. JOHN HORNER.

MISSIONARY MEETINGS.

The Formation of a Methodist Missionary Society at Warrington.

ON Friday, April 12, 1816, at a numerous and respectable Meeting, held in the Methodist Chapel, at Warrington, a Society was formed, denominated, "The Methodist Missionary Society for the Warrington Circuit." The first Society of the kind in the Liverpool District.

The religious services connected with this Meeting were as follows:—On Thursday evening, at seven o'clock, the Rev. Edward Oakes preached an excellent and appropriate Sermon. On Friday morning, at ten o'clock, the Rev. Jabez Bunting delivered a most excellent discourse, from Judges v. 12—23, to an highly attentive and affected congregation.

In the afternoon, at two o'clock, the Rev. Jonathan Brown opened the Meeting with singing and prayer; after which, the Rev. Dr. Clarke was unanimously called to the Chair.

The attention of the Meeting was kept awake with great interest, by the worthy Chairman, and by the speeches of the Rev. Messrs. Bunting, Everett, Storry, Oakes, Jones, Robert Wood, Jordan, Bridguell;—Mr. James Wood, of Manchester, and Mr. Alderman Bowers, of Chester, till after six o'clock, when the company seperated.

At seven in the evening, the chapel was again crowded with attentive hearers, when a Sermon was preached by the Rev. Robert Wood, from 1 Cor. i. 21. who, with ability that astonished and delighted his hearers, supported the two propositions of the text, from history and experience, and proved the necessity, and the certain success of Missionary exertions.

Thus ended this delightful day, a day that will be long remembered with pleasure, as, has been observed on a similar occasion. "The importance of the cause seemed to have an inspiring effect upon every mind; and it was manifest, that compassion for the Heathen world, and zeal in behalf of Missions, were strong and prevailing sentiments. Every heart appeared to be united, and every tongue in effect, said," "Let us go up to the help of the Lord against the mighty."

Public collections were made at the close of each of the services on the Friday, which amounted to £62 15s. 9d. which, when the size of the town is considered, together with the fact, that there are not less than eight Dissenting Chapels, of various denominations, besides those of the Establishment, is a favourable proof of the zeal of our worthy friends.

Anniversary of the Methodist Missionary Society at Rochester.

The First *Anniversary of the Methodist Missionary Society, for the Rochester Circuit*, was held on Wednesday, the 15th of May, at *Beth-el Chapel* in *Rochester*. Introductory Sermons were preached, on the preceding evening by the Rev. JAMES WOOD, from *London*, in the *Chapel at Brompton*, and by the Rev. JAMES BUCKLEY, in *Beth-el Chapel* at *Rochester*. The Rev. JAMES WOOD also preached the next morning in Beth-el Chapel.

The *Public Meeting* commenced at half past five o'clock in the evening. The Rev. W. MYLES opened the Meeting with singing and prayer; and a gracious influence was felt by many while he earnestly prayed that God would, by crowning Missionary efforts with his special blessing, enlarge the Redeemer's kingdom. The Rev JAMES WOOD being called to the *Chair*, stated the object of the Meeting. Mr. HULETT, Master of the Brompton Academy, one of the Secretaries, read the Report, which gave a most satisfactory account of the proceedings of the *Committee* during the past year; of the active and successful zeal of the *Collectors*, and of all who had been officially engaged in carrying the original Resolutions into effect. The result of their exertions had far exceeded their most sanguine expectation, in the subscriptions

which they had received from the generous friends and liberal benefactors of the Institution. The Report afforded an extensive view of the almost unparalleled success which had attended the Missions. Copious extracts were read from several letters which had been recently received; communications which were peculiarly encouraging, and afforded ample proof of the efficiency of the gospel to enlighten the understandings of the heathen—to lead them from superstition and idolatry, to the spiritual worship of the living God—to renew their hearts in righteousness—to conform them to the moral principles of the Gospel—and inspire them with the joyful hope of a blessed immortality.

The Rev. JAMES BUCKLEY moved that the Report should be received and adopted after expressing his most cordial approbation of the Report, and giving a variety of additional information relative to the various foreign Missionary stations, and the progress and present flourishing state of the Missions, and of their extending prospects of usefulness.

This Resolution was seconded by the Rev. W. MYLES, who expressed the confidence he had in the future success of Missions, from his long observation and experience in the work of the ministry.

Several other ministers and laymen, in moving and seconding Resolutions, delivered their sentiments in a manner which gave great interest to the Meeting; particularly Mr. Reynolds. This venerable man, who is well known for his piety and veracity, was one of the ship's company who sailed with the celebrated *Captain Cook*, in his voyage round the world; bore testimony to the degraded state of the heathen, which he had witnessed in different quarters of the globe; and mentioned instances which he had seen of their capability of receiving moral and religious improvement. His feelings were so much excited, while relating several striking anecdotes on these subjects, that every heart appeared to be impressed with similar feelings.

On Thursday evening, the 16th, a similar meeting was held at the METHODIST CHAPEL at BROMPTON. The Rev. SAMUEL WOOLMER introduced the service by singing and prayer. The Rev. JAMES WOOD being called to the Chair, expressed the high satisfaction he had in meetings of this kind; said that he had often witnessed the power and gracious presence of God manifested in them; he hoped that the hearts of all present would be lifted up to God in behalf of themselves, and for the conversion of the heathen. Mr. BONNIWELL, the *Secretary*, read a short, but interesting Report of the proceedings of the *Committee*, and of the liberal contributions which had been received since the formation of the Society; he concluded by referring to, and expressing his warm approbation of, the Report which had been read on the preceding evening.

The Rev. JAMES BUCKLEY expressed the pleasure he felt in witnessing the generous spirit which had been manifested in that place, by the friends of Missions. He trusted they would not be weary in well doing; and observed, that to be the immediate or remote instruments of saving souls from death, would heighten the bliss of heaven. He said he would give them a convincing proof of the triumph of the gospel over heathenism, he would read to them a sermon by PETREUS PANDITA SIKARRA, a celebrated *Budhist Priest*, who had recently been converted to Christianity by one of their Missionaries; and who was now a preacher of the gospel, and an ambassador of Christ to his countrymen. It is not easy to express the wonder and joy which were excited during the reading of the sermon. After a few observations from the speaker, the whole congregation united, as with one heart and voice, in singing "Praise God from whom all blessings flow," &c. Every heart appeared to catch the holy Missionary flame, and burn for the glory of God. The successive speakers addressed the crowded assembly with much freedom and enlargement of heart; and at the close of the Meeting, the devout and prevailing sentiment of every heart appeared to be, "O Lord, I beseech thee send now prosperity."

On Friday, 17th, a large and respectable party of friends to Missions went from *Rochester* and *Brompton* to *Sheerness*, to attend the Missionary Anniversary in that place. The meeting commenced at six o'clock in the evening, in the usual manner, by singing the praises of God, and invoking his sacred name for the manifestation of his special approbation and blessing on the Society. Mr. THOMAS MARRIOTT, from *London*, being called to the Chair, opened the business of the meeting, in a manner which was expressive of the lively interest he felt in the glorious cause of Missions. Several ministers and others delivered impressive speeches on the occasion, by which sympathetic feelings for the perishing heathen were called into exercise. At the conclusion of the meeting a larger collection was made, notwithstanding the contributions during the year, than had been

obtained at the formation of the Society. It might truly be said, that these *Anniversaries* were times of refreshing from the presence of the Lord; mutual love and joy, and a lively anticipation of the universal reign of Christ on earth, appeared to pervade the numerous assemblies.

Missionary Meeting at Bristol.

On Wednesday, May 29, at 11 o'clock in the forenoon, the first Annual Meeting of the *Methodist Missionary Society* for the BRISTOL DISTRICT, was held in King Street Chapel, Bristol: a Meeting, which for the clear and satisfactory details given of the rise, progress, extent, and prosperity of the Methodist Missions, the ability with which the cause of the heathen world was pleaded, and the Divine influence consciously felt by most persons present, may justly be ranked in the very first class of Missionary Anniversaries. The Rev. JOSEPH BENSON presided on the occasion; and the Rev. Messrs. BUNTING, NEWTON, and HAWTREY, (late *Captain* Hawtrey,) from a distance, favoured the Society with their attendance. Mr. Pickavant, a Missionary from Newfoundland, was also present.—The business was opened, after the usual devotional exercises, in an able and interesting speech by the venerable Chairman. He stated the infinitely important nature of the object for which the Meeting was assembled, and the Society established; not the propagation of some doubtful speculation; not the maintenance of some controverted point of unessential doctrine; not the extension of some exclusive forms of church-government; but the universal diffusion of vital Christianity, the Religion of the Holy Scriptures. Such, he said, was the noble object of Mr. WESLEY, when he began to preach the gospel, and to form religious societies, in our own country; and such was his object too, when he first sent some of the preachers in connexion with him to America. He himself (Mr. BENSON) had been earnestly importuned, in the early part of his ministry, by CAPTAIN WEBB, to take a part in the Mission to the American colonies, then too generally destitute of the means of grace and salvation. The subject occupied much of his thoughts and of his prayers; and he consulted Messrs. WESLEYS and Mr. FLETCHER; and it was by their advice that he declined to go on foreign service. After paying a just tribute of respect to the late Mr. ASBURY, under whose faithful superintendence the work in America has attained to such magnitude and importance, he proceeded to describe the Foreign Missions now under the direction of the Methodist Conference, and supplied by their Preachers in the *West Indies*, at *Sierra Leone*, in the *East-Indies*, &c. He bore an honourable testimony to the zeal and good conduct of the Wesleyan Missionaries employed in *Ceylon*; and confirmed that testimony by passages from the Third Report of the Colombo Bible Society, in which their character, behaviour, and success, among the heathen and others, are strongly panegyrized. He allowed that the Foreign Missions of the Methodists are not *exclusively* established among Pagans; but shewed that, under all the circumstances, this was a fact not to be censured but applauded: The Missions to the West-Indies, for instance, though primarily and principally intended for the instruction and conversion of the negroes, most of whom were found by the first Missionaries in a state of complete and absolute heathenism, have been, in some islands, rendered very useful to persons of other descriptions. Was this to be avoided or regretted? Certainly not. If while the Missionary was preaching to Pagan blacks, some white people chose to come and hear of the common salvation, it would neither be *legal* nor *christian* to shut the chapel doors against them. Similar reasons he urged in vindication of the highly necessary Missions in Nova Scotia, Canada, and Newfoundland. There our first Missionaries found, in many instances, a people without temples, without ministers, without Christian ordinances, but sensible of their destitute state, and hungering for the bread of life. He concluded a speech, of which this is but an imperfect sketch, by expressing his hearty attachment to the Missionary cause, and calling on the Secretary to read the Report prepared by the Committee. Various Resolutions were then, as usual, proposed and adopted; the movers and seconders of which were the Rev. Messrs. Bunting, Newton, Hawtrey, Tho. Roberts, Campbell, Johnson, Brettell, Smith, Pickavant, Samuel Taylor, Jos. Taylor, and Martin, Captain Irvine, Thomas Roberts, Esq. and Messrs. Gadd, Tucker, and Pocock; many of whom addressed the Meeting at considerable length. Many found it good to be there. An increased desire was generally felt to maintain and multiply, by redoubled exertions, the Missionary establishments abroad, especially among the idolatrous nations of the East, and the poor negro slaves in

our Western colonies. And the spirit of zeal and benevolence thus cherished, had its immediate reward. Personal piety was quickened and promoted. Some ministers, of long standing, declared, that they should return to their public duties at home with renewed ardour and encouragement of spirit, such as they had not often felt; refreshed and stimulated by what they had then heard and experienced. And one man, who had long been the slave of sin and Satan, but had been induced to attend the Meeting, was so thoroughly convinced of his own wretched state, as a sinner, that he is now earnestly seeking, it is hoped, the mercy of God through Christ.

The thanks of the Meeting having been presented, with manifest indications of peculiar cordiality and gratitude, to the Chairman, for the honour of his attendance and assistance at the anniversary, as well as for his valuable services in the Chair; Mr. Benson again addressed the assembly. He stated, that he had come to Bristol with great reluctance, not because he was disinclined to attend the Meeting, but on account of the extreme pressure of his official business in London. He had, however, acknowledged God in this matter, by seeking in prayer his gracious guidance and direction; and believing it to be the will of the Lord, he had sacrificed his own personal convenience. He now felt himself repaid. He had that day experienced unutterable pleasure. For his part, he knew not how a man could call himself a Christian, and yet think lightly of Missionary efforts. If the Gospel be worth any thing, if it be indeed founded in truth, it is worth every thing. No sacrifice can be too great to obtain its blessings for ourselves, or to send them to others. He would recommend to us all the example of our Lord and Saviour. Though HE well knew that, by fulfilling his commission, his dear Apostles, whom he most tenderly loved, would certainly incur much suffering, and ultimately lose their lives, he nevertheless required them at all hazards to "Go into all the world and preach the Gospel to every creature." Would he have done this, with such prospects of the consequences, if he had not known the Gospel to be infinitely valuable to those who receive it? Nay, such was Christ's feeling on that point, that He thought fit to make the sacrifice even of his own most precious life, in order that the good news of salvation through his blood might be published to mankind. Having most powerfully urged on the meeting this view of the subject, he concluded, by requesting the REV. MR. LOWELL, (Independent Minister,) who was seated on the platform, and whom he described as an old and esteemed friend of his, to engage in prayer. Mr. LOWELL complied, after briefly stating, in a very feeling and affectionate manner, his pleasing recollections of the friendship he had enjoyed with Mr. Benson in early life, and of the benefit and pleasure which he had then derived from his instructive and highly impressive ministry.

In the course of the afternoon, several letters and notes were handed to the Chairman; who announced to the meeting, that he had received "a widow's mite" of one guinea, another of two pounds, another of two guineas, and another of twenty pounds. One of these letters was as follows:—

"Dear Sir,

"Had not age and infirmity prevented, how gladly should I have attended your Missionary Meeting, to hear of the wonderful work that God is carrying on in the earth! I have lived to see the age of eighty-four,—it is sixty years since the Lord called me to seek his face; and viewing the present goodly prospect on earth, and the better prospect far in heaven, I am waiting to say, 'Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!' Allow me, dear Sir, to cast into the Missionary Treasury these two mites of a widow; and believe me,

"Your aged and affectionate friend,

"ANN MARIA GRIFFIN.

"*The Rev. Joseph Benson.*"

These *mites of the widows* being considered as an excellent introduction, a collection was instantly made through the chapel; and the whole sums, raised at this anniversary, (including £18 given on the spot, besides what has since been collected, specifically towards the New Chapel at St. John's, in Newfoundland,) amounts to upwards of £250.

The subscriptions, donations, and public collections, in aid of this Society, in the year just closed, amount to £1126 3s. 10d.; the whole of which, excepting £20 in arrears, and expences incurred, was sent to the General Treasurer in London. Bristol itself raised above £720. Those who know the poverty of several circuits in this district, and the influence of the numerous friends of other Missionary Societies, which were formed at Bristol, before such a plan was attempted in any part of the Methodist Connexion, will view with pleasure the success which, through the blessing of God, has crowned

the infant efforts of this Society, and will augur favourably respecting its future operations. May the zeal, energy, and prosperity of this, and of every other Missionary Society, be unceasingly multiplied, till the praises of the Redeemer are sung "through every land, by every tongue."

Letter from Mr. G. GELLARD, Salisbury.

(Concluded from Page 465.)

We had a blessed season at our Michaelmas love-feast, at which many professed to know that their sins were forgiven. Things still went on in a steady, gradual way, till Christmas, when the Lord was pleased to visit us again in a most glorious and extraordinary manner. The cries of the people for mercy surpassed any thing we had heard before at any of our love-feasts. Christmas-day, after evening preaching, was a time never to be forgotten. The number of people present was still greater than on former occasions; and it was truly astonishing to hear those who had been converted, one, two, three, or four months before, speak of God's gracious dealings with their souls. Our people, who had been in the way of holiness for many years, said, "They had never heard before, in one meeting, so many blessed testimonies, to prove the efficacy of Divine Grace. The power of God was so manifest, that the few present, who did not belong to us, were constrained to acknowledge the work to be of God. Cries for mercy were heard from every part of the chapel, and continued for many hours together. Every half hour, and sometimes oftener, the place resounded with "Praise God from whom all blessings flow," for some poor broken-hearted penitent, that had obtained the pardoning love of God. A greater number of persons experienced a sense of pardon at this meeting than at any which had been held since the commencement of the revival.

At Wilton, we held our quarterly love-feast the day after Christmas-day. It does not appear that there had ever been any remarkable revival of religion among our people there; and our congregation and society were both small. At this meeting, the Lord began to work among the people in an astonishing manner. One man cried aloud for mercy to him who is mighty to save, for upwards of two hours, when his sorrow was turned into joy; and three others professed to have obtained redemption in the blood of Christ. Thus a good work was begun at Wilton. I believe about sixty have since been brought to the knowledge of God in that town; and the blessed work is till going on there with great success.

At Winterbourne, a village about four miles from Salisbury, we had a society of nineteen members; and some of our respectable friends, who were born in the village, and others who are nearly related to some of our friends who live there, went over to hold prayer-meetings among them; and they earnestly besought the Lord, to revive his work in that place. The Lord soon heard and answered their prayers; many were cut to the heart; the preaching of the word was attended with great power; the spirit of hearing became general through the village; and many appeared in great distress of mind, being powerfully convinced that they were sinners against God: and there was one general cry for mercy through the place. The Lord poured out his Spirit in such an extraordinary manner, on the people in the village, that, in three weeks, seventy professed to have found peace with God. In a few weeks, the Society increased, from nineteen to upwards of an hundred members. A circumstance of rather a singular nature occurred near this place. A few ignorant and wicked men, who delighted in sport, assembled one day, in a pit, to imitate the Methodists. When they came together, one said, "To whom shall we pray?" After a little conversation, they agreed to pray to the devil. One of them shouted aloud, "He is come! he is come!" In a moment two of the men were seized with such terror, that they were glad to escape from the pit with all possible speed; and the others had the edge of their sport blunted. One of the men went home so unwell as to alarm his family; and he continued very miserable the rest of the week. On the Sunday following, he came to the chapel, and got on the gallery stairs to conceal himself, where he fell on his knees and silently implored mercy from the Lord. After some time, he was unable to conceal his misery, and hence was heard from the gallery stairs, crying out, "Lord have mercy upon me, the chief of sinners." The Lord soon heard his prayer, and turned his sorrow into joy: he then poured forth his soul in prayer and thanksgiving to God, with such fluency of expression, and such a flow of language, as greatly surprised and delighted all who were present.

Another instance of the mercy and goodness of God occurred in a village at a small distance from Salisbury, where we have lately introduced the gospel. A woman, who by hearing the Word, had

been awakened to a sense of her fallen and ruined state, sought the Lord with all her heart, and was soon enabled to rejoice in God her Saviour. She told her husband what the Lord had done for her soul. He was a labouring man; and his master, in order to prevent him from attending the meetings, kept him employed during those hours in which they were held. One morning, his wife was explaining to him the nature of the gospel, and, among other things, she told him that she knew that God, for Christ's sake, had pardoned her sins. Her conversation made a deep impression on his mind. Shortly after, he went into the fields, and while following the plough, he earnestly prayed, if what his wife had told him was true, that the Lord would in mercy make it known to him. As he proceeded in his work, in answer to his prayer, the Spirit of the Lord was so poured out upon him that he was constrained to fall upon his knees in the midst of the field, and cry aloud for mercy. After some time, this poor man was filled with peace and joy: he then rose from his knees, and went on his way rejoicing. At the usual time he went home, and told his wife and friends what the Lord had done for him, and how he appeared in mercy to his soul, while following the plough. The account which he gave of his spiritual deliverance, greatly surprised the villagers; about thirty of whom have been made happy in the love of God.

At Amesbury, a small town about 8 miles from Salisbury, the Lord has been pleased to pour out his Spirit on the people; and many there, both men and women, have been brought to a saving acquaintance with God. A singular circumstance happened in this place. A man who had been in doubt whether he ought to embrace the doctrine of particular, or that of general redemption; and who, I believe, did not attend our preaching; resolved to search the Scriptures, in order to be satisfied on the subject. As he read with a sincere desire to know the truth, and prayed to the Lord to direct him into the right way, the Lord was pleased to increase his knowledge. In the course of his reading, he came to our Lord's declaration, "Ye must be born again." Much distressed, he fell upon his knees, and earnestly prayed that the Lord would make known to him what it meant; and if there was such a blessing to be enjoyed as salvation by the remission of sins, that he might be brought to believe and possess it. One night, when in bed, earnestly beseeching the Lord to shew him what he must do to be saved, he, all of a sudden, felt his soul so filled with love, peace, and joy, that he was compelled to shout aloud the praises of his glorious and adorable Saviour. His family arose much alarmed, and he told them what the Lord had done for him; and added, "Now I do not wonder that the Methodists praise the Lord for his pardoning love: were I with them, I would shout louder than they all."

On January 18, under the sermon in the evening, the power of God rested on the congregation in an unusual degree. It was with difficulty that the people could restrain their feelings under preaching. Thousands of tears fell upon that occasion; and it was evident that the Lord was present in the power of his Spirit. Great numbers were then awakened to a sense of their danger. We concluded the day with a love-feast. Such a number of precious and immortal souls had never before assembled at any love-feast in this county. Many were constrained to go into the galleries, as the body of the chapel was not sufficient to contain the people; many testified of the Lord's gracious dealings with their souls; and many were in deep distress. The penitents were so numerous, and their cries for mercy so strong, that we were obliged to break up the love-feast, and spend the remainder of our time in prayer. The Lord appeared gloriously; and about 26 persons were made happy in the love of God that night. It was truly a refreshing season; and I have no doubt that many will remember it with joy to all eternity. The people went away into the country parts of our circuit, filled with holy fire. From this time, the work went on gloriously, both in the city and in the villages around; and many, every day, professed to have obtained justification by faith.

About this time, a circumstance occurred of a pleasing nature. One of the younger branches of a family, who had for some time attended preaching at our chapel, had found peace with God, and was very happy; and another, in deep dirtress, went to her father, and said, "Oh! father, what shall I do to be saved? my misery is greater than I can bear." The father himself, who had been convinced of the necessity of true religion, but had never experienced a sense of God's love, said he would take a book and read. They sat down together; and after reading a little, he exhorted his daughter to look to the Saviour for help. While thus instructing his

daughter, the Lord broke suddenly into his soul, in such a powerful manner, that he sprung up from his chair, and ran out, crying, "I have found him! I have found him!" His heart was filled with peace and joy; and to this day, he bears testimony to the great and wonderful change then wrought in his soul.

On Thursday, the 27th of February, the funeral sermon of our aged, respectable, and pious friend, Mr. Harding, was preached. It was supposed there never had been such a number of people in the chapel at one time before. A solemn awe rested on the congregation; and the Lord displayed his power, by convincing sinners of the necessity of being born again. After preaching, we continued in prayer till ten o'clock at night. The cries of the people for mercy arose from every part of the chapel. The Lord was present to heal; and eight persons professed to find peace that night. It is no uncommon thing for four, five, or six persons to be set at liberty at one meeting, and return to their houses rejoicing in God their Saviour. There have been several brought into glorious liberty, when on the very verge of eternity. One person, of 84 years of age, who had been seeking the Lord a long time, was so filled with the love of God as to be unable to support the glorious weight; and hence dropped to the ground, under the divine and gracious manifestations of the Lord to her soul. She said, "I feel all life, all love, all joy, all heaven." Another person, at the advanced age of 99 years, has been savingly brought to God.

On Monday, the 15th of April, 1816, which was Easter-Monday, we agreed to hold a love-feast at Salisbury, for the whole circuit, to begin at five o'clock in the afternoon. About one thousand persons assembled. Some of our friends from the Southampton and Shaftesbury circuits came, and great numbers, who had been labouring under a wounded conscience. We began our meeting about five o'clock. Many of the young converts spoke their experience with so much good sense and propriety, and so expressed their views of the doctrines of the gospel, as pleased, surprised, and profited all present. Hundreds were rejoicing in a sin-pardoning and soul-renewing Saviour; and great numbers were in the greatest distress, and would not be comforted, without a sense of the divine favour. Between 7 and 8 o'clock the presence of the Lord was gloriously manifested, in delivering many from the guilt of sin. From every part of the chapel, the sighing of the prisoners went up before the Lord; and he, in an unusually glorious manner, manifested his power to save. Many who had come from distant places, simply and sincerely to find the Lord, were not disappointed in their expectation. We could not conclude the meeting till about 12 o'clock. About 50 persons found redemption in the blood of Christ this memorable night. The people went away into the country places, and spread abroad an account of the wonderful things which God had done at Salisbury. This gave spirit and life to our friends, and encouraged them to lay themselves out afresh for God. The blessed work broke out in a most glorious manner in many places, and many were every night, at our meetings, brought into the enjoyment of divine peace, and enabled to praise the Lord, from a feeling sense of his love. Both in the city and in the country places, the blessed revival is going forward very gloriously.

In this blessed revival of the work of God, there have been about one hundred young persons, from 8 to 14 or 15 years of age, who have been powerfully wrought upon by the Spirit of God, and I believe about 60 of them profess to have received the pardoning love of God. Their attention while in the means of grace; their eyes streaming with tears, some with tears of penitence, others with tears of joy; and the gifts some of them have in prayer, together with their steady walking with God; are strong proofs that a great change has taken place in many of them. Indeed a number of them have, for several months, adorned their Christian profession. Another thing remarkable in this glorious work is, that many whole families have been converted, and some of them both large, and formerly very wicked. Six, and sometimes seven, in one family, have all been made happy in the love of God. In many of those families, twelve months ago, nothing was heard but sin, nothing seen but misery; now, they are praising the Lord, while they are truly happy under his smile and approbation.

One instance of encouragement to persevere in prayer for our families, occurred in this revival. A young woman, who, a few years ago, was brought to God, and joined our society in the city, felt much for her parents, brothers, and a sister. She resolved to continue praying to God for them. Her father, who was clerk of a church in the Establishment, a little out of Salisbury, was a respectable and moral character, but knew nothing of inward religion. About six weeks since, the Lord was pleased to awaken her sister. One night, at a prayer-meeting in our large vestry, she

cried aloud for mercy, for a long time, but found no relief; she went from the chapel on the Tuesday night, and on the Friday, was taken ill of the measles. The Lord was pleased to make known to her soul his forgiving love. Her disorder increased more and more, till, at the end of eight days, it terminated in her death. She died, bearing a clear and strong testimony to the power of Christ to save to the uttermost. This produced a strong sensation in the rest of the family. A brother, who was ill of the same disorder, began to seek the Lord. As soon as he was able, he came to the chapel, where, in an agony of distress, he cried mightily to the Lord for salvation; and the Lord sent him help from his holy throne; and he greatly rejoiced, and blessed the Lord for what he had done for him. The parents, who lived a little way in the country, soon heard what the Lord had done for their son, and resolved to come to Salisbury, and seek for the same blessing which he enjoyed. Accordingly they came the following Sunday evening to preaching; the word came with great power to their hearts. After preaching, we held a prayer-meeting; and after we had spent an hour in the chapel, in praise and prayer, about 7 or 800 people being present, we desired the penitents to go into our large vestry. About 150 people went in; the father and mother fell on their knees, and earnestly begged the Lord to manifest his pardoning love to them, when their other son came and knelt down between them, and prayed aloud to the Lord for salvation. This was a very affecting sight; the aged father and mother on their knees, and their son kneeling between them, all lifting up their streaming eyes to the Father of mercies, while the son and daughter, who enjoyed the love of God, were by them, and praying that the Lord would give them the same blessing.

Another most extraordinary thing in this revival is, it has lasted more than twelve months. Sometimes, for two or three weeks, we have had no person brought into liberty; but the people have never lost the spirit of the revival since it began: and we have to bless the Lord, that but few have turned back to folly, who have been admitted among us; and I have not heard of any who have brought a publick scandal on the blessed and glorious cause of Christ, since the revival began. Upwards of four hundred persons have been added to our societies since its commencement, exclusive of the hundred young persons I have mentioned; and nearly the whole of them profess to be in a justified state.

It has greatly added to our happiness, and I am sure, to the prosperity of this blessed work among us in this circuit, that the preachers, leaders, and stewards, have been united to labour for God in any way, or in any manner in which they conceived they might be useful. We have made it a matter of constant prayer, that we might be saved from that spirit of pride, which would dictate to the Lord how he should work. The people are willing to work either in the tempest or in the calm, so that the Lord's name may be glorified in the salvation of mankind. In this great work, we have seen union of sentiment, combination of effort, and persevering endeavour in the cause of Christ, crowned with glorious success. May the good work of making ignorant men wise, bad men good, and miserable men happy, go forward; and that blessed day soon arrive, predicted by the prophet Isaiah, and expected by all who believe in the Divine authenticity of the sacred Scriptures, "when the glory of the Lord shall be revealed, and all flesh shall see it together." This is the sincere and fervent prayer of, dear Sir, your affectionate Brother,

GEORGE GELLARD.

Salisbury,
April 27, 1816.

Extract of a Letter from Mr. MARK DANIEL, to Mr. JAMES WOOD.

Shaftesbury, June 13, 1816.

VERY DEAR SIR,

God Almighty, in infinite mercy, has been blessing our labours in this circuit of late; and still the blessed work is going on. Upwards of 40 persons, from ten years of age and upwards, have, within these last two months, found peace with God, and many more are seeking the same blessing. God makes his word quick and powerful; and the spirit of prayer is poured out on the people. The prayer-meetings, which are frequently continued until twelve, one, or two o'clock in the morning, are blessed seasons indeed: and our love-feasts are owned of the Lord in an especial manner. At a place called Fontmill, where I preached on Good Friday, at five in the morning, and seven in the evening, three persons obtained pardoning mercy; and at the love-feast which I held there on Easter-day, twelve obtained that precious gift, and rejoiced in God their Saviour. It was an awful and blessed night, many mourning and longing for redemption in the blood of Christ, and many being filled with the divine comfort. At Gillingham, on Whit-Monday, I held a love-feast, and the Lord blessed us with his presence. We continued in prayer and praise until

two o'clock in the morning: for a Divine influence descended on the people, so that we could not conduct our love-feast in the usual way; and eight precious souls were brought into Christian liberty that night.

On Whit-Tuesday, the Lord poured his blessed Spirit on one of the classes in Shaftesbury, as they were engaged in prayer, and five persons found the pardoning mercy of God. On the Wednesday evening, another was set at liberty at the prayer-meeting after preaching. On Thursday evening, at the Preachers' Class, another person found peace with God. And, on the Friday evening, another. Thus the Lord raised up eight witnesses of his pardoning love in Shaftesbury, in four days. In Sturminster also, a little town belonging to this circuit, God has begun a blessed work. We found only twelve members in the Society there when we came into the circuit last August, and now we have upwards of forty; many of whom have found the pearl of great price, and are happy in God. Thanks be to the Lord for his mercy and kindness.

I am, your's affectionately,

M. DANIELL.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. TURTON, to the MISSIONARY COMMITTEE.

New Providence, Jan. 23, 1816.

Rev. and dear Fathers and Brethren,

I wrote to you about two months ago, and owing to adverse providences, such as sickness, &c. as I then acquainted you, drew on our two Secretaries for the sum of thirty-five pounds stirling.

Since that time, I have had the satisfaction of seeing two more ambassadors for God land upon our island. Glory be to God, that he has heard my prayers, and in the time of my weakness and inability, has sent new labourers into his vineyard. For this mercy I cannot but express my gratitude to my fathers and brethren, and particularly to my God, who holdeth the hearts of all men, and turneth them whithersoever he will. Let it suffice to say, it affords me such joy as leads to true and unfeigned gratitude.

Glory to our God, who "hath done great things for us." Between fifteen and sixteen years ago, this was a nest of islands abounding in sin and wickedness; but the finger of his hand hath wrought a great change. Many who then knew nothing of God, but were drinking in sin, are now rejoicing in his love.

After my arrival here, it was some time before any came to assist me; and from the prejudice and enmity of the inhabitants, it was the opinion of many I should never be able to stand the torrent of persecution, and that the Methodist would be constrained to leave the island. My dependance was in the Most High God, and he made my way clear before me. A little after four years were elapsed, he was pleased to send one to assist me; and glory to his name his work was extended. In 1804, Eleuthera was taken in; and since that time the work of the Lord has continued to prosper. A third faithful labourer made his appearance in 1811, and then Harbour Island was taken in. Here the work succeeded; a new circuit was formed, and a society established. When brother Rutledge became unable to take a circuit with his brethren, a fourth appeared to supply his lack of service, and he became a means of strengthening this circuit. Again, as soon as another opening presented itself, and my bodily weakness prevented me from being active in the good work, the Lord has providentially sent two more, who seem to be men well suited to the work, pious, teachable, and zealous, having the work of God at heart. They arrived here the 11th instant; and since their arrival I have seen nothing but the Missionary spirit existing in them. They have met with general approbation from our large congregations, and are greatly respected by the society and our acquaintance.

As brother Dowson's circuit has been deprived of preaching for a long time this year, by his sickness, I have proposed sending brother Moore to assist him till the time of the District Meeting; and brother Head, to take a view of Green Turtle Key, and see whether it is any way sufficient for a preacher.

I am happy to inform you, from the last accounts I had from brother Ward, that Harbour-Island circuit was in a flourishing state. Since brother Dowson's recovery from his late illness, I am informed the work is reviving at Eleuthera. New Providence appears to stand on a better foundation than ever. Very large congregations attend both chapels. Brother Rutledge has very kindly given me all the assistance required, and hence in the Eastern Chapel, where large congregations attend, we have preaching every Lord's-day, both in the morning and the evening. Some unprofitable branches have been lopped off; but blessed be God, others have been added, chiefly white people.

I desire to be truly thankful to God for his goodness to me. My bodily affliction is nothing worse; the complaint in my head affects me most, being a great hin-

derance to my preaching, as it greatly affects my memory. I bless God that I love him and his work. For these three years past, I have suffered much from trials and great temptations. Through mercy, I this day rejoice in my God. That the Lord may bless and prosper his work throughout the world, is my sincere prayer. Happy am I to hear of the success of the Missions. I am,

Rev. Fathers and Brethren,

Your's, &c. WM. TURTON.

Letter from Mr. J. WARD, to Mr. J. BUCKLEY.

Harbour-Island, Feb. 16, 1816.

Rev. and dear Brother,

THE pleasure arising from the mutual intercourse of immortal souls may be said to rank among those joys with which a stranger to religion doth not intermeddle. Lately, I have had the pleasure of hailing the arrival of the brethren, Head and Moore, who, I trust, will prove an everlasting blessing to the Bahamas. Since I landed on Harbour-Island, God has been with me, and has prospered the work of my hands. I rejoice with fear, and cry, "Not unto me, but unto the Lord be glory given."

My circuit is very extensive, and keeps me fully employed; but, thanks be to the Lord, my work is my delight. Nothing earthly, at present, has any charms for me, only as it refers to God. These last three months have been marked with the unction of the Holy One, in every place on the circuit, but particularly on this Island. Some of the chiefs in Satan's army have bowed to God, and are now fighting under the banner of the King of kings. The desolating, and soul-murdering practice of rum-drinking is hiding its head; and swearing, Sabbath-breaking, and fighting, are nearly removed out of the place. At our class-meetings, we have men of grey hairs, youths, and men of middle age. And that which is yet more inviting, is that struggling after God, which shews itself in our prayer, class, and public meetings: I dare venture to affirm, that 30 souls, at least, have found peace with God this last quarter. Numbers, both blacks and whites, are daily blessing God on your behalf. Ah! what a mercy, that the winds of benevolence are yet wafting out the heralds of salvation! Well may we adopt the words of the Prophet, and say, "Let the inhabitants of the Rock sing, let them shout from the tops of the mountains!" The little Bahamian hills are dancing together, and the voice of the turtle is heard in our land. Where demons used to dwell, they inhabit no longer; and where drunkards reeled, and swearers raged, religion marks the way.

It is true, that we are not without enemies to the cross of Christ; but I hope they will shortly submit to the yoke of Jesus. Overshadowed by the wings of Albion, protected by a constitution which is ever dear to me, and I believe to every lover of the Lord Jesus, we move forward with humble boldness. I feel myself happy in hearing of the success of our cause in England, and especially at the place where Heaven opened my eyes. In taking a particular survey of this circuit, I am constrained to exclaim, "Bless the Lord, O my soul," both for our temporal and spiritual mercies. The last quarter, our income met my expenditure, and I hope it will do so this quarter also.

While I was in Providence, my exertions and exercises were great, in attending to temporals; but I thank God, that I have a great deal less anxiety in that respect here. I have entered upon our standing rule; and, although we cannot say that we do very great things, we can say, I believe, in general, that we clear our way. I have always consulted our cause in a two-fold light, *i. e.* in temporals and spirituals; and I am resolved, God being my helper, to do what I can to further it to the utmost of my power. The last time I heard from town, brother Turton and brother Rutledge were going on in the work of the Lord with pleasure. Brother Dowson's last letter gave me great pleasure. The brethren, Moore and Head, will, I believe, be a great blessing to us. Brother Head has gone to Abaco, where he was wanted much; as the leader had declined his office, and the people were scattered, for want of preaching and a leader; our regular circuits being as much as we could attend to. Indeed, I believe that I should not have been there when I was, had I not been obliged, by sickness, to take a sea-voyage. I trust that brother Head will be the honoured instrument of collecting the scattered members of the Society, and many more together, and of leading them to the Shepherd and Bishop of souls. I must confess myself greatly obligated to brother Rutledge, for the friendly, fatherly, and continued affection which he has ever shewn, and still shews, both to my body and soul.

In my next, I shall give you a more circumstantial detail of the work of God. One of our oldest members, and, I believe, the oldest man in the Island, has taken his flight into the eternal world. But as I was out on the circuit, when he died, I am unable to say more than what his

wife told me, namely, that he died happy in God.

I trust that I am now in the place assigned me by Providence; and I feel a pleasure, a great pleasure, in being under the direction of the Methodist Conference.

I am, your's affectionately,

J. WARD.

Extract of a Letter from Mr. RUTLEDGE, to Mr. BENSON.

New Providence, April 20, 1816.

REV. AND VERY DEAR SIR,

I AM sure that Missionary intelligence is always acceptable to you, as the prosperity of the church of God lies near your heart, whose labours from the pulpit, and the press, have greatly contributed to the same, and do still contribute to promote the welfare of our Zion; thanks be to God.

I have received Mr. Buckley's kind letter from the English Conference; by which he informs me of your great kindness towards me, in conjunction with others; for which I beg you will accept my very best and warmest thanks. Our cause upon the Bahamas, on the whole, is successful, and promises a large harvest of souls. In New Providence our numerous and serious congregations give us every thing favourable to hope.

The work at Harbour-Island has prospered under the ministry and management of Brother Ward; and that circuit which was opened in 1812, is now an established one, where the preacher has a great field for usefulness, and I believe it will be found in future able to support at least a single preacher, without any expense to the Connection at home; and, after the debt of their chapel is paid off, their funds will clear their expenses nearly for a married preacher.

Rock-Sound circuit has not been so prosperous the last year as either of the above, but many hold their integrity, and walk worthy of their vocation: some backsliders have been reclaimed, and we wait on the Lord to pour out of his Spirit on that circuit. Many precious souls are converted to God on this settlement. They are poor, as the Minutes of the District will shew; but they are worthy. Many of them are seeking that *kingdom that cannot be moved*: and they have no comfort in this world but their religion and their God. This, with the prospect of a blessed immortality, bears many of them up under a pressure of toil, and pain, and want. I hope the Conference will always afford this poor, loving people a preacher.

Brother Head's Mission to Abaco has been blessed to that people. They have subscribed liberally for the building of a chapel, and a goodly number are joined in society. The population, however, is small, which is a difficulty in the way of that Mission; and the Missionary has many privations to suffer: but this is no more than what every Missionary must expect and prepare himself for: if he look for the contrary, he is certain to be disappointed.

Brother Turton sails in a few days for America: as he thinks a colder climate will suit him. I believe he is now unequal to any other place but that of a supernumerary. Where a proper situation will be found for him I cannot say. A great part of the labours of this circuit has fallen to me the last year, as Brother Turton, by sickness and infirmities, was not able to preach much. It is now necessary there should be two preachers in town, as both our chapels are open twice on the Lord's-day; with the success spoken of in my last to Mr. Buckley.

I shall take the liberty of sending you, by some merchant vessel, the Resolves of our House of Assembly respecting the Registry Bill: as they will give you a more full and complete knowledge of the real and internal state of this government than any thing we could communicate, and they will shew you particularly our uninterrupted privileges; and the mild, tolerant spirit of this government, so far surpassing every other colonial establishment in any part of the West-Indies. We had a kind of Missionary Meeting in our Town Chapel, held on the night of the eighth instant, when our Missionaries delivered each a lecture on the subject of the Missions, and religion in general. This meeting was so crowded that many had to go away—a Collection was made, and 40 dollars collected. Every hearer appeared highly pleased, and some of our lawyers who heard, speak much in defence of our cause: so that, every thing considered, the cause of Methodism raises its head: and every opposing tongue (for opposing power there is none) is silenced, and God's people greatly encouraged to run their race with patience.

I am, Rev. Sir, with sentiments of regard and esteem, your much obliged, humble Servant in Christ,

JOHN RUTLEDGE.

Letter from Mr. W. WHITE, to the Secretary of the MISSIONARY COMMITTEE.

Spanish Town, Jamaica, Jan. 29, 1816.

MY DEAR SIR,

YOUR affectionate letter, accompanied by the Minutes of Conference and Report

of the Leeds Missionary Society, was handed to me in Kingston three days ago; for which I feel greatly indebted to you, as I am now relieved from a state of some uncertainty, and of consequent anxiety obviously attendant on my situation of suspense. Your wish to hear from me as soon as convenient, encourages me to write immediately; and I will send, as you desire, a short account of my experience, and an observation or two on the subject of the station in which I should be most likely to promote God's glory.

In the following account of my experience, I shall confine myself chiefly to God's dealings with me, in reference to my conversion and call to preach the Gospel; both of which are much interwoven. At an early age, I was deeply impressed with the importance of divine things; and as my mind became informed by the instruction of a pious mother, I resolved (under the impression, that a minister of religion must be best acquainted with its nature, and therefore, most likely to fulfil its injunctions,) to devote myself to the sacred office. Soon after this, I read the "Travels of True Godliness;" and, on closing the book, I sought the Lord in earnest prayer, who enabled me to realize in my own experience the account of *Thoughtful's* opening his heart to the heavenly stranger, described at the end of that work.

Afterwards, I became acquainted with some wicked youths at school, through whom I was often captivated by the allurements and follies of that age, and induced either to resist or smother my convictions. In this state I continued a considerable time. The struggle between grace and nature led me into a considerable acquaintance with the depravity of the human heart; and the failure of many resolutions of amendment and devotedness to God, convinced me of the absolute *helplessness* of man. But I did not know how to *believe* in Christ. Besides, about this time, I read some Calvinistic books, which perplexed me with reasonings on the doctrines of absolute election and reprobation. I now sunk into deep melancholy, and was at times almost in despair. My friends exhorted me to believe; but the simplicity of faith was as deep a mystery to me as the reconciliation of God's foreknowledge and man's free-will had been. About this time, I read Mrs. H. A. Rogers' Experience and Letters, which were of great use to me. I read also the accounts of several of the Preachers, and other papers of a similar kind, likewise Mr. Wesley's Notes and Sermons, with some of Mr. Fletcher's works, especially his Letters. I had made many struggles to cast my confidence on God, in vain; when, at length, after spending great part of a day in almost hopeless agony of mind, I thought I would once more try to believe. I ventured to cast my soul upon God, and—I felt able to trust in his promise! My pang was over, my misery gone, and I knew my God to be reconciled to me through the Son of his love. My heart was filled with his love, and with love to Him, and all mankind for His sake. I then read Mr. Wesley's Sermons on the *Witness of the Spirit*, and the *Witness of our own Spirit*, and found my confidence and joy increased. I was now on full stretch for a deeper work of grace. Having previously become acquainted with the theory of our doctrines, which I was fully persuaded were of God, it was the desire of my heart to enjoy all that God had promised to bestow; and, in the following year, (1805,) I experienced a farther renewal of my mind in the image of God's holiness. But this I did not hold long. I retained my peace, but my experience of higher enjoyments was inconstant. Sometimes, indeed, I could set to my seal, that God is true, in regard to all his promises; at other times, a cloud would intervene to obscure that light.

Since that time, I have gone through many and deep outward and inward trials, have become more experienced, and learned more of the nature of God's dealings with men; but I have to confess, that I have often been unfaithful to the Divine light, and the Spirit of God, although he has never left me, has many times been grieved, and has hid, as it were, for a moment, his face from me. I have been tempted to reject most of the doctrines of revelation, and often to turn back to the world again, and many snares and inducements have come in my way to draw me from God and happiness;—yet I have been enabled to preserve a prevailing purpose of heart to be the Lord's. I still hold the truth as believed among us, and, at this time, (I would speak humbly,) I feel rooted and grounded in the doctrines of the Gospel, and the enjoyment of God's love manifested in the gift of his Son, and the presence of his Spirit in my heart.

Some time before I found peace, my mind had been led to reflect upon the office of a Christian preacher. My friends frequently hinted the subject to me, but I was generally silent. At length, at a time when we were deprived of some of the means of grace, four or five friends agreed to spend an hour together in the evening in reading and expounding the Scriptures. I was in-

vited and encouraged to join in those exercises. I was convinced in my own mind that God called me to the work of the ministry; but, by considering the trials many had suffered, from running before they were sent, I resolved to take no step therein, till the openings of Providence indicated an outward call. This call has been clearly and distinctly made in a variety of circumstances too numerous for my present limits. Suffice it to say, that my own happiness has been so intimately connected with it, that the loss of my peace has often been the consequence of my declining and striving against those proofs of such a call. About two years ago, I read several of Dr. Buchanan's Missionary Sermons. It was while reading one of them that my heart was overcome, my scruples, objections, and difficulties gave way, and I resolved no longer to resist the inward call. I then consented to allow Mr. Wiggins (what he had often before in vain requested me to do) to recommend me to Conference to be employed as a Travelling Preacher. Since that period, my mind has been unshaken. I have remained fixed in my purpose, and in the enjoyment of a good degree of the divine presence and favour. And here I am a monument of divine forbearance and love, persuaded that my happiness in life depends upon my preaching the gospel, resolved by God's grace to live and die in this service, while he, in his providence, affords me strength and opportunity, and freely and cheerfully to offer myself to be disposed of by the Conference, as the Lord may appear to direct.

With regard to the station to which I may be removed, it is not my wish to express any choice. As to health, the whole West-Indies is unfriendly to a European constitution; but being already seasoned, perhaps I am as eligible as most who are now employed in it. And the Committee, from their general knowledge of what is necessary for every station, and from the information of which they are possessed respecting my character and circumstances, are certainly best able to judge where I shall be most useful.

I have not room now to give any long account of our work here; but I will just state that we have no opposition. The society numbers about 70, several of whom profess to experience peace; and we enjoy all religious privileges uninterruptedly.

Your', &c.

W. WHITE.

OBITUARY.

DIED lately, Mrs. CLIPPINGDALE, of Poplar, in the 84th year of her age. When about 13 years old, she joined the Methodists at Swalwell, near Newcastle-upon-Tyne. To this she was indueed by observing how patiently they bore the persecution of ignorant and wicked men, and by the influence of the truth on her tender mind. At first, the parents of Mrs. C. were rather afraid of her being led into error, but the uniform and exemplary conduct which was the effect of the grace of God in her, soon convinced them of the propriety of her choice. She happily escaped the corruptions of the world, and devoted herself wholly to the Lord.

Many years ago, Providence directed her way to Poplar, near London, where she was a lovely pattern of holiness to all around her. For some years the Methodists in that place were few in number, and poor in the world, which held out no motive to others to unite with them. The cause was so low in that place, as to lead the preachers to think of giving up the preaching there. This was mentioned one Sabbath morning when the preachers breakfasted together. Our dear Father in the gospel, Mr. John Wesley, who was present, asked, "Is Mrs. Clippingdale living?" Being answered in the affirmative, he replied, "Then I will not consent to the giving up of Poplar." Hence the place was continued on the Plan, and this good woman lived to see a chapel erected, and the Society increased to nearly 250 members.

Mrs. Clippingdale was remarkably steady in attending the means of grace. When any one attempted to keep her from them by saying, It is a dark, or a wet night, her answer was, Health is the time to serve the Lord. No weather kept her from the house of God when she had power to attend. About two years before her death, a dislocation of the hip joint, occasioned by a fall, cut her off from public worship, but she continued to meet a class, and the Bible was more than ever precious to her, in reading which, the comforts of God greatly delighted her soul.

On the 27th of April last, while taking some refreshment before her retiring to rest, she was seized with a paralytic affection which deprived her of the power of speech, and her children of the pleasure of hearing her dying testimony; but they wanted not this to assure them of her final felicity. She had walked with God nearly 70 years, and on the 3d of May went to paradise.

Printed at the Conference-Office, 14, City-Road, London: T. CORDEUX, Agent.

Rev. Francis Wayland.
Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR SEPTEMBER, 1816.

BIOGRAPHY.

MEMOIR OF MR. GEORGE SHADFORD.

(Concluded from page 570.)

Mr. SHADFORD's mother was convinced of sin, by means of over-hearing him and an old man conversing in private on the subject of their Christian experience. She had been strictly moral, had feared God, and conscientiously endeavoured to serve him, according to the degree of knowledge she possessed. But, notwithstanding her former regularity of conduct, when she was thoroughly awakened, her distress of mind so affected her body, upon several occasions, that she was like a person convulsed. After some time, under a sermon preached by Mr. Samuel Meggitt, God set her soul at liberty, shed his love abroad in her heart, and enabled her to "rejoice with joy unspeakable and full of glory."

About this time, Mr. S. visited his sister, near Epworth, in order to inform her what God had done for his soul. When he began to converse on the subject of inward religion, she imagined he was beside himself; but at length she listened to him with seriousness and attention. After he had returned home, she began to revolve in her mind what he had said to her; and thought, "How can my brother have any view to deceive me? What interest can he have in so doing? Certainly, my state is worse than I imagine; he sees my state, and I do not. Besides, he seems to be another man, for he does not look, or speak, or act as he used to do." So powerfully did the amazing change which she observed in her brother, together with the pious instructions which he gave her, operate upon her mind, that she could not rest till she came to her father's house, from whence she returned home under a strong conviction that she was a guilty, miserable sinner.

Encouraged, from a thorough persuasion that God had begun a good work in his sister, Mr. S. visited her shortly after; and took her with him to hear Mr. Meggitt preach. The sermon pleased her much. A love-feast was held after preaching, and as she desired to attend it, she was, at the request of Mr. S. admitted. As the people were singing a hymn on Christ's coming to judgment, she looked up and saw all the people singing with visible joy in their countenances. She thought, "If Christ was to come to judgment now, I shall go to hell, and they will all go to heaven." Instantly she sunk down, as if dying, and lay some time before she was able to walk home. She continued praying and waiting upon God for about a fortnight; when, one day going to the well to fetch water, she found the God of Jacob open to her thirsty soul a living fountain of divine consolation; and hence, as she returned from the well, her soul magnified the Lord, and her spirit rejoiced in God her Saviour. "So merciful (saith Mr. S.) was the Lord to my family, that four of them were brought to God in less than a year. My mother lived a happy witness of the love and favour of God three years, and died in peace. My father lived upwards of four years happy in God his Saviour, and used to say, 'Now I am a little child turned of four years old.' Meaning (although near sixty-five,) that he had never lived to any good purpose, or the glory of God before. About half a year before his death, the Lord so circumcised his heart, as to enable him to love God with all his powers, and rejoice in the happy assurance that the blood of Christ had cleansed him from all unrighteousness.

When his father was taken ill of his last sickness, Mr. S. was preaching in Yorkshire. When he came near home, a friend told him that his father lay dying. As soon as the good old man saw him, he was much affected; for he greatly longed to see him before he died. He said, "Son, I am glad to see thee; but I am going to leave thee; I am going to God; I am going to heaven." Mr. S. said, "Father, are you sure of it?" "Yes, (said he,) I am sure of it. I know that my Redeemer liveth. Upward of four years ago, the Lord pardoned all my sins; and half a year ago he gave me that perfect love that casts out all fear. At present, I feel a heaven within me. Surely this heaven below must lead to heaven above." "When (saith Mr. S.) I saw he was departing, I kneeled down by him, and with fervent prayer commended his soul to God; and I praise his holy name that he died in the full assurance of faith."

Mr. Shadford's sister lived a faithful witness of the love of Jesus sixteen years. She was remarkable for her strength of faith and fervency in prayer. She had eight or nine children; had nothing of this world's goods to leave them; but she left them a good example, and sent up many prayers to heaven for

them. She used to say, "Brother, I believe all my children will be saved." When he seemed to doubt it, she answered, "But I pray in faith; and whatsoever we ask in prayer believing we shall receive." Her eldest daughter died before her a little, aged twenty-one, in the triumph of faith. "And (saith Mr. S.) it is remarkable, since her death, her children, as they grew up, one after another, are convinced of sin, brought to God, and join the Society."

Mr. Shadford mentions, with great affection and respect, a relation of his, who, during the course of twenty years, continued to pray for his conversion. He says that she enjoyed the love of God above fifty years; and that she died full of days, and full of grace, at the very advanced age of ninety-five years.

Like most others who, from religious principles, engage in the work of the ministry, Mr. S. had, about the beginning of his public labours, many doubts of his call to preach the gospel. He had no doubt with respect to its being his duty to do good in the contracted sphere in which he had acted for some time; but the idea of the important work of going forth publicly to call sinners to repentance, caused him to fear and tremble. After a great struggle in his mind, he resolved at last to make the trial. The first place he went to from home, was called Wildsworth, where, at that time, it is supposed, there was not an individual savingly acquainted with God. On Saturday night, he continued three or four hours in fervent prayer, that the Lord might point out his way. On Sunday morning he set out alone to the little village, where, as soon as he arrived, he gave notice of his errand, and quickly he had a house full of people to hear him. In the first prayer he was favoured with much divine assistance; and while he was engaged in it, some present began to weep. Under the preaching several were cut to the heart; and the Lord blessed his word to many. From Wildsworth he went, the same day, to East Ferry, where he preached in the street; and such was the enlargement of heart which he experienced, on both those occasions, that he returned home perfectly satisfied that God had called him to the work of the ministry.

But this satisfaction was shortly after succeeded by great discouragement, which arose from a sight and sense of his weakness and ignorance. He reasoned with himself and the grand adversary, until he was ready to conclude that God required impossibilties. He concluded that they were very happy, who were called to do no more than act in a private capacity, and were not burdened with the care of the souls of others. "I gave way (saith he,) to this kind of reasoning for a month; till at times I made myself almost as miserable as a demon. Then the Lord laid his chastening rod upon me, and afflicted me for a season; and shewed me the worth of poor souls perishing in the broad way

to destruction." After this, he was so encouraged, that he was willing to go to any part of the world, to which God might open his way. About this time, a more than ordinary degree of divine power accompanied his ministry; and, to use his own words, God's "word was like the flaming sword which turned every way, to every heart; for, sinners fell and trembled before it, and were convinced and converted to God." The condescension of God to him excited his astonishment. As soon as his labours were blessed to the awakening of some sinners, in any place, he formed a Society, which he took the first opportunity of putting under the care of the travelling preachers.

But by loud and long preaching, (two faults which ministers ought carefully to avoid,) and by walking more than his strength could bear, together with his praying and reading many times all night, he was soon so worn down as to appear in a swift decline. In the course of some time, he fell into a severe fever, which continued seven weeks; a complaint from which he had little hopes of recovery. In this affliction he was graciously and powerfully supported; so that he was so far from desiring to remain on earth, that he desired to depart, and to be with Christ. In the midst of this affliction, after some divine impressions had been made upon his mind, one day he opened his Bible on these words, "I shall not die, but live, and declare the work of the Lord." He then believed that he should recover. From this time he began to be restored to his wonted health and vigour.

Having preached occasionally for part of two years in the Epworth Circuit, and been a great blessing to many, he was, at the Bristol Conference, in the year 1768, appointed to labour in the west of Cornwall. "This (saith he,) was a good year to me. I often wondered how the people could bear with my weakness; but the Lord owned his poor servant, and gave me to see the fruit of my labours. I was one day in great danger of losing my life the first time I crossed Hale; but two men, at a distance, suddenly called aloud, bidding me stop and come back. Had I gone a few yards further, myself and horse must have been inevitably swallowed up in a quicksand. I felt thankful, and went on admiring the watchful providence of God, my gracious and almighty Deliverer."

Mr. S. laboured, the following year, in Kent, where he was exercised with various trials; but in the midst of them all he was powerfully supported, and had the great happiness of seeing several sinners brought to a saving acquaintance with God. In 1770, he was sent to Norwich, and appointed to be what was then termed the Assistant, but since the death of Mr. Wesley, the Superintendant. On account of the mean opinion which he formed of his piety and talents, his appointment to that important office greatly exercised his mind. During his stay at Nor-

wich, a revival took place, in the course of which several experienced the renewing and comforting influences of the Holy Spirit.

"After staying (saith Mr. Shadford,) two years at Norwich, I went to the Leeds Conference, where I first saw Captain Webb. When he warmly exhorted the preachers to go to America, I felt my spirit stirred within me to go; more especially when I understood that many hundreds of precious souls were perishing through lack of knowledge, scattered up and down in various parts of the woods, and had none to warn them of their danger. When I considered that we had in England many men of grace and gifts far superior to mine, but few seemed to offer themselves willingly, I then saw my call more clearly. Accordingly, Mr. R. and I offered ourselves to go the spring following, when I received a letter from Mr. W. informing me that I was to embark with Captain Webb at Bristol."

In censuring a superstitious attention to dreams, it is going to an unwarrantable length, to assert that none of them are of a divine nature. Surely the Father of spirits can instruct by "visions in the night, when deep sleep falleth upon men;" and that he frequently does so, we have indubitable evidence. What proper judge and lover of truth, however much opposed to superstition, can possibly imagine that the following dream was the product of "either" a "multitude of business," or the effect of thought driven at random?

"When I arrived at Pill, (saith Mr. S.) where the ship lay, an awful dream, which I had six years before, was brought to my mind. I thought in my sleep I received a letter from God, which I opened and read, the substance of which was as follows: 'You must go to preach the gospel in a foreign land, unto a fallen people, a mixture of nations.' I thought I was conveyed to the place where the ship lay, in which I was to embark, in an instant. The wharf and ship appeared as plain to me as if I had been awake. I replied, 'Lord, I am willing to go in thy name; but I am afraid a people of different nations and languages will not understand me.' An answer to this was given, 'Fear not, for I am with thee.' I awoke, awfully impressed with the presence of God upon my mind, and was really full of divine love; and a relish of it remained upon my spirit for many days. I could not tell what this meant, and revolved these things in my mind for a long time. But when I came to Pill, and saw the ship and wharf, then all came fresh to my mind. I said to brother R. this is the ship, the place, and the wharf, which I saw in my dream six years ago. All these things were the means of strengthening and confirming me that my way was of God."

On Good Friday, Mr. Shadford and the companion of his voyage, set sail for America; and after a comfortable voyage of

eight weeks, they arrived safe at Philadelphia, where they were kindly received by a hospitable and loving people. In a few days after their arrival, Mr. S. crossed the river Delaware, and went to Trenton, where, in the course of a month, he added thirty-five to the Society, many of whom experienced much divine consolation.

In his tour through the Jerseys, he had an opportunity of conversing with Mr. John Brainard, brother to the justly-celebrated missionary, Mr. David Brainard. "We conversed (saith Mr. S.) about two hours very profitably, about his brother David, and the Indians he had the care of; about Methodism and inward religion. He heartily wished us good luck, and said he believed the Lord had sent us upon the Continent to revive inward religion amongst them."

Mr. Shadford's next remove was to New York, where he spent four months, with great satisfaction. He went to that city with fear and trembling; being much cast down, from a sense of his unworthiness, and inability to preach to the edification of so polished and sensible a people. But his God, whom he found to be better to him than his boding fears had suggested, made him the instrument of a blessed revival there. During his short stay at New York, fifty members were added to the society; several backsliders were restored to their first love; and an earnest desire was excited in many believers for all the mind that was in Christ.

Mr. S. gives a very pleasing account of the Society at Philadelphia, in which many, during his stay there, were turned from the evil of their ways. When he was about leaving that city, the following remarkable circumstance happened, an account of which will be given in his own words.

"When I went, saith he, to the inn where my horse was, and had just entered into the yard, I observed a man fixing his eyes upon me, and looking earnestly until he seemed ashamed, and blushed very much. At length he came up to me, and abruptly said, 'Sir, I saw you in a dream last night. When I saw your back as you came into the yard I thought it was you; but now that I see your face, I am sure that you are the person. I have been wandering up and down until now, seeking you.' Saw *me* in a dream, said I, what do you mean? 'Sir, said he, I did; I am sure I did: and yet I never saw you with my bodily eyes before. Yesterday in the afternoon I left this city and went as far as Schoolkell-river, intending to cross it, but began to be uneasy and could not go over it; I therefore returned to this place, and last night, in my sleep, saw you stand before me; when a person from another world bade me seek for you until I found you, and said you would tell me what I must do to be saved. He said also that one particular mark by which I might know you was

hat you preached in the streets and lanes of the city.' Having poken this, he immediately asked, 'Pray Sir, are not you a ninister?' I said, 'Yes, I am a preacher of the gospel; and it s true that I preach in the streets and lanes of the city, which no ther preacher in Philadelphia does. I preach also every Sunday morning at nine o'clock in Newmarket.' I then asked him o step across the way to a friend's house, where I asked him rom whence he came. He answered, 'From the Jerseys.' I sked whether he had any family; he said, 'Yes, a wife and children.' I asked where he was going; he said, 'he did not know.' likewise asked, Does your wife know where you are; he said, No: the only reason why I left home was, I had been very uneasy and unhappy for half a year past, and could rest no longer, ut came to Philadelphia.'

"I replied, 'I first advise you to go back to your wife and hildren, and take care of them, by obeying God in the order of is providence. It is unnatural, said I, to leave them in this nanner: for even the birds of the air provide for their young. Secondly, you say you are unhappy; therefore the thing you vant is religion; the love of God, and of all mankind; righteousness, peace, and joy in the Holy Ghost. When this takes ossession of your heart, so as to destroy your evil tempers, and oot out the love of the world, anger, pride, self-will, and unbelief, then you will be happy. The way to obtain this is, you nust forsake all your sins, and heartily believe in the Lord Jesus Christ. When you return to the Jerseys, go to hear the Methodist preachers constantly, and pray to the Lord to bless the vord; and if you heartily embrace it, you will become a happy nan.'

"While I was exhorting him, tears ran plentifully from his yes. We then kneeled down to pray, and I was enabled to lead and intercede with much earnestness for his soul. When ve arose from our knees, I shook him by the hand: he wept nuch, and had a broken heart; but did not know how to part vith me. He then set out to go to his wife in the Jerseys, and saw him no more; but I trust I shall meet him in heaven."

In this plain, unadorned account, we have another proof that God, by dreams, sometimes deigns to instruct men in the path f duty.

Soon after this, Mr. S. went to Baltimore, where a young man ame to him with two horses, and intreated him to go with him o his father's house, to visit his distressed brother, who was hained in bed, and supposed to be either mad, or possessed of a evil. When he entered the room, he found the young man in he depth of despair. He told him that Christ died for sinners; hat he came to seek and to save lost sinners; yea, that he reeived the chief of sinners; and added, "There is no other

name given under heaven whereby men can be saved, but in and through our Lord Jesus Christ." The young man laid hold on those words, "The name of Jesus Christ;" and said he would call upon Jesus Christ as long as he lived; and he found some little hope; but knew no more how he must be saved than an Indian.

Mr. Shadford sung a part of a hymn, and then the father and mother of the young man joined him in prayer. The power of God was present; and, saith Mr. S. "We had melted hearts, and weeping eyes, and indeed there was a shower of tears amongst us. I know not when I felt more of the divine presence, or power to wrestle with God than I did at this time. After we rose from our knees, I gave an exhortation. They loosed the young man that was bound; and the Lord shortly after loosed him from the chains of his sins, and set him at perfect liberty. He soon began to warn his neighbours, and to exhort sinners to flee from the wrath to come; and before I left the country, he began to travel in a circuit; and was remarkably successful. I followed him in Kent in Delaware; and verily believe that he was instrumental in awakening a hundred sinners that year."

The next year, Mr. S. was appointed for Virginia, where, for some time, he was much dejected in spirit. He says that he saw himself so vile and worthless as he could not express; and that he wondered God should employ him in his work. *Before honour is humility;* and hence, after Mr. Shadford had been deeply humbled, such success attended his labours in Virginia, that he seldom preached a sermon without some being convinced or converted, and often three or four at a time.

The singular case of one of the converts in Virginia deserves particular notice; nor can it be better represented than in Mr. Shadford's own words. "Among these (the new converts) was a dancing-master, who came first to hear on a week day, dressed in scarlet; and came several miles again on Sunday dressed in green. After preaching he spoke to me, and asked, if I could come to that part where he lived some day in the week? I told him I could not, as I was engaged every day. I saw him again at preaching that week, and another man of his profession. When I was going to preach one morning, a friend said to me, 'Mr. Shadford, you spoiled a fine dancing-master last week. He was so cut under preaching, and feels such a load of sin upon his conscience, that he moves very heavily; nay, he cannot shake his heels at all. He had a profitable school; but hath given it up, and is determined to dance no more. He intends now to teach reading, writing, and arithmetic.' I said it is very well: what is his name? He said, 'he is called *Madcap!*' I said, 'a very proper name for a dancing-master;' but I found this was

only a nick-name, for his real name was Metcalf. He began to teach school, joined our society, found the guilt and load of his sin removed from his conscience, and the pardoning love of God shed abroad in his heart. He lived six or seven years after, and died a great witness for God, having been one of the most devoted men in our connexion."

There are few subjects, in the contemplation of which men of reason and religion find more pleasure, than in that of Divine Providence, which so regulates the most minute, as well as the greatest occurrences, as to make them subservient to the best interests of God's rational offspring. He who governs the universe, by the direction of infinite wisdom, in conjunction with infinite love, can, at his pleasure, so regulate events which are generally considered as mere effects of secondary causes, as to make them concur in promoting his gracious purposes. A great fall of rain, with a consequent flood, in the hands of him to whose controul universal nature, in all its parts, is subject, was made, by the circumstances attending it, instrumental in beginning a glorious revival of religion in Virginia. Stopped by the flood in question, from attending to his regular appointment, Mr. Shadford's steps were directed to a place where his labours were much needed, and where God made him the honoured instrument of of saving several souls from death. His own account of the providential circumstance under consideration, with its effects, is as follows:

"Going to preach one day, I was stopped by a large flood of water, and could not come at the bridge. I therefore returned back about half a mile to a large plantation: and having found the planter, I told him my case, and asked if I could sleep at his house. He said I was welcome. After I had taken a little refreshment, I asked if that part of the country was well inhabited; and on his answering in the affirmative, I said, 'If it is agreeable to you, and you will send out to acquaint your neighbours, I will preach to them in the evening.' He sent out, and we had many hearers; but they were as wild as bears. After I reproved them, they behaved very well under the preaching. When I conversed with the planter and his wife, I found them entirely ignorant of themselves and of God. I laboured to convince them both, but it seemed to little purpose. Next morning I was stopped again, when he kindly offered to shew me a way, some miles about, and go with me to preaching. I thanked him, and accepted his offer. As I was preaching that day I saw him weeping much. The Spirit of God opened the poor creature's eyes, and he saw the wretched state he was in. He staid with me that night, and made me promise to go again to preach at his house. In a short time he and his wife became deep peni-

tents, and were soundly converted to God. A very remarkable work began from that little circumstance, and before I left Virginia, there were sixty or seventy raised up in that settlement. There were four travelling preachers that year in the circuit. We added eighteen hundred members, and we had good reason to believe that a thousand of them were converted to God."

About this time, disaffection to the British government began to prevail in the American colonies; and as Mr. Shadford continued to pray for the king, and would not take the test oath, he could not obtain a pass, nor travel without one; hence he looked upon it as his duty to return to England. "I had, saith he, sworn allegiance to the king twice, and could not swear to renounce him for ever. I dare not play fast and loose with oaths, and swallow them in such a manner."

On his way to Maryland, not long before Mr. Shadford embarked for England, he was in great danger of perishing in the woods. "It being, saith he, the depth of winter, I was one night lost in the woods, when it was very cold, and the snow a foot deep on the ground. I could find no house, nor see any traveller, and I knew I must perish if I continued there all night. I alighted from my horse, kneeled upon the snow, and prayed earnestly to God to direct me. When I arose I believed I should have something to direct me. I stood listening a short space, and at last heard a dog bark at a distance, so followed the sound, and after some time found a house and plantation."

Mr. Shadford, accompanied by another Methodist preacher, waited upon General Smallwood, who granted them a pass, on condition of their swearing that they would go directly to Philadelphia, and from thence embark for Great-Britain. On their complying with the condition proposed, he dismissed them, without giving them any further trouble. Shortly after, they arrived at Philadelphia, where they met three or four preachers, who, like themselves, were refugees. "I continued, saith Mr. S. six weeks before I got a passage, and then embarked for Cork, in Ireland; from thence to Wales, and then crossed the Passage to Bristol. I felt a thankful heart when I set my foot upon English ground, in a land of peace and liberty. They who have never been sick, do not know the value of health. Neither are we in this land sufficiently thankful for the laws which protect our persons and property; and above all, for our religious liberty to worship God, according to our conscience, in the beauty of holiness."

Though Mr. Shadford's account of himself did not appear before 1790, it bears date October 15, 1785. About the close of that account, he says, "Last year indeed was a year of afflictions and trials to me. I was poorly in body most of the year, often very unable to travel, and sometimes had thoughts of de-

sisting on that account. But I bless God things are changed; it seems as if the Lord had given me a new commission, and added strength to body and mind. Since I came into the Kent circuit, I set apart some hours in order to pray, that God might deepen the work of grace in my own soul, and make me more useful to others. He soon heard and answered, and hath brought my soul into such liberty and fellowship with himself, that he is always present. There is no time when my Beloved is absent by day or night; neither do I feel that propensity to sin as before."

We shall close this Memoir of Mr. Shadford, with the following particulars sent us by Mr. John Riles.

"He prayed and preached, till disease and infirmity arrested him in his career. After having travelled for 23 years, he became a supernumerary: but instead of burying himself in obscurity, or sinking into indolence, he evinced the same unabated ardour and love for the souls of men, and the prosperity of the church of God, which he had done, during the vigour of his health. He neither outlived his piety nor his usefulness. It was evident to all who had an intimate acquaintance with him, that he enjoyed communion and fellowship with God, and was ripening for eternal glory. The members of his two classes had a high opinion of his piety, and when assembled round him, hung upon his lips, eagerly expecting some word of instruction or comfort: for they had no doubt that God would make him an honoured instrument for their good. His method of meeting his classes, was remarkably conciliating: there was nothing rough or austere in his manners; he blended the most benevolent feelings with faithfulness, and never appeared satisfied, unless all the people under his immediate care, loved God with all their hearts, with all their strength, and with all their might. To these, his advice was, 'Grow in grace.'

"On Monday, Feb. 28, Mr. Shadford dined with his affectionate friend Mr. Blunt, in company with his brethren; he then appeared in tolerable health, and eat a hearty dinner. In the course of the week he felt indisposed, from a complication of diseases. He was under no apprehension at this time, that his departure was so near, as he had frequently felt similar affections; and by timely applications to his medical friend Mr. Bush, had been relieved. On Friday, March 1, he, with some difficulty, met his class, and afterwards said, it was impressed on his mind he should never meet it more. On the Saturday afternoon, I called to inquire about his health; when he said with unusual fervour,

'To patient faith, the prize is sure:
And all that to the end endure
The cross, shall wear the crown.'

His mind seemed fully occupied with the great and interesting realities of eternity, and he had no greater pleasure than in meditating and talking of the dying love of God. On the Lord's-day morning, March 10, before I went to the chapel, I called to see him, and found he had slept most of the night; from this we flattered ourselves the complaint had taken a favourable turn, and were in hopes of his recovery. But when the doctor called, he said the disease was fast approaching to a crisis, and it was impossible for him to recover: upon this information, Mr. Shadford broke out in a rapture, and exclaimed, 'Glory be to God!' Upon the subject of his acceptance with God, and assurance of eternal glory, he had not the shadow of a doubt. While he lay in view of an eternal world, and was asked if all was clear before him; he replied, 'I bless God, it is;' and added, 'Victory! victory! through the blood of the Lamb!' When Mrs. Shadford was sitting by him, he repeated, 'What surprise! what surprise!' I suppose he was reflecting upon his deliverance from a corruptible body, and his entrance into the presence of his God and Saviour, where every scene surpasses all imagination, and the boldest fancy returns wearied and unsatisfied in its loftiest flights. Two friends, who were anxious for his recovery, called upon him, and when they inquired how he was, he replied, 'I am going to my Father's house, and find religion to be an angel in death.' A pious lady, in the course of the day, was particularly desirous of seeing him, and she asked him to pray for her: he inquired, 'What shall I pray for?' She said, 'That I may meet you in heaven, to cast my blood-bought crown at the feet of my Redeemer:' he said, with great energy, 'The prize is sure.' His pious sayings were numerous, and will long live in the recollection of many: but a collection of them all would swell this article beyond due limits. His last words were, 'I'll praise, I'll praise, I'll praise;' and a little after fell asleep in Jesus, on March 11, 1816, in the 78th year of his age.

"For nearly 54 year, Mr. Shadford had enjoyed a sense of the Divine favour. His conduct and conversation sufficiently evinced the truth of his profession. For many years he had professed to enjoy that perfect love which excludes all slavish fear: and if Christian tempers and a holy walk are proofs of it, his claims were legitimate. Maintaining an humble dependance upon the merits of the Redeemer, he steered clear of both Pharisaism and Antinomianism: his faith worked by love. Truly happy himself, there was nothing forbidding in his countenance, sour in his manners, or severe in his observations. His company was always agreeable, and his conversation profitable. If there was any thing stern in his behaviour, it was assumed, to silence calumniators and religious gossips. In short, he was a man of prayer, and a man of God.

"His abilities as a preacher were not above mediocrity; yet he was a very useful labourer in the vineyard of the Lord: in illustrating the doctrines of the gospel, he was simple, plain, and clear. His discourses, though not laboured, were methodical, full of scriptural phraseology, delivered with pathos, and accompanied with the blessing of God. He did not perplex his hearers with abstruse reasoning, and metaphysical distinctions; but aimed to feed them with the bread of life; and instead of sending them to a dictionary for an explanation of a difficult word, he pointed them to the Lamb of God which taketh away the sin of the world.

"Mr. Shadford was free and generous. His little annual income, managed with a strict regard to economy, supplied his wants, and left a portion for the poor and needy. In visiting the sick, while he assisted them by his prayers and advice, he cheerfully administered to their wants. He spent no idle time in needless visits or unmeaning chit-chat; and though many of his kind friends in Frome would have considered it a high favour if he could have been prevailed upon to partake of their bounty, yet he always declined it, except once a week, at the hospitable table of his generous friend Mr. Blunt, where he generally met the preachers with some part of their families. He loved his brethren in the ministry; and, like an old soldier who had survived many a campaign, he felt a pleasure in retracing the work of God, in which he had been engaged for more than half a century. He claimed it as a right, and deemed it a privilege to have the preachers to take tea with him every Saturday afternoon. There was nothing sordid in his disposition, and as far as I could ever observe, covetousness formed no part of his character. He considered the rule of his Saviour as having a peculiar claim upon his attention; 'Lay up for yourselves treasure in heaven.'

"His patience and resignation to the will of God were such, that he has left few superior in those passive graces. Some years since he lost his eye-sight, and continued in this state of affliction for several years: but instead of murmuring at this dispensation of Providence, he bore it with christian fortitude. This did not altogether prevent his usefulness; for though the sphere of his action was circumscribed by it, he could still pray with the afflicted, converse with the pious, and meet several classes in the week. In this state, he was advised to submit to an operation for the recovery of his sight. The trial proved successful, and when the surgeon said, 'Sir, now you will have the pleasure of seeing to use your knife and fork;' Mr. Shadford feelingly replied, 'Doctor, I shall have a greater pleasure, that of seeing to read my Bible.' This luxury he enjoyed: for when he was permitted to use his eye-sight, the first thing he did, was

to read the word of life for three hours: reading and weeping with inexpressible joy. During the whole of his last short illness, he betrayed no symptoms of uneasiness; but cheerfully submitted to the will of God. Through the last few years of his life, he glided smoothly down the stream of time. The assiduous attention of Mrs. Shadford to all his wants; her sympathy in the moments of his pain; and unwearied attempts, either to prevent his sufferings, or lessen their force, greatly tended to soften them down. She has lost a pious and an affectionate husband, and the Methodist Society in Frome one of its best members.

DIVINITY.

To the Editor of the Methodist Magazine.

Rev. Sir,

I take the liberty of sending you a few Extracts from the writings of an eminent author, (Addison;, and if you consider them proper for insertion in your highly useful Publication, you will oblige, Your's, very respectfully,

London, June 7, 1816. W. G.

ON GOD, AND HIS ATTRIBUTES.

Simonides being asked by Dionysius the tyrant, what God was, desired a day's time to consider of it before he made his reply. When the day was expired, he desired two days; and afterwards, instead of returning his answer, demanded still double the time to consider of it. This great poet and philosopher, the more he contemplated the Deity, found that he waded but the more out of his depth; and that he lost himself in the thought, instead of finding an end of it.

If we consider the idea which wise men, by the light of reason, have framed of the Divine Being, it amounts to this: That he has in him all the perfection of a spiritual nature; and since we have no notion of spiritual perfection but what we discover in our own souls, we join Infinitude to each kind of these perfections, and what is a faculty in an human soul becomes an attribute in God. *We* exist in place and time, the Divine Being fills the immensity of space with his presence, and inhabits eternity. *We* are possessed of a little power and a little knowledge, the Divine Being is Almighty and Omniscient. In short, by adding Infinity to any kind of perfection we enjoy, and by joining all these different kinds of perfections in one Being, we form our idea of the great Sovereign of nature.

Though every one who thinks must have made this observation, I shall produce Mr. Locke's authority to the same purpose,

out of his Essay on Human Understanding. "If we examine the idea we have of the incomprehensible Supreme Being, we shall find that we come by it the same way; and that the complex *ideas* we receive from *reflexion*, e. g. having from what we experiment in ourselves, got the *ideas* of existence and duration, of knowledge and power, of pleasure and happiness, and of several other qualities and powers, which it is better to have, than to be without; when we would frame an *idea* the most suitable we can to the Supreme Being, we enlarge every one of these with our *idea* of infinity; and so putting them together, make our complex *idea of God*."

It is not impossible that there may be many kinds of spiritual perfection, besides those which are lodged in an human soul; but it is impossible that we should have ideas of any kinds of perfection, except those of which we have small rays and short imperfect strokes in ourselves. It would be therefore a very high presumption to determine whether the Supreme Being has not many more attributes than those which enter into our conceptions of him. This is certain, that if there be any kind of spiritual perfection which is not marked out in an human soul, it belongs in its fulness to the Divine Nature.

Several eminent philosophers have imagined that the soul, in her separate state, may have new faculties springing up in her, which she is not capable of exerting during her present union with the body; and whether these faculties may not correspond with other attributes in the Divine Nature, and open to us hereafter new matter of wonder and admiration, we are altogether ignorant. This, as I have said before, we ought to acquiesce in, that the Sovereign Being, the great Author of nature, has in him all possible perfection, as well in *kind* as in *degree*; to speak according to our methods of conceiving, I shall only add under this head, that when we have raised our notion of this infinite Being as high as it is possible for the mind of man to go, it will fall infinitely short of what he really is. *There is no end of his greatness:* the most exalted creature he has made, is only capable of adoring it, none but himself can comprehend it.

The advice of the son of Sirach is very just in this light. "By his word all things consist. We may speak much, and yet come short; wherefore in sum, he is all. How shall we be able to magnify him? For he is great above all his works. The Lord is terrible and very great; and marvellous is his power. When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed. And when you exalt him, put forth all your strength, and be not weary; for you can never go far enough. Who hath seen him, that he might tell us? And who can magnify him as he is? There are yet hid greater things than these be, for we have seen but a few of his works."

I have here only considered the Supreme Being in the light of reason and philosophy. If we would see him in all the wonders of his mercy, we must have recourse to revelation, which represents him to us, not only as infinitely great and glorious, but as infinitely good and just in his dispensations towards man. But as this is a theory which falls under every one's consideration, though indeed it can never be sufficiently considered, I shall here only take notice of that habitual worship and veneration, which we ought to pay to this Almighty Being. We should often refresh our minds with the thought of him, and annihilate ourselves before him, in the contemplation of our own worthlessness, and of his transcendent excellency and perfection. This would imprint in our minds such a constant and uninterrupted awe and veneration as that which I am here recommending, and which is in reality a kind of incessant prayer, and reasonable humiliation of the soul before him who made it.

This would effectually kill in us all the little seeds of pride, vanity, and self-conceit, which are apt to shoot up in the minds of such whose thoughts turn more on their comparative advantages which they enjoy over some of their fellow-creatures, than on that infinite distance which is placed between them and the Supreme Model of all perfection. It would likewise quicken our desires and endeavours of uniting ourselves to him by all the acts of religion and virtue.

Such an habitual homage to the Supreme Being would, in a particular manner, banish from among us that prevailing impiety of using his name on the most trivial occasions.

I find the following passage in an excellent sermon, preached at the funeral of a gentleman who was an honour to his country, and a more diligent, as well as successful, inquirer into the works of nature, than any other our nation has ever produced. "He had the profoundest veneration for the great God of heaven and earth that I have ever observed in any person. The very name of God was never mentioned by him without a pause and a visible stop in his discourse; in which, one that knew him most particularly above twenty years, has told me, that he was so exact, that he does not remember to have observed him once to fail in it."

Every one knows the veneration which was paid by the Jews, to a name so great, wonderful, and holy. They would not let it enter even into their religious discourses. What can we then think of those who make use of so tremendous a name in the ordinary expressions of their anger, mirth, and most impertinent passions? Of those who admit it into the most familiar questions and assertions, ludicrous phrases, and works of humour? not to mention those who violate it by solemn perjuries? It would be an affront to reason to endeavour to set forth the horror and profaneness of such a practice. The very mention of it exposes it suffi-

ciently to those in whom the light of nature, not to say religion, is not utterly extinguished.

I was yesterday, about sun-set, walking in the open fields, until the night insensibly fell upon me. I at first amused myself with all the richness and variety of colours which appeared in the western parts of heaven: in proportion as they faded away and went out, several stars and planets appeared one after another, until the whole firmament was in a glow. The blueness of the ether was exceedingly heightened and enlivened by the season of the year, and by the rays of all those luminaries that passed through it. The galaxy appeared in its most beautiful white. To complete the scene, the full moon rose at length in that clouded majesty, which Milton takes notice of, and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights, than that which the sun had before discovered to us.

As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought rose in me which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it in that reflection, "When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou regardest him!" In the same manner when I considered that infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me, with those innumerable sets of planets or worlds, which were removing round their respective suns; when I still enlarged the idea, and supposed another heaven of suns and worlds rising still above this which we discovered, and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former as the stars do to us; in short, whilst I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

Were the sun, which enlightens this part of the creation, with all the host of planetary worlds that move about him, utterly extinguished and annihilated, they would not be missed more than a grain of sand upon the sea-shore. The space they possess is so exceedingly little, in comparison of the whole, that it would scarcely make a *blank* in the creation. The chasm would be imperceptible to an eye that could take in the whole compass of nature, and pass from one end of the creation to the other; as it is possible there may be such a sense in ourselves hereafter, or in creatures which are at present more exalted than ourselves. We

see many stars by the help of glasses, which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries. Hugenius carries this thought so far, that he does not think it impossible there may be stars whose light has not yet travelled down to us since their first creation. There is no question but the universe has certain bounds set to it; but when we consider that it is the work of infinite power, prompted by infinite goodness, with an infinite space to exert itself in, how can our imagination set any bounds to it?

To return therefore to my first thought, I could not but look upon myself with secret horror, as a being that was not worth the smallest regard from one who had so great a work under his care and superintendency. I was afraid of being overlooked amidst the immensity of nature, and lost among that infinite variety of creatures, which in all probability swarm through all these immeasureable regions of matter. In order to recover myself from this mortifying thought, I considered that it took its rise from those narrow conceptions which we are apt to entertain of the Divine nature. We ourselves cannot attend to many different objects at the same time. If we are careful to inspect some things, we must of course neglect others. This imperfection which we observe in ourselves, is an imperfection that cleaves in some degree to creatures of the highest capacities, as they are creatures, that is, as beings of finite and limited natures. The presence of every created being is confined to a certain measure of space, and consequently his observation is stinted to a certain number of objects. The sphere in which we move, and act, and understand, is of a wider circumference to one creature than another, according as we rise one above another in the scale of existence. But the widest of these our spheres has its circumference. When, therefore, we reflect on the Divine nature, we are so used and accustomed to this imperfection in ourselves, that we cannot forbear in some measure ascribing it to him in whom there is no shadow of imperfection. Our reason assures us that his attributes are infinite, but the poorness of our conceptions is such that it cannot forbear setting bounds to every thing it contemplates, till our reason comes again to our succour, and throws down all our little prejudices which rise in us unawares, and are natural to the mind of man.

We shall therefore utterly extinguish this melancholy thought, of our being overlooked by our Maker in the multiplicity of his works, and the infinity of those objects among which he seems incessantly employed, if we consider, in the first place, that he is omnipresent; and, in the second, that he is omniscient.

If we consider him in his omnipresence: his Being passes through, actuates, and supports the whole frame of nature. His creation, and every part of it, is full of him. There is nothing he

has made, that is either so distant, so little, or so inconsiderable, which he does not essentially inhabit. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it, as that being is to itself. It would be an imperfection in him, were he able to remove out of one place into another, or to withdraw himself from any thing he has created, or from any part of that space which is diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosopher, he is a Being whose centre is every where, and his circumference no where.

In the second place, he is omniscient as well as omnipresent. His omniscience indeed necessarily and naturally flows from his omnipresence; he cannot but be conscious of every motion that arises in the whole material world which he thus essentially pervades, and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Several moralists have considered the creation as the temple of God, which he has built with his own hands, and which is filled with his presence. Others have considered infinite space as the receptacle, or rather habitation of the Almighty: but the noblest and most exalted way of considering this infinite space is that of Sir Isaac Newton, who calls it the *sensorium* of the Godhead. Brutes and men have their sensoriola, or little sensoriums, by which they apprehend the presence and perceive the actions of a few objects that lie contiguous to them. Their knowledge and observation turns within a very narrow circle. But as God Almighty cannot but perceive and know every thing in which he resides, infinite space gives room to infinite knowledge, and is, as it were, an organ to omniscience.

Were the soul separate from the body, and with one glance of thought should start beyond the bounds of the creation, should it for millions of years continue its progress through infinite space with the same activity, it would still find itself within the embrace of its Creator, and encompassed round with the immensity of the Godhead. Whilst we are in the body he is not less present with us, because he is concealed from us. "O that I knew where I might find him!" says Job. "Behold I go forward, but he is not there; and backward, but I cannot perceive him. On the left hand where he does work, but I cannot behold him: he hideth himself on the right hand that I cannot see him." In short, reason as well as revelation assures us, that he cannot be absent from us, notwithstanding he is undiscovered by us.

In this consideration of God Almighty's omnipresence and omniscience, every uncomfortable thought vanishes. He cannot but regard every thing that has being, especially such of his creatures who fear they are not regarded by him. He is privy

to all their thoughts, and to that anxiety of heart in particular, which is apt to trouble them on this occasion. For, as it is impossible that he should overlook any of his creatures, so we may be confident that he regards, with an eye of mercy, those who endeavour to recommend themselves to his notice, and in an unfeigned humility of heart think themselves unworthy that he should be mindful of them.

THE TRUTH OF GOD DEFENDED.

REVIEW

Of the HISTORY *of the* INQUISITION, *as it has subsisted in* France, Italy, Spain, Portugal, *&c. &c. With a particular description of* Secret Prisons, *Modes of Torture, &c. Abridged from the elaborate Works of* PHILIP LIMBORCH.

The Editor of this work has furnished his readers with an instructive and interesting "Historical Survey of the Christian Church." "For the selection of notes (with a trifling exception") saith he, "the Introductory Survey, and the two concluding chapters, the editor is responsible." That survey he introduces with the following observations:

"The history of that ecclesiastical court, denominated by a strange and imposing perversion, THE HOLY INQUISITION, the very name of which has excited the terror of thousands and tens of thousands, and whose existence leaves a lasting stain upon the annals of mankind, so naturally connects with the history of the church, from whose corruption this prodigious evil grew, that it may be proper to take a rapid survey of the progress and corruption of Christian doctrine during the early ages, in order more correctly to exhibit the gradual advances of that ecclesiastical domination, which at length assumed an universal sway; impiously affecting to dispose of heaven and earth, and in its rage and cruelty adopting, in the most sanguinary of tribunals, a system of despotism, the most horrible that has ever afflicted the imagination, or wrung the hearts of human kind—whose records ought never to be forgotten, but be transmitted from generation to generation, as a perpetual warning to governments and people, when surrendering those rights which are inseparable from the well-being of man, either as an individual, or as connected in the bonds of friendship and society." (p. 1.)

Even in the age of the apostles, "the mystery of iniquity" began to work; and all who have a tolerable acquaintance with church history know that it made an amazing progress, in corrupting the doctrines, and in vitiating the morals of professing

Christians, long before Constantine, by an imperial edict, declared Christianity to be the religion of the Roman empire. Notwithstanding the frequent and dreadful persecutions to which the Christians had been exposed, previous to that period, yet many destructive errors sprung up among them, nor had the different parties into which the church was divided in the third century, any clear or enlarged views of mutual toleration. Many, it is true, were sound in the faith, and holy in their lives; and numbers, with invincible Christian fortitude, sealed the truth with their blood. But if we are to judge of the people in general, by the temper and spirit manifested by many of their bishops, both before and shortly after they had been patronized by Constantine, we must conclude that the great body of them possessed little more of religion than the name."

It does not appear that corruption in doctrine, or profligacy of life, is a necessary consequence of a church establishment, when accompanied, as ours is, with religious liberty. The revival of true religion in this country, a revival which is rapidly evangelizing the population at large, and from which several dissenting denominations of Christians have received much spiritual advantage; that revival, we say, had its rise in the Established Church. It began at the University of Oxford, upwards of seventy years ago. Were the generality of Dissenters, for many years previous to that era, more orthodox in doctrine, or holy in their lives, than the generality of those who statedly attended divine worship in the church of England? And is not the number of pious and laborious ministers weekly increasing in that church? Nor do they labour in vain. Does it not follow, that an established church, instead of necessarily verging to corruption, is capable of being renovated? Does not our own, at the present time, afford a case in point?

We have been led to make these few remarks, from observing, at page 20, the following sentence. "It is not intended here to enter on the wide question of national establishments; if it were, the present period would afford a powerful argument on the impolicy and impiety of attempting to blend those things, which are ordained to be kept asunder; iron and clay, though they may be mingled, they cannot be united."

Here, an attempt to unite the church with the state, is represented as not only impolitic, but impious. The opinion is not new; but though many have endeavoured to *prove* that it is founded in truth, all their attempts have hitherto failed. The great body of the old nonconformist ministers, several of whom were eminent for learning as well as piety, had no objection to an established church; and they would gladly have entered that of England, had they been able conscientiously to comply with the conditions necessary to admission within her pale.

As the author, who is manifestly a respectable writer, is an advocate for dissent, he can have no objection to our dissenting from him on the subject of church establishments. He has too much good sense, to confound the *abuse* of any thing with its *use*; and had he only maintained that church establishments are very liable to abuse, and that they have very generally been grossly abused, (and what has not, in the hands of erring mortals?) we should heartily concur in his opinions on the subject. He is too well acquainted with the history of Dissenters, to maintain, that matters of trivial moment, have not been often made, through the ignorance, caprice, and passion of individuals, the ground of such serious divisions amongst them, as have been greatly injurious to their spiritual prosperity. The bigotry of high churchmen has been often made a subject of popular censure in this free country; but we would ask, is there no such evil as high dissenting bigotry? May not Independents be as bigotted as Archbishop Laud? Witness the history of the Dissenters, by Bogue and Bennett, men who have treated with sovereign contempt all, however respectable for learning, piety, and usefulness in the church of God, who have dissented, or who now dissent from the model of church government which they pronounce apostolical. For our part, we have no more faith in the infallibility of those historians, than in that of the "Sovereign Pontiff," who, from the plenitude of his fancied infallibility, condemns all as heretics, who call in question the justness of any of his decisions. To high churchmen, and high dissenters, we would humbly recommend that Christian forbearance and courtesy becoming those who make no pretensions to infallibility; virtues which have a powerful tendency to promote that blessed religion, one of the objects of which is to promote peace, harmony, and love among mankind. The editor's "Historical Survey of the Christian Church," contains much important matter, well digested and expressed; and hence, to readers, who are not well acquainted with church history, it will be found equally interesting and instructive.

In the first chapter of the work before us, it is briefly, but at the same time fully proved, that the doctrine of Jesus Christ forbids persecution on the account of religion.

"Although (saith the historian) the INQUISITION was not so much as heard of in the Christian church before the thirteenth century, yet since it has spread itself almost through the whole world, and become every where notorious, it is not to be wondered at, that there should be a general curiosity in mankind of more thoroughly understanding it, and knowing by what laws it is conducted, and what are the methods of proceeding therein. The doctors of the Romish church give it the highest commendations, as the only and most certain means of extirpating heresies,

and an impregnable support of the faith; not invented by human wisdom and council, but given to men by the immediate influence of heaven, whose tribunal breathes nothing but holiness, and to which they give such titles, as denote the most perfect sanctity. The Inquisition itself is called the *Holy Office*, the prison of the Inquisition the *Holy House*; so that the very name confers upon it respect and veneration: yea, they go so far as to compare it with the sun, and affirm, that as it would be accounted ridiculous to commend and extol the sun, it would be equally so to pretend to praise the Inquisition.

"The Protestants, on the other hand, represent it, not only as a cruel and bloody, but most unjust tribunal; where, as the laws by which other tribunals are governed are disregarded, so many things which every where else would be esteemed unrighteous, are commended as holy. And they are so far from thinking that it is a proper means of restraining or punishing the guilty (which is the principal thing to be aimed at by every tribunal) that, on the contrary, they believe it was invented for the oppression of truth, and the defence of superstition and tyranny; where persons, let their innocence appear as bright as the sun at noonday, are treated as the most vile and perfidious wretches, and cruelly put to death by the severest tortures. I therefore thought it might be of service to the world, to describe the origin of this tribunal; and against whom, and by what methods they generally proceed in it. In order to this, it is necessary to look back, and deduce the whole affair from its origin.

"The Christian religion, taught by the apostles, made its progress in the world, and shewed itself to be of divine original, by the holiness of its precepts, the exceeding greatness of its promises, and the many miracles, wrought in confirmation of it; and, at last, brought the whole world into its obedience, without the assistance of carnal weapons, or temporal power.

"Our Saviour sent his disciples into the world as a blessing: they were to preach the Gospel to every creature—to publish those glad tidings of great joy, which concern all people—to proclaim his character and office, according to that prophecy, which he himself adopted as his own, in the synagogue at Nazareth, and by which he is declared anointed to preach the gospel to the poor—sent to heal the broken-hearted—to preach deliverance to the captives—recovering of sight to the blind—and to set at liberty the bruised.

"A character like this stands at an infinite distance from cruelty of every kind. Its perfection consists in being *holy*, *harmless*, and *undefiled*; it never sanctioned the doing of evil that good may come. Nor will any act of such a kind fail to meet with disapproval in that day, when God shall judge the secrets

of men by his well-beloved Son, the Author and the Finisher of Faith." (p. 59, 60.)

The second chapter contains an account of the opinion of the primitive Christians concerning persecution. In this part of the work, Tertullian, Cyprian, and Lactantius are quoted, in proof that the primitive Christians were decidedly opposed to the use of violent methods for the purpose of propagating divine truth. The last of those fathers, speaking of the heathen, says, (as quoted p. 63,) "They are convinced that there is nothing more excellent than religion, and therefore think that it ought to be defended by force: but they are mistaken, both in the nature of religion, and in the proper methods to support it; for religion is to be defended, not by murder, but persuasion; not by cruelty, but patience; not by wickedness, but faith. Those are the methods of bad men, these of good; and, it is necessary that a religious man should be good, not evil; for if you attempt to defend religion by blood, and torments, and evil, this is not to defend, but to violate and pollute it: for there is nothing that should be more free than the choice of our religion, in which, if the consent of the worshipper be wanting, it becomes entirely void and ineffectual. The true way therefore of defending religion is by faith, a patient suffering, and dying for it: this renders it acceptable to God, and strengthens its authority and influence." "This was that most harmless persuasion of the primitive Christians, before the world had yet entered into the church, and by its pomp and pride had perverted the minds, and corrupted the manners of professors."

It is too common with some historians, as well as divines, to magnify the piety and morals of the primitive Christians, before the church was (as they say) corrupted by its union with the state. But it is undeniable, that before that astonishing era, and, consequently, when the state could not be accused of corrupting the church, the generality of professing Christians were, in point of true piety and morals, little superior to those who worshipped dumb idols. Let us hear the sentiments of a learned, pious, and impartial historian, on this subject:

"The face of things began now to change in the Christian church. The ancient method of ecclesiastical government seemed, in general, still to subsist, while, at the same time, by imperceptible steps, it degenerated towards a religious monarchy. For the bishops aspired to higher power and authority than they had formerly possessed; and not only violated the rights of the people, but the privileges of the presbyters. This change, in the form of ecclesiastical government, was soon followed by vices which dishonoured the character of those, to whom the administration of the church was committed. For though several yet continued

illustrious examples of Christian virtue; yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition, possessed with a spirit of discord and contention, and addicted to many other vices. The *bishops* assumed, in many places, a princely authority, particularly those who had the greatest number of churches, and who presided over the most opulent assemblies. They appropriated to their evangelical function the splendid ensigns of temporal majesty. And the example of the bishops was imitated by the *presbyters*, who, neglecting the sacred duties of their station, abandoned themselves to indolence, delicacy, and luxury. And the *laity* trod in their steps; so that in the middle of this century, (*i. e.* the third,) the main body of Christians went as far in all ungodliness and unrighteousness, as the heathens themselves." (Wesley's Ecclesiastical History, Vol. I. p. 129, 130.)

From the third to the tenth chapter, we have a brief history of the rise and progress of persecution in various ages and countries; together with an account of the opinion of some of the fathers concerning the persecution of Dissenters, and that of St. Augustine, on the subject of persecuting heretics. The origin of the Inquisition, and its introduction into several kingdoms and countries, are well described in twenty-one chapters which follow.

From Book the second, which is entitled, "Of the Ministers of the Office of the Inquisition," we quote an account of the familiars.

"Innocent III. granted large indulgences and privileges to those, who should accompany or assist the Inquisitor, in his making inquisition against and punishing heretics, that this newly-appointed office might have the more happy success.—Hence the soldiers, who were assistants and helpers to the Inquisitor, were commonly called familiars, as belonging to the Inquitor's family. In some provinces of Italy they are called cross-bearers, and in others the scholars of St. Peter the Martyr, and they wear a cross before them on the outside garment.

"Anciently certain persons were appointed, whose office it was to use all diligence in searching out heretics, and to this purpose they applied the decree of the council of Biterre, cap. 34, 'In all parishes, as well within cities as without them, let one priest, or two or three of the laity of good reputation, or more if need be, be bound by oath to remove and change as often as it shall seem good to you (the Inquisitors) who diligently, faithfully, and frequently may search out heretics in villages, and find them when out of their houses, their subterraneous shelters, huts, and fastnesses, and all other their hiding places, all which let them cause to be stopped up or destroyed.'

'The familiars, or cross-bearers, are now in their room: and they are then especially in service when the bishops or inquisitors have dioceses bordering upon, and near to, the lands of heretics, or persons suspected of heresy, so that a mutual commerce can scarce be avoided amongst them. For as then they may more reasonably be afraid, lest those who are subject to them, and belong to their jurisdiction, should be infected and corrupted by heretics, they ought to use the strictest diligence to know with whom heretics lodge, and into whose houses they are received; and whether any subject to them go to the neighbouring towns of heretics, and for what cause, and whether they have brought from thence the poison of heretical pravity, by doctrines they have read.' So careful are they, upon every occasion, that there shall not be the least dispute about any doctrines of the church.

"But now the familiars always accompany the Inquisitors in Spain, even though they are free from the danger which Pegna, (an author who wrote concerning the Inquisition,) was so very solicitous about. Simancas describes to us their office and immunities."

'"The familiars, or attendants, are necessary to accompany the Inquisitors, and to defend them, if need be, from the insults of heretics; and to follow the executor when going to apprehend criminals; and to do other things which the judges may think proper to fulfil the duty of the holy office of the Inquisition. The familiars are allowed to use arms, but not abuse them. Such as are to be chosen, must be good, peaceable, and married men, as it is provided by a certain letter of the council; and no more must be admitted than the necessity of the office requires.

'"The familiars have no salaries, but are endowed with certain privileges; their number is limited; in the city of Toledo fifty; in Seville fifty; in Grenada fifty; forty in Corduba, Cuence, and Valladolid; at Calaborre and Irena twenty-five; in the city of Murcia thirty. In every town of 300 burgesses six; in those of 500 four, and in lesser towns two. But in every seaport or frontier town four.

'"The magistrates and governors must have a list of the familiars, that they may know them, and in all civil cases they may be cited before them; as if they were not familiars, though in criminal causes, they cannot be punished by any but the inquisitors, except for treason, rebellion, &c. and if any difference should arise between the inquisitors and the magistrates on this subject, the cause is to be referred to the king, when it shall be delivered over to those judges to whom it belongs, without noise or form of judgment.'" (p. 202—204.)

In the prisons of the Inquisitors, the greatest secresy is demanded; *for secresy* (say the advocates of inquisitorial cruelty) *is the strength of the Inquisition.* If it be discovered that any of the

keepers or servants manifest the least compassion for the wretched inmates of those dungeons of cruelty, they are sure to be severely punished. Surely there is less mercy in the jails of Inquisitors, than at Juggernaut itself. It is not unusual for the keepers of those abodes of despair, to defraud the miserable prisoners of a great part of their wretched provisions. One of the most cruel of those keepers '"had in his family an ancient servant maid, who, observing the distress of the prisoners, labouring under intolerable hunger and misery, through the wickedness and barbarity of her master, was so moved with pity towards them, being herself well inclined to the evangelical piety, that she often spoke to them through the doors of their cells, comforted them, and, as well as she could, exhorted them to patience, many times putting them in meat under their doors, in proportion to the mean and low abilities of her condition. And when she had nothing of her own, by which to shew liberality to the prisoners of Christ, she took good part of that provision from the wicked thief her master, which he had stolen from the prisoners, and restored it to them. And that we may the more wonder at the providence of God, who so orders it that the worst of parents shall not always have the worst of children; a little daughter of the keeper himself was greatly assisting to the maid in these humane acts. By means of this servant, the prisoners had information of the state of the affairs of their brethren and fellow prisoners, which much comforted them, and was oftentimes of great service to their cause. But at length the matter was discovered by the lords commissioners, by whom she was thrown into prison for a year, and underwent the same fate with the other prisoners, and condemned to walk in the public procession, with a yellow garment, and to receive two hundred stripes, which was executed upon her the following day through the streets of the city, with the usual pomp and cruelty. To all this was added, banishment from the city and its territories for ten years. Her title was, 'The Favouress and Aidess of Heretics.' What excited the implacable indignation of the lords, the fathers of the faith, against her was, that she had revealed the secrets of the most holy tribunal, to some of the inhabitants of the prison, particularly relating to the provision allotted to the prisoners. Any one may see, how much safer it is to add to the affliction of the prisoners in their jail, than to comfort them by any act of humanity whatever.'" The historian quotes this account from Reginald Gonsalve. (p. 255.)

At page 256, the author gives, from Gonsalvius Montanus, an account of a keeper of a prison of the Inquisition, who, notwithstanding the hardening nature of his employment, was not wholly destitute of compassion. But he soon found to his cost, that an act of humanity towards any of the wretched victims of

popish cruelty, was a great crime, in the *infallible* judgment of Inquisitors.

"A few years ago, (viz. before Gonsalvius wrote this account,) one Peter ab Herera, a man not altogether vile, but of some humanity, and not very old, was appointed keeper of the tower of Triana, which is the prison of the Inquisition. It happened, as it often doth in such numerous and promiscuous imprisonments, that amongst other prisoners committed to his custody, there was a certain good matron, with her two daughters, who were put in different cells, and earnestly desired the liberty of seeing one another, and comforting each other in so great a calamity. They therefore earnestly intreated the keeper, that he would suffer them to be together for one quarter of an hour, that they might have the satisfaction of embracing each other. He, being moved with humanity and compassion, allowed them to be together, and talk with one another for half an hour, and after they had indulged their mutual affections, he put them, as they were before, in their separate prisons. A few days after this, they were put with great cruelty to the torture; and the keeper being afraid, that through the severity of their torments, they would discover to the lords the fathers inquisitors, his small humanity in suffering them to converse together for half an hour, without the Inquisitor's leave, through terror, went himself to the holy tribunal, of his own accord confessed his sin, and prayed for pardon, foolishly believing, that by such his confession, he should prevent the punishment threatened him for this action. But the lords inquisitors judged this to be so heinous a crime, that they ordered him immediately to be thrown into jail; and such was the cruelty of his treatment, and the disorder that followed on it, that he soon grew distracted. However, his disorder and madness did not save him from a more grievous punishment. For after he had lain a year in that cursed prison, they brought him out in the public procession, clothed with the yellow garment, and an halter about his neck, as though he had been a common thief, and condemned him, first to receive two hundred lashes through the streets of the city, and then to the gallies for six years. The day after the procession, as he was carried from the Triana to be whipped with the usual solemnity, his madness, which usually seized him every other hour, came on him, and throwing himself from the ass on which, for the greater shame, he was carried; he flew upon the inquisitory Alguazile,* and snatching from him a sword, had certainly killed him, had he not been prevented by the mob who attended him, and set him upon his ass, and guarded him till he had received the two hundred lashes, according to his sentence. After this, the lords

* An officer who executes the orders of the Inquisition.

inquisitors ordered, that as he had behaved himself indecently towards Alguazile, four years more should be added to the six for which he was first condemned to the gallies." (p. 255—258.)

Before we conclude this article, we shall have an opportunity of giving a farther account of the conduct of those, who, at the express command of a church which pronounces itself *infallible*, *holy*, *apostolic*, and *universal*, perpetrate crimes which are an outrage on the principles of *reason*, *religion*, and *humanity*.

(To be concluded in the next.)

REVIEW *of "A concise System of Self-Government in the great affairs of Life and Godliness, on Scriptural and Rational Principles.* By J. EDMONDSON."

Reason and conscience, in conjunction with divine revelation, fully prove that men, in a state of probation, possess moral power; and that, to a certain point, both their happiness and misery depend upon themselves. By what has been properly enough termed, "preventing grace," they are, during the day of their visitation, rendered capable of yielding to the influences of the Holy Spirit. Their possessing the power in question, leaves them, when they persist in sin, without excuse; nor have they, when they become truly religious, any ground for self-exaltation. They know that it *is God who worketh in them both to will and to do*; not with a design to destroy their moral agency, or render self-government unnecessary, but to put them into a capacity of working *out their own salvation.* They clearly discern that, in the whole economy of man's salvation, all human boasting is excluded; that the holiest men on earth have abundant ground for self-abasement; and that whoever glories, is under an indispensable obligation of glorying in the Lord.

Self-government is a quality with which several of those, the sincerity of whom we see no cause to call in question, are but very partially acquainted; and hence they do not steadily press forward in the path of holiness Losing the command of their passions, they are, both to themselves and others, a source of much uneasiness. Many, under the influence of divine grace, without any acquaintance with a system of self-government, possess that Christian meekness, which implies the proper balance and regulation of all their passions. And, indeed, without the prevalence of divine grace in the heart, a thorough knowledge of that system would leave us under the dominion of our passions. Education, independent of divine influence, frequently produces the appearance of self-command; but it is no more than the appearance; and hence, every unrenewed man, however polished and humane, is under the tyranny of his own spirit. But though

it is possible to excel in the practice of self-government, without an acquaintance with any system of it, yet that before us being written upon truly evangelical principles, and in a style suited to the subject, may be perused with advantage, even by those who have already learned to *let their moderation be known to all men.*

"Government, (says the author,) implies the management, guidance, and direction of things to their proper end. According to this definition, self-government is that management, guidance, and direction of all our powers, whether mental or bodily, which will best promote the glory of God, our own happiness, or the happiness of other beings with whom we stand connected. God, in his infinite goodness, wills the happiness of all his intellectual creatures, and, when they are so, he is glorified in them. We conclude, therefore, that his glory, displayed in their happiness, is the grand end which he had in view in creation. But this design cannot be accomplished, either as it relates to ourselves or other rational creatures, without a prudent management, guidance, and direction of all our varied powers. We see painful proof of this, day by day, in the wretchedness and misery of those who foolishly and wickedly depart from the gracious plans and designs of God. Nor can it, in the nature of things, be otherwise; for a wilful departure from those plans and designs, is such a deviation from the paths of wisdom and goodness, as will unavoidably produce suffering and sorrow. But he who is guided and directed by those laws, which are *holy*, *just*, and *good*, to the end of his creation, will enjoy more peace and tranquillity in his own mind than words can express." (p. 1, 2.)

After describing the tranquil happy state of man while he retained the Divine image in which he was created, Mr. E. proceeds thus:

"But, by the fall of our first parents, an awful change has taken place in human nature. The understanding of man is darkened, his will is rebellious, his affections are placed on wrong objects, and his passions are tumultuous and disorderly. The beautiful palace is now a heap of ruins; the pleasant garden has become a howling wilderness; the glory is departed; and the house which was full of God, is an habitation of unclean spirits. This, it must be confessed, is a melancholy view of the subject; but sad experience proves its truth. For, whether we consult our own feelings and conduct, or examine the conduct of other men, we shall be compelled to acknowledge that man is in a fallen degraded state. The page of history confirms this humbling doctrine, by exhibiting the ignorance, the pride, the covetousness, and the cruelty of former ages and generations. We therefore conclude, that man could not be what he now is, when he came out of the hands of his Creator; unless a spotless Being

could create an unclean spirit, which is as absurd as to suppose that darkness flows from a fountain of pure goodness. The plain fact, as stated in the Scriptures, is, that man hearkened to the voice of the tempter, transgressed the divine law, brought death into the world, and ruined both himself and his posterity. In this state of ruin and disorder, we cannot govern ourselves by the law of God, unless he graciously afford us necessary supplies of wisdom and power. Left entirely to ourselves, we might as well attempt to govern the storms and tempests which arise in the natural world, as those which frequently agitate our own breasts. We may imagine that we see our duty, we may form fine resolutions, and make vigorous attempts to do what is right; but we fail in every thing, until grace points out our way, and communicates strength to our feeble powers. But, when reason is enlightened by revelation, and the heart strengthened by power from on high, much may be done. Then doubtful cases are cleared up, hard things become easy, and rough places are made plain." (p. 18—20.)

To give a farther view of the evangelical principles upon which the author founds his system, we quote the following paragraph.

"The blessings bestowed upon the sons of men, through the undertakings of our blessed Saviour, have been designed to restore them to the favour and image of God; and to enable them so to govern themselves as to secure solid happiness on earth, and a place in the kingdom of heaven. Thus a way is opened, for a rich display of the divine glory, in their present and eternal welfare; and those only die in wretchedness and misery, who refuse the gracious offers of mercy, and neglect to comply with the terms of salvation. Those terms are few in number, and are so plainly laid down, that the most illiterate may understand them. They are comprised in two particulars, namely, repentance towards God, and faith towards our Lord Jesus Christ. The Apostle Paul, who had kept nothing back from the Ephesians, had been employed in 'testifying both to the Jews and the Greeks repentance toward God, and faith toward our Lord Jesus Christ,' Acts xx. 21. Repentance towards God, humbles the pride of man, turns his heart from sin and sinners, and prepares him to look to the Saviour of the world; and faith towards our Lord Jesus Christ, leads to pardon, acceptance with God, and regeneration, or the new birth." (p. 22. 23.)

From the preliminary observations, which occupy the first chapter, we have given the foregoing extract; and we now proceed to notice some other parts of the work. The second chapter, which is entitled, "The Government of the Mind," contains, with much other important matter, the following observations.

"Our first care, in the government of the mind, should be to acquire and preserve on all subjects, a love of truth; for, if that be neglected, we cannot proceed one step in this delighful way. Truth stands opposed to error and falsehood; and refers either to things or words. As it refers to things, it implies a conformity of our notions to the nature of things; and, as it refers to words, it implies a conformity of our words to our thoughts. This being admitted, we infer, that he thinks according to truth, who views things as they are in themselves; and, that he speaks according to truth, who speaks as he thinks.

"Many important reasons may be assigned why we should love truth: it is the way to goodness; it lays the proper foundation of happiness; and it produces high reputation. Those who neglect it are under the power of evil; their path through life is dark and dreary; and their end is mean and contemptible. But lovely truth leads to obedience, enlightens and enlivens our path, and conducts us to the light and glory of a future world. We speak of truth in general; for, those reasons which render it necessary in one instance, may be urged in all. One wilful deviation from its paths, will produce many serious evils, and prepare the way for repeated deviations. Cases may occur as we pass through life, in which apparent self-interest may overpower our love of truth; but in those instances, we are assuredly under the influence of some deceitful fallacy, as no real interest can eventually be promoted by error and falsehood. The reason why we cannot govern ourselves without a love of truth is evident: for if we do not love truth, we cannot love goodness; and if we do not love goodness, we cannot be under the influence of good principles. In other words, he who does not love truth, is in love with error; he who loves error, is in love with sin; and he who loves sin, sinks into a state of disorder and confusion. But a love of truth, in our ideas and words, will open the way to other lovely virtues and graces."

"When we think on truth, we should carefully guard against personal interests and feelings. For sometimes, what we call a love of truth, is only an attachment to our own discoveries, and then our honour, as we conceive, is at stake to defend them; but when truth is admired for its own sake, and is sought after independently of every selfish interest and feeling, we rejoice when any one points out our errors and mistakes, and esteem him as a real friend." (p. 30—33.)

The following judicious and sober observations, are well calculated to produce a good effect.

"In our pursuits after knowledge, we should not only confine ourselves to those things which are within our reach, but to those which may prove beneficial. The powers of men are limited, their means of improvement are few, and time itself is short.

Thus circumstanced, he who aims at the knowledge of every thing, seldom knows any thing as he ought. The best way, therefore, is to confine our inquiries to useful and necessary subjects, and to proceed regularly and gradually in our inquiries after them. On this plan, though our progress may be slow, we walk on sure ground. Resolving never to admit an erroneous idea, and, at the same time adding daily to our little stock of knowledge, we shall, in the end, make uncommon attainments in wisdom." (p. 37.)

The method of governing the body, is well described in the third chapter. To our young and middle-aged readers especiallly, we recommend a careful and frequent perusal of that part of the work. There they will discover that various sorts and degrees of intemperance, independent of gross gluttony or drunkenness, are essentially injurious to both soul and body. Surely he knows little of either religion or human nature, who does not know that it is possible for a man, whose "life is too luxurious to be good," to maintain an unblemished character in the church of Christ.

From the chapter entitled, "Self-government in the various employments of Life," we quote the following paragraph.

"The various employments of life should be *mixed with religion*. Many men, possessed of reason in a high degree, are as destitute of religion as the beasts of the field. They never think of God in any of their undertakings. But how can they expect to prosper? Truly religious men have an eye to him in every thing, and aim at his glory, in all their works and ways. Religion, like a *little leaven*, is so mixed with their temporal avocations, that the *whole lump is leavened*. They carry about with them the fear and the love of God; and all their actions are adorned with the lovely image of uncorrupted divinity. While this is the case, they may rationally hope for the blessing of heaven upon all the labour of their hands. For, when they enter upon a work, they can, without presumption, crave the blessing of God upon it; and, when they have finished it, they can review it with pious satisfaction. Such an acknowledgment of the Lord in our families, in our shops, in the market, and in the field, must be followed by the most desirable effects. It is said, 'In all thy ways acknowledge him, and he shall direct thy paths,' Prov. iii. 6." (p. 168, 169.)

Great and sudden changes in religious men's circumstances, have been frequently followed by fatal consequences. Some, who, in prosperity have been truly pious, have fainted in the day of adversity; and others, who, in poverty and affliction, maintained their integrity, have, when in a state of ease and affluence, become unmindful of the rock of their salvation. And as none

know the changes which may take place in their circumstances, a thorough acquaintance with a right method of self-government in varying circumstances, ought not, by any, to be considered a matter of indifference. In the fifth chapter of the work before us, such a method is ably described.

After dwelling at some length, and with his wonted plainness, upon the right method of self-government in various circumstances in life which we have not noticed, the author concludes his sober, useful performance, by pointing out the advantages which arise from the performance of the duty in question. Those advantages are included in present safety, happiness, and eternal felicity.

It is proper to observe, in concluding this aricle, that the value of the author's work is considerably enhanced, by a variety of notes, containing short extracts from the works of several excellent writers.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

SIR,

YOU know that a late celebrated Socinian, whom you have, in my opinion, had the honour of conquering in the field of controversy, maintained that St. Paul was an *inconclusive reasoner*; and that several, who have not proceeded so far as he, in calling in question the plenary inspiration of the apostles, have endeavoured to prove that that apostle was of opinion that he should live till the time of Christ's coming to judgment. One of the texts from which they have drawn that inference, so injurious to the apostle's character, as an inspired writer, is, 1 Thes. iv. 15. That so injurious an imputation is utterly unfounded, will, I doubt not, appear from the following observations, chiefly extracted from an excellent work, which comparatively few of your readers have in their possession.

1816. L.

"*This we say unto you by the word of the Lord, that we which are alive* and *remain unto the coming of the Lord, shall not prevent them which are asleep*," 1 Thess. iv. 15.

The word prevent, in our version of this text, taken from the Latin verb praevenio, has, in modern use, changed its proper signification. It originally meant, to go before as a guide; to go before, making the way easy: and its ever having been used to mean what we understand by the words, to hinder, to obstruct, can only be accounted for, from the impossibility of pre-

venting considerable changes from taking place, as well in the meaning, as in the orthography, of many words in any living language. To hinder, or obstruct, is now the popular meaning of the word in question; in one or other of which senses, but especially the first, it has been long used by our best writers; and hence, any attempts to bring it back, for common use, to its proper and primitive signification, would be as absurd as unsuccessful. But while we submit to use the word prevent, in its modern sense, we are glad that it continues to be used in its proper sense, in our incomparable Liturgy. "*Prevent* us, O Lord, in all our doings with thy most gracious favour."—*Common-Prayer.* "Let thy grace, O Lord, *prevent* and follow us."—*Common-Prayer.* The word prevent, still retains its original meaning, even in modern editions, of the works of *Hooker*, *Bacon*, &c. "Are we to shun any requisite action, only because we have in the practice thereof been *prevented* by idolaters."—*Hooker.* "The same officer told us he came to conduct us, and that he had *prevented* the hour."—*Bacon.*

These few philological observations may not be altogether without their use to many of our younger readers, nor even to such adults as have had few opportunities for cultivating their minds.

"*We which are alive* AND *remain unto the coming of the Lord.*" This, and some of the apostle's other expressions, led the Thessalonians to fancy, that he imagined he would be alive at the coming of Christ; consequently that the day of judgment was to happen in that age. The same imagination several learned moderns have ascribed, not to St. Paul alone, but to all the apostles; because in their epistles, they speak of the coming of Christ as then at hand. But in attributing this error to the apostles, these commentators have forgotten that St. Paul wrote his second epistle to the Thessalonians, expressly to assure them that the day of Christ was not at hand, but at a great distance: forgotten likewise, what the apostle hath affirmed concerning this passage, that it was written by the command of the Lord: so that if he has erred in this, or in any particular, his inspiration must have been a delusion. Besides, we have no reason to think St. Paul imagined he would be alive at the coming of Christ to judge the world. For, with respect to verse 15, "We the living who remain at the coming of the Lord:" and 1 Cor. xv. 51, "We shall not all sleep, but we shall be changed," it is evident that whatever force may be in these expressions, to prove that St. Paul thought he would be one of the living at Christ's coming to judgment, the expression found, 2 Cor. iv. 14, "He who raised up Jesus, shall raise us up also by Jesus, and present us with you," must be of equal force to prove, that St. Paul

thought he would be of the number of the dead, who are to be raised by Jesus at his coming. The truth is, such expressions are not to be understood of the writers themselves. They are mere figures of speech, used by the best authors, to draw their readers' attention, or to soften some harsh or disagreeable sentiment; without intending to represent themselves, either as of the number, or of the character of the persons with whom they class themselves. Thus St. Paul, in Gal. i. 23, to shew that he was now connected with the disciples of Christ, reckons himself among the number of those whom he had formerly persecuted. "They had heard only, that he which persecuted us in times past, now preacheth the faith which he once destroyed." In like manner Hosea, speaking of Jacob, says, chapter xii. 4, "He found him in Bethel, and there he spake with us." This figure in the mouth of Christ's disciples, has a singular propriety; because all of them, making but one collective body, of which Christ is the head, and which is united by the mutual love of all the members, individuals may consider every thing happening to the members of this body, as happening to themselves. Wherefore, as Doddridge observes, it was unjust in Orobia, to represent this as an artifice of the apostle, to invite people to Christianity, by the expectation of being taken up to heaven in a very little time.

THE WORKS OF GOD DISPLAYED.

OF THE INSTINCTS, UNDERSTANDING, AND ACTIONS OF BRUTES.

(Concluded from page 603.)

That brutes are not mere machines, as Des Cartes absurdly maintains, nor, properly speaking, rational beings, will appear evident, if we consider the marks of sensibility which they discover, and the proofs that they afford of their incapability of improvement to any considerable extent. We see brutes avoid pain as much as we do; and seek for pleasure, and express their happiness in the enjoyment of certain things, by signs not at all equivocal. Now, as we know no part of mechanism in any part of nature that produces any thing like the effects just mentioned, we have no reason to believe that it exists in any. As to the actions of the human body in which it seems to move spontaneously, without the direction of the mind or will, it is certain, that they are not performed in this manner originally, but required great exertions of the will and intellectual faculty, before the body could be brought to perform them easily. In addition to this, divine revelation in many places represents the brute

creation as objects of mercy; which could not be done without the greatest absurdity, if they were not really capable of feeling pain as well as we. Thus it is past a doubt, that brutes are endowed with a principle of sensation as well as we; though of an inferior nature to ours. That they are endowed only with sensation, and wholly destitute of all power of reflection, or even reasoning, is what cannot be maintained, neither can it be maintained that they act entirely from instinct, or a blind propensity, without knowing why. In numberless instances, which will readily occur to every reader, it is evident that education will get the better of many of the natural instincts of brutes; which could never be the case were they absolutely incapable of reasoning. On the other hand, it is equally certain, that they are by no means capable of the same degree of education that men are; neither are their rational exertions to be in any respect compared even with those of the meanest savages. One remarkable instance of this is in the use of fire. The most savage nations have known how to make this element subservient to their purposes; or if some have been found entirely ignorant of its existence, they have quickly learned its uses by seeing it made use of by others: but though many of the brute creatures are delighted with warmth, and have opportunities every day of seeing how fire is supplied with fuel, and by that means preserved, it never was known that one of them attempted to preserve a fire by this means. This shews a strange defect of rationality, unaccountable upon any other supposition, than that the soul or sentient principle of brutes, is almost infinitely inferior in its nature to that of man; but still it is a sentient principle, capable of perceptions as quick, and in many instances much more so than our own.

The strength of affection in brutes is remarkable. Mr. White, in his *Natural History*, &c. of Selborne, speaking of the natural affection of brutes, says, "The more I reflect on it, the more I am astonished at its effects. Nor is the violence of this affection more wonderful than the shortness of its duration. Thus every hen is in her turn the virago of the yard, in proportion to the helplessness of her brood; and will fly in the face of a dog or a sow in defence of those chickens, which in a few weeks she will drive before her with relentless cruelty. This affection sublimes the passions, quickens the invention, and sharpens the sagacity of the brute creation. Thus an hen, just become a mother, is no longer that placid bird she used to be, but with feathers standing on end, wings hovering, and clucking note, she runs about like one possessed. Dams will throw themselves in the way of the greatest danger in order to avert it from their progeny. Thus a partridge will tumble along before a sportsman, in order to draw

the dogs from her helpless covey. In the time of nidification the most feeble birds will assault the most rapacious. All the hirundines in a village are up in arms at the sight of a hawk, whom they will persecute till he leaves that district. A very exact observer has often remarked, that a pair of ravens nestling in the rock of Gibraltar would suffer no vulture or eagle to rest near their station, but would drive them from the hill with amazing fury: even the blue thrush at the season of breeding would dart out from the clefts of the rocks, to chase away the kestril or the sparrow-hawk. If you stand near the nest of a bird that has young, she will not be induced to betray them by an inadvertent fondness, but will wait about at a distance with meat in her mouth for an hour together. The fly-catcher builds every year in the vines that grow on the walls of my house. A pair of these little birds had one year inadvertently placed their nest on a little bough, perhaps in a shady time, not being aware of the inconvenience that followed: but an hot sunny season coming before the brood was half fledged, the reflection of the wall became insupportable, and must inevitably have destroyed the tender young, had not affection suggested an expedient, and prompted the parent birds to hover over the nest all the hotter hours, while with wings expanded, and mouths gaping for breath, they screened off the heat from their suffering offspring. A farther instance I once saw of noble sagacity in a willow-wren, which had built in a bank in my fields. This bird, a friend and myself had observed, as she sat in her nest; but were particularly careful not to disturb her, though we saw she eyed us with some degree of jealousy. Some days after, as we passed that way, we were desirous of remarking how this brood went on; but no nest could be found, till I happened to take up a bundle of long green moss as it were carelessly thrown over the nest, in order to dodge the eye of any impertinent intruder."

Many more instances might be easily produced, to prove that brutes are neither mere machines, nor possessed of what may be properly denominated reason. Their subjection to man, notwithstanding all their sagacity, and the strength and fierceness which many of them possess, affords a striking proof of the truth of that divine revelation which informs us, that God originally gave him dominion over all the inferior parts of animated nature. This dominion, notwithstanding his fall, he still retains; and hence, whatever infidel philosophers, who are generally no more than half-thinkers, may assert to the contrary, he still continues to occupy a place in the scale of created beings, from which even what is called the "half-reasoning elephant" is cast at an immeasurable distance.

THE PROVIDENCE OF GOD ASSERTED.

BATTLE BETWEEN A SOLDIER IN THE EAST-INDIA COMPANY'S SERVICE, AND A BENGAL TIGER.

THE following account of heroism has been communicated to us as a fact, on the authenticity of which the reader may rely. While Mr. Kildrick, now resident in the West Riding of Yorkshire, was in India, he and five of his comrades in arms, when travelling the extensive wilds of that country, were menaced with an attack from a royal Bengal tiger. The animal was making towards them at full speed, and his companions, (Mr. Kildrick's) intimidated by the ferocious aspect of the enemy, sought their safety in flight; and, in order to disincumber themselves of every thing that might retard their escape, left their muskets on the field. In the midst of this general panic, Mr. Turner stood undismayed, and before the animal reached him, had discharged his musket, and lodged several shots in his body. Rendered furious by the torture, the tiger now came to close quarters, when the intrepid soldier received him with a fixed bayonet, which, by some accident, came from the muzzle of the firelock, and lodged in the animal's body. The tiger's eyes flashed fire, and making a second spring at his adversary, seized him by the loins; and had it not been for his cartouch-box and side-arms, which broke the force of the ravenous gripe, certain death must have been the result. In this dreadful dilemma, vibrating between life and death, Mr. Turner fixed his hand in one of the wounds of his furious assailant; and by a preternatural force of strength derived from his perilous situation, laid his enemy lifeless at his feet. From this daring and heroic action, he obtained the name of the man tiger; and the East-India Company settled upon him a pension for life.

The above account, Mr. George Sargent informs us, was communicated to him by a friend at Hull.

The following Article was transmitted to us from Barbadoes.

To the Editor of the Barbadoes Mercury.

SIR,

Your paper being the medium through which all information is conveyed to the Public, I take advantage of it to relate one of the most lamentable accidents that has lately occurred. On Friday last, at Armstrong's, the estate of John J. Griffith, Esq. Mr. Bullen, the manager, had selected twenty-one of the strongest negroes to dig cane-holes, and was himself superintending the

work, when, about twelve o'clock, a heavy cloud was seen to approach from the south-west. Mr. B. apprehending rain, and knowing that the negroes would not take shelter with him in a sentinel's box which was in the field, quitted it, and chose rather to be himself exposed to the rain in going home, than to deprive the poor negroes of their only place of shelter. His humanity saved him. Scarcely had he reached home, when he was astonished by a vivid flash of lightning, attended by an immediate explosion of thunder. The field being in view of the house, he instantly discovered some accident had befallen the negroes, and ran to their assistance; when, dreadful to relate, he found nine—all who had sheltered themselves in the sentry-box, extended on the earth, one struck dead, the other eight severely wounded. Two of these poor creatures had scarcely been carried home, when death put an end to their sufferings; the remaining six continue in a situation which admits of but little hope of their recovery.

Let us not, however, from this calamity, arraign the dispensations of Providence, but rather hope that it has been permitted as a preventative to greater evil; and deriving prudence from misfortune, let us take the precaution, previous to a thunder storm, to dismiss our labourers to their houses; or if that should be incompatible with our interests, to employ them in some occupation which may admit of their separation; so that, if the lightning of heaven is doomed to mischief, it may, instead of nine or more, have only one as its victim.

St. Lucy, Oct. 27, 1811. SPECTATOR.

To the Editor of the Methodist Magazine.

SIR,

HISTORY can hardly afford a stronger instance of an interfering Providence, than in the following extract from Dr. Langhorne's valuable translation of "Plutarch's Lives," Vol. II. p. 253. Should you think it adapted for that part of your valuable Miscellany, "The Providence of God asserted," its insertion at some convenient time, will much oblige

Your constant Reader, JUVENIS.

"Icetes carried on the siege of Thurium with great vigour, and blocked it up so close that no provisions could be got in for the Corinthian garrison. He provided also two strangers to assassinate Timoleon, and sent them privately to Adrianum. That general, who never kept any regular guards about him, lived then with the Adranites without any sort of precaution or suspicion, by reason of his confidence in their tutelary god. The assassins, being informed that he was going to offer sacri-

fice, went into the temple with their poniards under their clothes, and mixing with those that stood round the altar, got nearer to him by little and little. They were just going to give each other the signal to begin, when somebody struck one of them on the head with his sword, and laid him at his feet. Neither he that struck the blow kept his station, nor the companion of the dead man; the former, with his sword in his hand, fled to the top of a high rock, and the latter laid hold on the altar, intreating Timoleon to spare his life, on condition that he discovered the whole matter. Accordingly, pardon was promised him, and he confessed that he and the person who lay dead, were sent on purpose to kill him.

"Whilst he was making this confession, the other was brought down from the rock, and louldly protested that he was guilty of no injustice; for he *only took righteous vengeance on the wretch who had murdered his father in the city of Leontium.*"

Reflection.—How truly may we say—particularly in this present age,

"God moves in a mysterious way,
His wonders to perform."

Surely, the Christian ought to be the last person to despair of deliverance from the most dreadful danger, when he sees that this heathen (when to the appearance of things, nothing could save his life from being sacrificed to the treachery of his rival) was preserved by an act of retributive justice, that must confound the sceptic, who would impute every thing to *chance*.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. M'KITRICK.

To the Editor of the Methodist Magazine.

"Full many a gem of brightest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flow'er is born to blush unseen,
And waste its sweetness in the desert air."

It is the remark, Sir, of an excellent writer, that, "With respect to any friend that greatly interests us, we have always a curiosity to obtain an accurate account of the past train of such a person's life and feelings; and though there may be several reasons for such a wish, it partly springs from a consciousness how much this retrospective knowledge would assist to decide or

confirm our estimate of that friend."* To accomplish this, personal observation, of itself, is insufficient; we must have recourse to pieces of *self-biography*, and particularly such as have been penned without any view to *publication*. Persons know much relative to themselves that is a secret to the rest of the world; and when they make memorandums of their views, feelings, and conduct, for *private* use, they write without reserve. In such accounts, there is no desire of appearing to advantage—no industry to bring to light merits which the writer thinks not sufficiently divulged—no anxiety to remove prejudices supposed to exist. Besides, such can take up their history at a much earlier period than the biographer can do, and can pursue it uninterruptedly: whereas, the biographer, engaging in his task only from an acquaintance with his subject at mature age, is frequently obliged to content himself with but brief notices of the past. A private diary is what, in drawing up the following memoir of the late Mrs. M'Kitrick, would have been very desirable; but none was kept. Her surviving partner, however, Mr. W. M'Kitrick, has, in a great measure, supplied this lack, by furnishing me with materials which shew, that the departed *lived* and *died* a CHRISTIAN. By inserting the brief sketch in that department of your work for which it is adapted, you will benefit, I trust, your readers, and will oblige,

Manchester, June 3, 1816. Your's, JAMES EVERETT.

MRS. M'KITRICK, whose maiden name was Kirkpatrick, was born in the city of Chester, Nov. 7, 1777. Her parents attended the service of the Established Church, but were unacquainted with experimental religion. Her mother, through solicitation, was induced to attend on the ministry of the Methodists, when she was led to discover the necessity of salvation by Jesus Christ. Church fellowship soon became an object of prime importance; she joined the Methodist Society, and, to secure the "one thing needful," was constant in her attendance on gospel ordinances, sincere and fervent in their use. Elizabeth, afterwards Mrs. M'Kitrick, being the youngest child, and the only daughter, had particular attention paid to her. Great pains were taken by her affectionate mother to impress her infant mind with the being and presence of God, and with her obligations to serve him. This maternal solicitude for the welfare of a child, was not in vain; and, indeed, seldom is. The kindest lessons are those which a mother teaches; her warnings are the language of sincere alarm; her caresses are the dearest rewards of well-doing, and her chastisements are rather inflicted on herself than on her transgressing child, for they grieve her more, and profit her nothing, while, her offspring, they hurt but for a moment, and

* Foster's Essays.

benefit, perhaps, for ever. Devotional exercises were the delight of Elizabeth, when only eight or nine years of age; and frequently, in mature life, was she heard to observe, that, at that early period, she was happy in the enjoyment of communion with God. These early visits from above were ever remembered with pleasure, nor were their salutary effects ever wholly effaced.

Through her great attention to her father during his last illness, which was long and painful, her constitution, when very young, received a severe shock. About the age of seventeen, her brother, then an attorney-at-law in Liverpool, took her from beneath the fostering care of her mother, to attend to his domestic concerns. A change of place and situation prepared the way for new connexions; and being obliged to associate with the gay and thoughtless, she at length conformed to their customs, and, in some measure, imbibed their spirit. Her piety was consequently on the decline, and such was her state at last, that she scarcely dared to pray in private. She now resembled, when endeavouring to recal her first impressions—those impressions which had such power to touch the heart,—a person returning, after the absence of many years, to visit the cottage where was passed the morning of life, and in the visit finds nothing but a relic of its ruins. The affliction and death of her mother, however, again roused her to a sense of her danger; and the marriage of her brother, released her from a situation, which, through unwatchfulness, proved dangerous to the progress of inward religion.

Having again changed her situation, she settled in business in Liverpool, and could now avow her principles without restraint, and pursue that line of conduct most congenial to her views and feelings. She soon became one of the most exemplary members of the Methodist Society in that town, and will there, by the friends, be long remembered with pleasure.

It was about the year 1799, that Mr. M'Kitrick first became acquainted with Miss Kirkpatrick. He found her possessed of a good understanding and solid piety, diligent in visiting the sick, and liberal in supplying their necessities, punctual and persevering in every mean of grace, and a pattern to the younger part of the society for plainness and neatness of dress. A connexion, in process of time, was formed, founded in affection, conducted with prudence and judgment, and evidently under the sanction and guidance of the Divine Being. She prudently, in this, as in all other cases of importance, consulted her class-leader, Miss Titherington, on the subject, and made it a matter of prayer to God.

It appears from her epistolary correspondence, that, in 1803, she drank deep into the Spirit of God. Writing to a friend, she

observes, "I can say, it is well with my soul. It is about three weeks since, one night at the bands, the Lord enabled me to believe for a fuller measure of salvation than I had before attained. From that period, I have enjoyed a liberty from sin to which I was formerly a stranger. If you were now to ask me, Are you clear in your sanctification? I durst not but answer—Yes. This, you will recollect, I could not do when you last proposed the question to me. I now feel a saying of Mr. James Wood's particularly impressed upon my mind, viz. 'Let those who profess such things walk accordingly.' I see, I feel, more than ever, the importance of *living* the gospel. The Lord is very good to me daily, crowning me with loving kindnesses and tender mercies." Under circumstances of a peculiarly trying nature, she thus expresses herself to the same friend, "The Lord has three ways of delivering his people out of their troubles, either by removing the trial itself,—by taking the individual to heaven,—or by imparting grace to bear it. These precious words are often applied to me, 'Fear not, I am with thee; be not dismayed, I am thy God:' as also these, 'When thou passest through the waters, I am with thee,' &c. I am often encouraged to look through the cloud that at present hangs over me, and can say, Do what seemeth good in thy sight, O Lord. I am endeavouring to get *all* the good the Lord intends me by these afflictions. Hitherto I have had cause to bless God for them, as they have always had the tendency to lead me nearer himself, in whom alone centres all our happiness. Yesterday morning, in particular, I was much blessed in hearing Mr. Reece preach on Philip. iv. 6, 'Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God.'" In other letters, she speaks of the ministry of Mr. James Wood, as peculiarly beneficial to her, and of enjoying "perfect peace." Christ was embraced by her as a teacher to the mind, a promiser to the heart, and a legislator to the life.

In 1804, she was appointed the leader of a band, in which she had four persons committed to her care. Painful were the exercises she passed through at first; but, by grace, she was made equal to the task, and afterwards experienced great happiness in it. She seemed at all times concerned about the progress of her own personal piety. She knew that past labour was frequently lost for want of perseverance, and that it is a certain maxim in religion, not to proceed is to draw back. Different, indeed, in her view, was the Christian, from a person engaged in any mechanical art, who, after suspending his work for a season, returns to it, and finds it in the same state of forwardness in which it was left. The old man was ever beheld as labouring at the fatal work of human depravity; and on the new man suspending his

she knew that the old man would immediately commence his. Addressing one with whom she frequently took sweet counsel, she says, "I see it my privilege to be so fully transformed into the likeness of Jesus, as to have the witness of his Spirit every moment—witnessing that, in my tempers and dispositions, I am well-pleasing to God. For the enjoyment of this, I am athirst. O, may the Lord increase my faith, and prepare my heart to receive deeper and deeper impressions of his image, till I am made altogether like himself. My heart is deeply affected with the love of God in making this possible." All her letters breathed a devotional spirit, and were characterized for a tenderness of expression—a tenderness and affection peculiar to her in common conversation.

The ensuing year was remarkable for some severe exercises; but through the whole, she manifested the greatest christian fortitude, gratitude of heart, and resignation to the Divine will. At its commencement, her state is thus described in one of her letters: "We had a blessed time here at the renewing of the covenant; all seemed to feel the presence of God. I experienced it a particularly humbling, though, at the same time, a refreshing season. Not only did I feel determined to serve God more faithfully, and to give myself fully up to him, but an increase of power so to act. Thank God, I have not lost what I then received, but rather have had an increase. More than ever do I feel the necessity of growing up into my living head in all things. The increase of outward trials teaches me this. Never was the value of true religion felt more than at present. But for the support I derive from thence, my spirit would faint within me. God is my refuge, in him do I put my trust." Mr. M'Kitrick had now been labouring in the vineyard of the Lord upwards of two years as an itinerant preacher. During their absence from each other, the subject of this account devoutly proposed setting apart a portion of time between the hours of 12 and 1 o'clock of the day, for the purpose of meeting in spirit at the throne of grace. Fervent, indeed, were her prayers for his personal prosperity, and usefulness in the christian ministry: and, as an individual, benefited by his labours, I must say, that neither were *her* prayers nor *his* ministerial exertions, in vain. Her exercises continued, with occasional indisposition of body, but she was preserved in the love of God. "I am striving," said she on one of those occasions, "to trust the Lord *with* all and *for* all. Unless I keep faith in continual exercise, my spirits must faint." Her confidence in the promises of God was strong, and the consolation derived from them constant and abundant.

She was united to Mr. M'Kitrick in marriage, July, 1807; who being re-appointed to the Halifax circuit, went thither with her his partner as her first remove from home. It was a year of

great affliction; and from some peculiarly trying circumstances of a temporal nature, which occurred, and which preyed upon her mind, her delicate frame was so affected, that she appeared to be in a rapid decline. The doctor who attended her, told Mr. M'Kitrick one morning, that he was afraid he could be of no service to her, asking at the same time whether she was of a consumptive family. Contrary to expectation, however, the Lord graciously restored her to her usual state of health. Such was the attention—such the real proofs of christian affection, received during her illness, that the people and the place were endeared to her ever afterwards. But though her physical strength was regained, Providence continued to wrap its sable clouds around her. Yet, it was ever observed, that, when most tried, she shone the brightest. Her piety towards God stood the severest test.

On their removal to New Mills, in 1808, the prospect was very gloomy. After lodging in a friend's house rather more than six weeks, Mrs. M'Kitrick, with her partner, entered a little cottage on Saturday evening, Oct. 1. The cold flagged floor was without a carpet, and the bed without curtains. Three chairs were borrowed, and tea was taken off an old box.* The next morning, Mr. M'Kitrick was obliged to go into the circuit, and she was left in solicitude for a week. Cheerfully, however, she submitted to every privation, believing herself to be in that place, and in those circumstances, in which Providence was pleased to place her. When a flattering offer was made to quit the itinerant life, and to settle near Liverpool, she perfectly concurred with Mr. M'Kitrick, in maintaining, that they ought not to leave the work of God for the sake of the present world. As soon as the friends were able, they made the preachers comfortable; and a more agreeable and affectionate people I have seldom met with. It was here, during the second year's station, that I, though acquainted with Mr. M'Kitrick before, first became acquainted with the deceased: and having lodged in the house 12 months, I was enabled, in some measure, to appreciate her genuine worth. Had I entered the family as a spy—a character which I utterly detest, I should have been disappointed of finding any thing there but scriptural Christianity. Mrs. M'Kitrick then led a class; and a proper person she was for the office. She was deeply versed in the things of God; her views of the plan of salvation were correct; and she was helpful to many by her advice

* This circumstance is noticed, to shew, 1. That the departed had learned to be in every state *content*. 2. To *correct* the *mistaken notion* of those, who imagine, that Methodist Preachers and their families are rich, increased in goods, and have need of nothing. 3. To convey, as it was a new circuit, a gentle *admonition* to those, who, from prudence and necessity, see it their duty to promote the division of a circuit, but are negligent as it respects the comfort of the Preachers. A minister must, at least, be easy and comfortable in himself and family, in order to proceed in his work with spirit.

and her prayers. Her Christianity was not of a doubtful kind. She was decided, at all times, in her attachment to the cause of God; and she could never rest without a comfortable assurance of pardon. To see Zion in a state of prosperity, was her greatest pleasure; to see the walls of Jerusalem laid waste, her greatest grief. Her liberality to the poor was only limited by her ability, and even that she often exceeded. On such occasions, she would say, "God will not suffer us to lose by giving." In her principles, she was sincere; in her conduct, upright. Duplicity was abhorred wherever it was found, and often exposed in very plain terms. One circumstance, I cannot omit. Mr. M'Kitrick, in a letter to me, says, "She was constitutionally irritable. This, under peculiar circumstances, exposed her to sore temptation, and often caused her to offer up strong cries with tears, that she might be saved to the very uttermost. When, at any time, in an unwatchful moment, she was overcome, she feared that she would never be fit to enter into the kingdom of God." This is noticed, not barely because fidelity required it, but to shew, that if it had not been mentioned by Mr. M'Kitrick, it would have remained unknown to me—so complete was the triumph of grace. Notwithstanding I had an opportunity of seeing her placed in a variety of circumstances, yet her native irratibility was never once observed. In this, the faithfulness of the husband, the honour of the wife, and the glory of God, are all immediately concerned.

Mrs. M'Kitrick left New Mills with regret. The next station was Bolton, where she displayed the christian temper, and christian character. An occurrence took place here, which greatly redounds to the glory of God's grace, and to her own presence of mind. While Mr. M'Kitrick was preaching at a place called Dam-side, June 8, 1812, the Major of the Bolton Local Militia rushed into the house and took him up as a prisoner, for no other offence than that of preaching the gospel. When he came to the door, he saw a party of the Scotch Greys, mounted, with their swords drawn, ready to conduct him, like a *felon*, to the place appointed. Recollecting that it was market-day, and that the streets would be crowded with people, the state of Mrs. M'Kitrick, then expecting to be confined every hour of her first child, rushed into his mind. He was afraid lest some person should go and improperly alarm her. In speaking to the major on the subject, the stern reply was, "*I'll not hear you speak, Sir.*"* On being delivered up to the civil authorities, he

* The conduct of the Major was noticed by one of the Members of the House of Commons, and reprobated in strong language: and it is to the honour of his Majesty's government, that in no one instance has persecution for conscience sake been countenanced. *Individuals*, in authority, have done it; but in such cases, they have only vented their own *individual* spleen—they have been perfectly unconnected with the *State* in such proceedings.

took the earliest opportunity of despatching a friend to open the subject to her; but he was too late. A young man who had followed the soldiers into town, went directly to the house, and imprudently exclaimed, "Mistress, I have news for you!" Upon asking what it was, he replied, "The Scotch Greys have brought Mr. M'Kitrick a prisoner into town." "My husband," she calmly observed, "has done nothing for which the Scotch Greys, or any other, can do him any harm." This was not the effect of a stoical indifference or apathy; she had the finest feelings, and her tenderness was almost bordering upon the extreme. It was the grace of God that was in her. Her confidence in God, and self-possession, preserved her calm and undismayed: and while the painful scene precluded the possibility of sleep, on the part of Mr. M'Kitrick, she experienced a tolerable night's repose.

During her second confinement, in the Preston circuit, it was feared that she would never be raised up again. The Lord, however, dissipated every fear: and through the whole, her mind was preserved in peace. On removing from Preston to Sowerby-Bridge, in 1814, her constitution received a shock which it never finally recovered. Having, from the miserable condition of the horses, to walk up Blackstone-edge, the distance of about a mile and half, through the mud, and being far advanced in pregnancy, she was completely exhausted. She was very soon after delivered of a still-born child. In the spring and summer of 1815, she had a violent cough, which, in reference to Mr. M'Kitrick, occasioned considerable alarm; and that principally, because, though frequently troubled with it in winter, it generally left her during the milder seasons of the year.

Receiving a pressing invitation from a kind friend to visit Manchester during the Conference, and never having been at one since her marriage, she accepted of it; intimating at the same time, the probability of it being the last. It was thought too, that a change of air and scene might be productive of some good. After consulting her doctor, Mr. M'Kitrick, though not without fear, concluded that she might venture. The journey answered the desired end. Her health, through the change, and kindness of friends, daily improved: and it was fondly hoped, on her return, that, as the time of her confinement was approaching, she would again be spared, and praise the Lord. Repeatedly she steadfastly looked Mr. M'Kitrick in the face, and asked, "What is your serious opinion? Shall I be spared this time?" adding, "some of them must be the last." To an old confidential friend who lived near, and who met in her class, she said, "I cannot account for it; but when on my knees in private, so much of the Spirit of glory and of God rests upon me, that I sometimes feel a fear of being alone: this, on the Lord's-day, is

especially the case." A striking instance this, among many others, that happiness is not the certain attainment of intellectual, any more than civil greatness. It is not to be found on the mountain, where the oak combats with the storm; but, like the violet, it diffuses its odours in the vale of life, where, satisfied with the past, delighted with the present, and cheered with the future, unassuming piety pursues the noiseless tenor of her way.

Thursday, Sept. 21st, she went up to Willow Hall, in Mr. Sutcliffe's gig, to meet some highly-esteemed friends from Lancashire. Though in tolerable spirits, she observed to Mr. M'Kitrick, "It struck me as I was making up my cap, that I should rather have been preparing for eternity."

On Friday the 22d, the father, the mother, and the two sweet little children,—a boy and a girl, sat down to the last meal they were all to take together upon earth. Mr. Samuel Broadbent entered immediately after dinner, to say, that he was ordered to set off to London to prepare for Ceylon. Mrs. M'Kitrick, feeling very cold, left the room, and went to the kitchen fire, where she took suddenly ill. She was laid upon the sopha, but could get no further. The doctor was sent for, and also her favourite surgeon. Hopes were entertained of a safe delivery. Between seven and eight o'clock, Mr. Shaw, the surgeon, requested Mr. M'Kitrick to assist in carrying her to her lodging-room. Asking her to clasp her arms round his neck, she replied, "I have no feeling in them: I fear I shall die before you get me up stairs." Still she continued calm and recollected. Taking hold of her hands, he found them quite cold; but knowing the debilitated state of her nervous system, he was not apprehensive of any great danger. After she was conveyed to bed, a friend directed her to look to the Lord: "I do, I do," she replied. From the circumstance of the medical attendants continuing so long, and the apparent agitation of the domestics, Mr. M'Kitrick became alarmed. He entered the kitchen, determined to know the worst, and in a few minutes was called up to her room; but it was only in time to see her expire. It was too late to exchange a word—all was soon over—she died in peace.

Mr. M'Kitrick observes, "I was no stranger to the state of her soul, in her intercourse with God. But I am sorry I had not the opportunity of exchanging a word with her as she entered the valley, which, to her, was only the shadow of death. For some months back she was evidently growing in grace, and enjoyed a tranquillity of soul which was not easily moved. The awful stroke which separated us, was *sudden*, *unexpected*, and, to *me*, *painful* in the *extreme*. Little did I think, while we sat at dinner, with our dear little ones between us, that, by nine

o'clock the same evening, she should enter the joy of her Lord, and leave me to meet the storm alone. But I dare not complain of the dispensation which has deprived me of her company, her counsel, and her prayers. She is the gainer, and I bow with submission."

On hearing of her death, I penned the following tribute to her memory, which, at the request of Mr. M'Kitrick, I subjoin to the present account.

Adieu, ELIZA!—here, uney'd, I mourn,
And drop the tear of friendship o'er thy urn!
Ne'er met, whilst 'neath thy roof, mine ear—mine eye
A word,—an act, but blossom'd to the sky.
Timid thy spirit, and though frail thy dust,
Thine was *the life of faith*, thyself *the just*;
Guileless as Seraph, docile as a child,
A flow'r from Eden to bedeck the wild.
But ah! full-blown, the rose turn'd pale and died,
Whilst stood its mate bedew'd, and by its side:
Two infant buds sprung humbly up between,
But all unconscious of the with'ring scene!
May these, like *thee*,—like *him* who droops below—
Who bows submissive, though severe the blow,
Expand their leaves to heav'n's ETERNAL SUN,
Diffuse a fragrance as thyself hast done!
May gales divine, may gentle, heav'nly, dew,
Unfold their latent treasures to the view!
In thee beam'd forth, refulgent, to the end,
The CHILD—the WIFE—the MOTHER—and the FRIEND.

Her funeral sermon was preached by Mr. Kirkpatrick to a congregation crowded to excess. She lies interred in the burying-ground belonging to the Methodist Chapel, Halifax. Thus, where she first entered the itinerant life, her body rests in hope.

J. E.

MEMOIR OF MR. WILLIAM THOMPSON.

To the Editor.

DEAR SIR,

IF the following short account of the life and happy death of one of the steadiest of Christians, and, I may add, a very useful local preacher, is judged worthy a place in your widely-circulated Miscellany, an early insertion of it will very much gratify a great number of your readers in the Collieries, both of the Wear and Tyne; and will much oblige

Wall's-end Colliery, Your constant Subscriber,
May 12, 1816. JOHN REAY.

WILLIAM THOMPSON, the subject of the following memoir, was born in a village called Brancepeth, in the county of Durham, in the year 1767. His parents were sober and industrious. They were fellow-servants, prior to their marriage, in a Methodist family; and they joined the society. But, through their class-leader falling into sin, they left the society, but were regular in attending the Established Church, always taking their family with them.

William writes, that he thought himself very good, and was very proud of it; and that he could follow the parson through the prayers, collects, and Litany. His parents taught him several short prayers; and when he was seven years of age, he frequently retired in secret, to weep and pray; and at ten years of age, being sent to drive the plough, to a serious young man, a farmer, he very attentively watched his conduct, which was made a very great blessing to him. The first time William heard him pray in public, he was melted into tears, especially when he prayed for the family, and the lad by his side. These impressions continued to operate upon his mind for many years. But afterwards, through his immoderate attachment to playing on the violin, his convictions were stifled, and, after his conversion, when he used to reflect upon the nights which he had spent in playing at public dancings, he compared himself to a person engaged in calling sinners together, to help each other on in the way to hell. For this part of his conduct, he frequently wept; and he exhorted all parents, particularly Methodist parents, to beware of sending their children to dancing schools. He continued going to church, until he was about twenty years of age. His own account of the state of his mind at that time, was, that he could not recollect that he had ever received any profit to his soul, and that it was as dead as the church walls. About this time, it pleased the Lord, in his providence, to remove him near to Chatershaugh, then in the Sunderland circuit, where he first heard the gospel preached by the Methodists. After some time, he was convinced of his fallen state, as a lost sinner; and every sermon he heard increased that conviction. Being invited by a young man, who was a class-leader, to meet in his class, he readily complied; and after he had met in class a few weeks, on a Sunday evening his leader accompanied him part of the way from Chatershaugh to Walker Colliery, on the river Tyne, in the Newcastle circuit. The conversation of his leader was attended with so divine an effect, that after they parted, William prayed earnestly to the Lord for mercy: and the Lord heard and answered his prayer, by speaking peace to his soul. He now went on his journey rejoicing.

At that time, there was only another man on the Colliery who was truly religious; and William, who felt a longing desire for

the salvation of others, immediately got the preachers to come to Walker Colliery. The first who came was Mr. J.Wood, who is now an itinerant preacher: his sermons were made a great blessing to many. The people flocked to hear the word of God, and a class was formed, which in the course of the year increased to 30 members. William was appointed the leader. They met on the Sunday morning, and his constant practice was to rise at 5 o'clock, and retire into the fields and pour out his soul to God in their behalf. This he continued to do, until his last sickness, notwithstanding his hard labour in the pit through the week. The Lord made his soul like a well-watered garden: and his class increased. He now felt a strong desire to be useful to his brother colliers, and began to give a word of exhortation in the prayer-meetings. Mr. Yewdall, who was at that time the superintendent preacher in the Newcastle circuit, put William in the local preacher's plan, which very much surprised him; but this drove him more and more to the throne of grace. Such was his knowledge of himself, and his fear of running before he was sent, that for a long time he was much dissatisfied respecting his call to preach. His mind, at that time, was brought into darkness, through reasoning upon his inability; which made him cry mightily to the Lord for help. Early on a Sunday morning, while lying upon the ground, engaged in earnest prayer, the Lord suddenly and powerfully applied to his mind these words, "Go ye into all the world, preach the gospel to every creature, teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world." After this, he thought he would never more doubt of his call to preach; but before night, he was assaulted by the same temptation, and frequently afterwards. To use his own language, the devil left no stone unturned to prevent him from preaching the gospel. But this, to all who knew him, will only appear the natural consequence of that enmity which the devil has to all who are zealous labourers in their Master's vineyard. Such was the real character of our late brother, whose labours, as a local preacher, were very much owned and blessed of God. It is a well known truth, that scores, if not hundreds of souls, have been brought to God, through his preaching. All who knew him for 25 years past, as a member of the Methodist connexion, and the last 18 years as a local preacher, can testify, that during that time he never was ashamed of the gospel, and that the church never had cause to be ashamed of him.

In April, 1802, William was working in the pit at Wall's-end Colliery, when a large coal fell upon him, and broke his thigh-bone, and otherwise very much bruised him. When the colliers came to extricate him, he was praising God so loudly, that they thought him insensible; but he immediately told them that it

was otherwise, for his heart was so full of the love of God that he could not refrain from praising him. After he was taken home, and the surgeon had set his thigh, he still continued praising the Lord, to the astonishment of several wicked colliers: and during all the time that he was confined in bed, he only missed meeting his class one week. After that, he regularly met them, and spoke to them, when lying upon his back in bed. During this time, he warned and exhorted all who visited him; and the Lord still continued to make him useful. One woman was awakened and brought to God; and many more were greatly blessed when they visited him. He frequently told the writer of this memoir, that that season of his great affliction was the happiest period of his life. As soon as he could hop on his crutches, he visited the societies, and went eight miles on his crutches to preach.

After his recovery, a kind friend proposed to take him out of the pits, and to put him into business; but he would not consent, lest he should lose ground in religion. He continued to preach, meet classes, assist in prayer-meetings, and to visit the sick, until his last sickness.

The week preceding his being taken ill, he preached six sermons, which was no uncommon thing with him; and on his return home on the Sunday evening, he was suddenly taken ill with a pain at his heart, and a vomiting of blood. A surgeon visited him on the Monday, but he grew worse; and hence, on the Thursday, a physician was sent for, who pronounced his complaint very dangerous. His disorder was accompanied with severe pain and restlessness; but he manifested great patience, and strong confidence in the Lord. The last sermon he preached before his sickness, was from these words, "There remaineth therefore a rest for the people of God." This sermon was made a very great blessing to his own soul. While he lay ill, it was almost continually upon his mind; and he observed, when the writer of this memoir visited him, that should the Lord restore him, he would preach very feelingly from that text. His illness continued for three weeks, and through the whole of that time he continued to warn, exhort, or admonish all who visited him, as their several cases required. Many came from all the neighbouring collieries, among whom were several of his spiritual children, whose streaming eyes and fervent prayers, shewed how much they loved and respected him. His conflicts of mind, both in health and his last sickness, respecting entire sanctification, were very many; not respecting the possibility of its being attained, but the extent of it: however, it pleased the Lord to enable him, a few hours before his death, and while engaged in an agony of prayer, to say, "My soul is cleansed. O death, where is thy sting, O grave where is thy victory! Thanks

be to God, who hath given me the victory, through my Lord and Saviour Jesus Christ." He then called upon his dear wife, children, and friends, who were present, to draw near; and said, "Let us pray." He then prayed with very great liberty for his family, friends, and the church; such a solemn season those who were present had never witnessed. After this, his wife said to him, "I think you are better;" he answered, "Yes —in a few moments all will be well;" and almost immediately he fetched a sigh, and expired. Thus died this man of God, on the 2d day of April, 1816.

HIS CHARACTER.

1. His *piety*. All who were acquainted with him, after his conversion to God, saw through the whole of his life, that he was a man of very deep and unaffected piety. His communion with God was constant; witness his power with God in prayer, and the blessed effects of his preaching. In his last illness, his conversation was truly divine. He was visited by Mr. Bramwell, who found that his soul had cast its anchor within the vail, so that he could ride out all the storms. For this visit, while he lived, he often expressed himself very thankful; and one day, when his wife told him the physician was coming, he replied, that he would much rather see Mr. Bramwell come in again.

It may with the greatest propriety be said, He was a Methodist in principle and practice.

2. His *zeal*. This was daily manifested by his regular attendance on all the means of grace, both public and private. Many will have cause to bless the day that ever God called him to preach. His soul was ever on the wing, as was manifested by his visiting almost all the collieries on the rivers Wear and Tyne, and also the country villages round about. In most of those places he had fruit of his labours: and oh! that those who have trembled under his word, while he was living, may, while they read this account of his life and happy death, be stirred up to seek that salvation which he possessed.

3. His *faithfulness*. As a preacher, he shunned not to declare the whole counsel of God. He preached from the heart, and the Lord followed the word delivered by him with his blessing, and caused it to reach the hearts of his hearers. As a class-leader, he was very faithful in encouraging every good desire, and in reproving whatever he discovered amiss in those under his care. His patience and perseverance with backsliders were very great: he followed, and entreated them to return to the Bishop and Shepherd of their souls; and in this he was very successful. As a husband, he was kind and affectionate, but could not, even in his wife, suffer any thing that was wrong to pass without kind reproof. As a parent, his exactness in discipline, induced many

to think that he was severe. He had the happiness, before his dea[th] to see his eldest son and daughter, who are all of the fa[mily] that are grown up, brought to a saving acquaintance with Christ.

A circumstance occurred a short time ago, which shewed his fa[ith]fulness and courage in the cause of his Master. After Walker C[olli]ery was wrought out, a few houses were left standing, for the widows whose husbands had lost their lives in the colliery. Those widows were visited by a person of respectability, who, finding some of them sick, advised them to get a proper person to speak to them about their souls. To this they assented, and William was sent for, who gladly obeyed, and established a prayer-meeting among them; which means of grace has been made a great blessing to several of them. After he reflected upon the kindness of this person, it was impressed upon his mind, that he ought to go and visit her; accordingly he went, and most earnestly exhorted her to flee from the wrath to come.

Having Christ formed in him the hope of glory, he lived a life of faith. For the support of the cause of God, he always gave as much as his circumstances would admit. He was truly dead to the pleasures of the world. His widow and children he committed to his and their God, "who is a father to the fatherless, and a husband to the widow."

Mr. Bramwell preached his funeral sermon, in Carville chapel, from the text that William preached from that day he was taken ill. Both the preacher and the text were of William's own choosing.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE inclosed narrative has been transcribed by a friend of mine, from a periodical publication. It is about sixty years since the facts took place, and few, comparatively, have seen the account of them. They bring to light the hidden things of darkness; and, perhaps, may teach your numerous readers, more fully to prize our civil and religious liberties. I remain, your ever affectionate,

Derby, June 1, 1816. JOS. TAYLOR.

Extract from a pamphlet, entitled, "Mr. Archibald Bower's motives for leaving his office of Secretary to the Court of Inquisition at Macerata, in Italy."

"I never, (says Mr. Bower,) pretended that it was for the sake of religion alone, that I left Italy; but, on the contrary, have often declared, as all my friends can attest, that, had I never belonged to the Inquisition, I should have gone on, as most Roman Catholics do,

without ever questioning the truth of the religion I was brought up in, or thinking of any other. But the unheard-of cruelties of that hellish tribunal shocked me beyond all expression, and rendered me, as I was obliged, by my office of Counsellor, to be accessary to them, one of the most unhappy men upon earth. I therefore began to think of resigning my office; but, as I had on several occasions, betrayed some weakness, as they termed it, that is, some compassion and humanity, and had, upon that account, been reprimanded by the Inquisitor, I was well apprized, that my resignation would be ascribed by him to my disapproving the proceedings of the holy tribunal. And, indeed to nothing else could he have ascribed it, as a place at that board was a sure way to peferment, and attended with great privileges and a considerable salary. Being therefore, sensible how dangerous a thing it would be to give the least ground to any suspicion of that nature, and no longer able to bear the sight of the many barbarities practised almost daily within those walls, nor the reproaches of my conscience, in being accessary to them, I determined, after many restless nights, and much deliberation with myself, to withdraw at the same time from the Inquisitor and from Italy. In this mind, and in the most unhappy and tormenting situation that can possibly be imagined, I continued near a twelvemonth, not able to prevail upon myself to execute the resolution I had taken, on account of the many dangers which I foresaw would inevitably attend it, and the dreadful consequences of my failing in the attempt. But, being in the mean time ordered by the Inquisitor to apprehend a person, with whom I lived in the greatest intimacy and friendship, the part I was obliged to act on that occasion, left so deep an impression in my mind as soon prevailed over all my fears, and made me determine to put in execution, at all events, and without further delay, the design I had formed. Of that remarkable transaction, therefore, I shall give here a particular account, the rather as it will shew in a very strong light, the nature of the proceedings in that horrid court.

The person, whom the Inquisitor appointed me to apprehend, was Count Vincenzo della Torre, descended from an illustrious family in Germany, and possessed of a very considerable estate in the territory of Macerata. He was one of my very particular friends, and had lately married the daughter of Signor Constantini, of Fermo, a lady no less famous for her good sense than her beauty. With her family, too, I had contracted an intimate acquaintance, while professor of rhetoric in Fermo, and had often attended the Count, during his courtship, from Macerata to Fermo, but 15 miles distant. I therefore lived with both in the greatest friendship and intimacy; and the Count was the only person that lived with me, after I was made Counsellor of the Inquisition, upon the same free footing as he had done till that time; my other friends being grown shy of me, and giving me plainly to understand, that they no longer cared for my company.

As this unhappy young gentleman was one day walking with another, he met two Capuchin friars; and, turning to his companion, when they were passed, 'What fools,' said he, 'are these, to think they shall gain heaven by wearing sackcloth and going bare-foot!

Fools indeed, if they think so, or that there is any merit in tormenting one's self; they might as well live as we do, and they would get to heaven quite as soon.' Who informed against him, whether the friars, his companion, or somebody else, I knew not; for the Inquisitors never tell the names of the informers to the counsellors, nor the names of the witnesses, lest they should except against them. It is to be observed, that all, who hear any proposition, that appears to them repugnant to, or inconsistent with, the doctrine of holy mother church, is bound to reveal it to the Inquisitor, and likewise to discover the person by whom it was uttered; and, in this affair, no regard is to be had to any ties, however sacred; the brother being bound to accuse the brother, the father to accuse the son, the son the father, the wife her husband, and the husband his wife; and all bound, on pain of eternal damnation, and of being deemed and treated as accomplices, if they do not denounce in a certain time; and no confessor can absolve a person, who has heard any thing said, in jest or in earnest, against the belief or practice of the church, till that person has informed the Inquisitor of it, and given him all the intelligence he can concerning the person by whom it was said.

Whoever it was that informed against my unhappy friend, whether the friars, his companion, or somebody else who might have overheard him, the Inquisitor acquainted the board one night (for, to be less observed, they commonly meet, out of Rome, in the night) that the above-mentioned propositions had been advanced, and advanced gravely, at the sight of two poor Capuchins: that the evidence was unexceptionable; and that they were therefore met to determine the quality of the proposition, and proceed against the delinquent agreeably to that determination. There are in each Inquisition twelve counsellors, viz. four Divines, four Canonists, and four Civilians. It is chiefly the province of the divines to determine the quality of the proposition, viz. Whether it is heretical, or only savours of heresy; whether it is blasphemous and injurious to God and his saints, or only erroneous, rash, schismatical, or offensive to pious ears.

That part of the proposition, "Fools, if they think that there is any merit in tormenting one's self," was judged and declared heretical, as openly contradicting the doctrine and practice of holy mother church recommending austerities as highly meritorious. The Inquisitor observed, on this occasion, that by the proposition, "Fools indeed," &c. were taxed with folly not only the holy fathers, who had all to a man practised great austerities, but St. Paul himself, who "chastised his body" that is, whipped himself, as the Inquisitor understood it; adding, that the practice of whipping one's self, so much recommended by all the founders of religious orders, was borrowed of the great apostle of the gentiles.

The proposition being declared heretical, it was unanimously agreed by the board, that the person who had uttered it, should be apprehended and proceeded against agreeably to the laws of the Inquisition. And now the person was named; for, till it is determined whether the accused person should or should not be apprehended, his name is kept concealed from the counsellors, lest they should be

biassed, says the Directory, in his favour or against him. For, in many instances, they keep up to an appearance of justice and equity, at the same time that, in truth, they act in direct opposition to all the known laws of justice and equity. No words can express the concern and astonishment it gave me to hear, on such an occasion, the name of a friend for whom I had the greatest esteem and regard. The Inquisitor was apprized of it; and, to give me an opportunity of practising what he had often recommended to me, viz. of conquering nature with the assistance of grace, he appointed me to apprehend the criminal, as he stiled him, and to lodge him safe, before daylight, in the prison of the holy Inquisition. I offered to excuse myself, but with the greatest submission, from being any ways concerned in the execution of that order; an order, I said, which I entirely approved of, and only wished it might be put in execution by some other person; for your lordship knows, I said, the connection. But the Inquisitor shocked at the word, "What?" said he, with a stern look and angry tone of voice, "talk of connections where the faith is concerned! there is your guard, pointing to the Sbirri, or bailiffs, in waiting, let the criminal be secured in St. Luke's cell (one of the worst) before three in the morning." He then withdrew with the rest of the counsellors, and, as he passed me, "Thus," he said, "nature is conquered." I had betrayed some weakness, or sense of humanity, not long before, in fainting away while I attended the torture of one who was racked with the utmost barbarity; and I had, on that occasion, been reprimanded by the Inquisitor for suffering nature to get the better of grace; it being an inexcusable weakness, as he observed, to be any way affected with the suffering of the body, however great, when inflicted, as they ever are in the Holy Inquisition, for the good of the soul. And it was, I presume, to make trial of the effect this reprimand had had upon me, that the execution of this cruel order was committed to me. As I could by no possible means decline it, I summoned all my resolution, after passing an hour by myself, I may say, in the agonies of death, and set out a little after two in the morning, for my unhappy friend's house, attended by a notary of the Inquisition, and six armed Sbirri.

We arrived at the house by different ways, and, knocking at the door, a maid-servant looked out of the window, and, inquiring who knocked, was answered, the Holy Inquisition, and, at the same time, ordered to awake nobody, but to come down directly and open the door, on pain of excommunication. At these words, the servant hastened down, half naked as she was, and having with much ado, in her great fright, at last opened the door, she conducted us, as she was ordered, pale and trembling, to her master's bed-chamber. She often looked very earnestly at me, as she knew me, and shewed a great desire of speaking to me; but, of her, I durst take no kind of notice. I entered the bed-chamber with the notary, followed by the Sbirri, when the lady, awaking at the noise, and seeing the bed surrounded by armed men, screamed out aloud, and continued screaming, as out of her senses, till one of the Sbirri, provoked at the noise, gave her a blow on the forehead that made the blood run down her face, and she swooned away. I rebuked the fellow very

severely, and ordered him to be whipped as soon as I returned to the Inquisition.

In the mean time the husband awaking, and, seeing me with my attendants, cried out, in the utmost surprise, "Mr. Bower!" He said then no more; nor could I, for some time, utter a single word; and it was with much ado that, in the end, I mastered my grief so far as to be able to let my unfortunate friend know, that he was a prisoner of the Holy Inquisition. "Of the Holy Inquisition!" he replied, "alas! what have I done? My dear friend, be my friend now." He said many affecting things; but, as I knew it was not in my power to befriend him, I had not the courage to look him in the face, but, turning my back to him, withdrew, while he dressed, to a corner of the room, to give vent to my grief there. The notary stood by him while he dressed, and, as I observed, quite unaffected. Indeed, to be void of all humanity, to be able to behold one's fellow-creatures groaning and ready to expire in the most exquisite torments cruelty can invent, without being in the least affected with their sufferings, is one of the chief qualifications of an Inquisitor, and what all, who belong to the Inquisition, must strive to attain to. It often happens, at that infernal tribunal, that, while an unhappy, and probably an innocent, person is crying out, in their presence, on the rack, and begging by all that is sacred for one moment's relief, in a manner one would think no human heart could withstand, it often happens, I say, that the Inquisitor and the rest of that inhuman crew, quite unaffected with his complaints, and deaf to his groans, to his tears and entreaties, are entertaining one another with the news of the town; nay, sometimes they even insult, with unheard-of barbarity, the unhappy wretches in the heights of their torments.

To return to the unhappy prisoner; he was no sooner dressed, than I ordered the Bargello, or head of the Sbirri, to tie his hands with a cord behind his back, as is practised on such occasions, without distinction of persons, no more regard being shewn by the Inquisition to men of the first rank, when charged with heresy, than to the meanest artificers. Heresy dissolves all friendship; so that I durst no longer look upon the man, with whom I had lived in the greatest friendship and intimacy, as my friend, or shew him, on that account, the least regard or indulgence.

As we left the chamber, the Countess, who had been conveyed out of the room, met us, and, screaming out in a most pitiful manner upon seeing her husband with his hands tied behind his back like a thief or a robber, flew to embrace him, and, hanging on his neck, begged, with a flood of tears, we would be so merciful as to put an end to her life, that she might have the satisfaction, the only satisfaction she wished for in this world, of dying in the bosom of the man whom she had vowed never to part with. The Count, overwhelmed with grief, did not utter a single word. I could not find in my heart, nor was I in a condition to interpose; and, indeed, a scene of greater distress was never beheld by human eyes. However, I gave a signal to the notary to part them, which he did accordingly, quite unconcerned; but the Countess fell into a swoon, and the Count was, in the mean time, carried down stairs and out of the house, amidst the

loud lamentations and sighs of his servants on all sides; for he was a man remarkable for the sweetness of his temper, and his kindness to all about him.

Being arrived at the Inquisition, I consigned my prisoner into the hands of the gaoler, a lay brother of St. Dominic, who shut him up in the dungeon mentioned above, and delivered the key to me. I lay that night in the palace of the Inquisition, where every counsellor has a room, and returned next morning the key to the Inquisitor, telling him that his order had been punctually complied with. The Inquisitor had been already minutely informed of my whole conduct by the notary; and therefore, upon my delivering the key to him, "You have acted, (he said,) like one who is desirous at least to overcome, with the assistance of grace, the inclinations of nature;" that is, like one who is desirous, with the assistance of grace, to metamorphose himself, from a human creature, into a brute or a devil.

In the Inquisition, every prisoner is kept, the first week of his imprisonment, in a dark narrow dungeon, so low that he cannot stand upright in it, without seeing any body but the gaoler, who brings him, every other day, his portion of bread and water, the only food that is allowed him. This is done, they say, to tame him, and render him, thus weakened, more sensible of the torture, and less able to bear it. At the end of the week, he is brought in the night before the board to be examined; and, on that occasion, my poor friend appeared so altered, in a week's time, that, had it not been for his dress, I should not have known him; and indeed no wonder; a change of condition so sudden and unexpected; the unworthy and barbarous treatment he had already met with; the apprehension of what he might, and probably should suffer; and perhaps, more than any thing else, the distressed and forlorn condition of his once happy wife, whom he tenderly loved, and whose company he had enjoyed only six months, could be attended with no other effect. Being asked, according to custom, whether he had any enemies, and desired to name them; he answered, that he bore enmity to no man, and hoped that no man bore enmity to him. For as, in the Inquisition, the person accused is not told of the charge brought against him, nor of the person by whom it is brought, the Inquisitor asks him whether he has any enemies, and desires him to name them. If he names the informer, all further proceedings are stopped till the informer is examined anew; and if the information is found to proceed from ill-will, and no collateral proofs can be produced, the prisoner is discharged. Of this piece of justice they frequently boast, at the same time that they admit, both as informers and witnesses, persons of the most infamous characters, and such as are excluded by all other courts.

In the next place, the prisoner is ordered to swear that he will declare the truth, and conceal nothing from the holy tribunal, concerning himself or others, that he knows, and the holy tribunal is desirous to know. He is then interrogated for what crime he has been apprehended and imprisoned by the Holy Court of the Inquisition, of all courts the most equitable, the most cautious, the most merciful. To that interrogatory the Count answered, with a faint and trembling

voice, that he was not conscious to himself of any crime, cognizable by that holy court, nor, indeed, by any other; that he believed, and ever had believed, whatever holy mother church believed, or required him to believe. He had, it seems, quite forgot what he had unthinkingly said at the sight of the two friars. The Inquisitor therefore, finding he did not remember, or would not own his crime, after many deceitful interrogatories, and promises which he never intended to fulfil, ordered him back to his dungeon, and allowing him another week, as is customary in such cases, to recollect himself, told him that, if he could not in that time, prevail upon himself to declare the truth, agreeable to his oath, means would be found of forcing it from him; and he must expect no mercy.

At the end of the week he was brought again before the infernal tribunal, and being asked the same questions, returned the same answers, adding, that if he had done or said any thing amiss, unwittingly or ignorantly, he was ready to own it, provided the least hint of it were given him by any there present, which he intreated them most earnestly to do. He often looked at me, and seemed to expect, which gave me such concern as no words can express, that I should say something in his favour. But I was not allowed to speak on this occasion, nor was any of the counsellors; and, had I been allowed to speak, I durst not have said any thing in his favour, the advocate appointed by the Inquisition, and commonly stiled, "The Devil's Advocate," being the only person that is suffered to speak for the prisoner. This advocate belongs to the Inquisition, receives a salary of the Inquisition, and is bound by an oath to abandon the defence of the prisoner if he undertakes it, or not to undertake it, if he finds it cannot be defended agreeably to the laws of the Holy Inquisition; so that the whole is mere sham and imposition. I have heard this advocate, on other occasions, allege something in favour of the person accused; but on this occasion, he declared that he had nothing to offer in defence of the criminal.

In the Inquisition, the person accused is always supposed guilty, unless he has named the accuser amongst his enemies; and he is put to the torture if he does not plead guilty, and own the crime that is laid to his charge, without being so much as told what it is; whereas in all other courts where tortures are used, the charge is declared to the party accused before he is tortured; nor are they ever inflicted without a credible evidence brought of his guilt. But in the Inquisition, a man is frequently tortured upon the deposition of a person, whose evidence would be admitted in no other court, and in all cases without hearing his charge. As my unfortunate friend continued to maintain his innocence, not recollecting what he had said, he was, agreeably to the laws of the Inquisition, put to the torture. He had scarce borne it twenty minutes, crying out the whole time, "Jesus Maria," when his voice failed him at once, and he fainted away. He was then supported, as he hung by his arms, by two of the Sbirri, whose province it is to manage the torture, till he returned to himself. He still continued to declare that he could not recollect his having said or done any thing contrary to the Catholic faith, and earnestly begged they would let him know with what he was charged, being

ready to own it if it was true. The Inquisitor then was so gracious as to put him in mind of what he had said on seeing the two Capuchins. The reason why they so long conceal from the party accused, the crime he is charged with, is, that if he should be conscious to himself of his having ever said or done any thing contrary to the faith, which he is not charged with, he may discover that too, imagining it to be the very crime he is accused of. After a short pause, the poor gentleman owned that he had said something to that purpose, but, as he said it with no evil intention, he had never more thought of it from that time to the present. He added, but with so faint a voice as scarce could be heard, that for his rashness he was willing to undergo what punishment soever the holy tribunal should think fit to impose on him; and he again fainted away. Being eased for awhile of his torment, and returned to himself, he was interrogated by the promoter fiscal (whose business it is to accuse and to prosecute, as neither the informer nor the witnesses are ever to appear) concerning his intention. For, in the Inquisition, it is not enough for the party accused to confess the fact, he must likewise declare whether his intention was heretical or not; and many, to redeem themselves from the torments they can no longer endure, own their intention was heretical, though it really was not. My poor friend often told us, he was ready to say whatever we pleased; but, as he never directly acknowledged his intention to have been heretical, as is required by the rules of that court, he was kept on the torture till, quite overcome with the violence of the anguish, he was ready to expire; and, being then taken down, he was carried, quite senseless, back to his dungeon; and there, on the third day, death put an end to his sufferings. The Inquisitor wrote a note to his widow, to desire her to pray for the soul of her late husband, and warn her not to complain of the Holy Inquisition, as capable of any injustice or cruelty. The estate was confiscated to the Inquisition, and a small jointure allowed out of it to the widow. As they had only been married six months, and some part of the fortune was not yet paid, the Inquisitor sent an order to the Constantini family, at Fermo, to pay to the holy office, and without delay, what they owed to the late Count della Torre. For the effects of heretics are all ipso facto confiscated to the Inquisition, and confiscated from the very day, not of their conviction, but of their crime; so that all donations made after that time are void; and whatever they have given is claimed by the Inquisition, into what hands soever it may have passed; even the fortunes they have given to their daughters in marriage have been declared to belong to, and are claimed by the Inquisition; nor can it be doubted that the desire of those confiscations is one great cause of the injustice and cruelty of that court.

The death of the unhappy Count della Torre was soon publicly known; but no man cared to speak of it, not even his nearest relations, nor so much as to mention his name, lest any thing should inadvertently escape them that might be construed into a disapprobation of the proceedings of the most holy tribunal; so great is the awe all men live in of that jealous and merciless court.

(To be concluded in the next.)

To the Editor of the Methodist Magazine.

SIR,

I WOULD not willingly obtrude upon your attention any observation that might appear captious or censorious, yet one I have sometimes wished to make, because I think it might be *useful*.

I may best explain what I mean, by relating the effect produced on my mind by a sermon I lately heard in the country, from a minister, who appeared to me very capable of interesting his congregation. His text (2 Pet. ii. 9,) held forth the support and consolation promised to the godly in a time of trial. I rejoiced in the subject he had chosen, knowing that the present was a season of great trial to many, and I anticipated from the fervour of his prayer, for he was a stranger, that his sermon would lift up the hands of the weak, and cause the dejected to go on their way rejoicing. And this I think would really have been the case, if the preacher had not considered himself obliged, by the order of his text, to describe *at full length* the character of "the godly," and the *process* whereby, from sinners, they became such. As this exposition embraced a large circumference of experimental divinity, the main object of the text was necessarily crowded into a short space. Now Sir, as I am confident the great majority of the congregation, not to say every person present, (it being the morning of the Sabbath) were perfectly well acquainted with the signification of the term "godly" in the apostolic writings, I could not but regret that unnecessarily so large a portion of time was consumed in explaining it; and I was induced then to form the design of requesting you to permit a word of admonition on this head. I have not been surprised when a young student, whilst pursuing his course of theology at an academy, and called to give an occasional sermon, should present his hearers with an abstract of a body of divinity. This I have frequently witnessed. But that a well-informed minister, who seeks to reach the heart, and bring practical help to the conscience and conduct of his hearers, should waste their time, and his own strength, in needless preliminaries, descriptions already known, and a detail of truths which should be assumed without being proved on such an occasion; I say, when I am present at such a waste of time, I cannot but deplore the want of judgment, and the loss sustained thereby.

There is a time for all things. There is a time when fundamental doctrines may be fully opened and enlarged upon: but when a building is to be raised upon these foundations, when some point may be carried with effect to the heart, how sad is it to weary the attention by well known expositions of some *word* in the text, before the text is brought to bear upon its proper object. We know the difference of the effect produced by rays of light when they are collected to a focus, and brought to bear on a single point, from that caused by them when scattered.

These remarks are presented by a stranger, and are meant to be presented with deference and affection. I am persuaded some persons have only, on some occasions, to *consider*, in order to act well.

I am, Sir, very respectfully your's,

January, 1813. E. M. B.

A CAUTION TO TEACHERS IN CERTAIN SUNDAY SCHOOLS.

A SERIOUS Correspodent, who signs himself "A TRAVELLER," informs us that in some places, where Sunday Schools are kept in our chapels, the children are not dismissed in sufficient time; and that, consequently, some who wish to be present at the beginning of public worship withdraw, on account of the noise and confusion caused by the children when removing to their seats. We believe that the evil of which he complains is far from being general; but wherever it exists it ought to be immediately remedied, by having all the children, who are to remain during the time of public service, properly seated, and kept in a state of complete silence, for at least five minutes before the preacher ascends the pulpit. Nothing, indeed, short of absolute necessity, can justify the practice of teaching a school, even for a charitable pupose, in any place of public worship; but where that necessity exists, it affords no plea in favour of infringing on any of the solemnities or decencies of Divine worship. Holiness, gravity, and the most profound reverence, become the house and worship of God for ever; and hence every species of levity or indecorum is intolerable in any religious assembly. The levity which our correspondent says has run from the teachers and monitors to the children, at a certain sort of festivals, is not, we believe, ordinarily manifested on those occasions: and such is the high opinion which we form of the piety and good sense of the teachers in our Sunday Schools, that we doubt not they will successfully oppose, among those committed to their care, not only every sort of vice, but every thing opposed to the apostolic rule, "Let all things be done decently and in order."

OBITUARY.

Bradford, Yorkshire, June 18, 1816.

To the Editor.

DEAR SIR,

YOU will participate in my feelings, when I inform you, that the Rev. JOHN CROSSE, A.M. the venerable Vicar of this parish, departed this life yesterday afternoon, between the hours of two and three, in the full triumph of faith! On Sunday evening he sent for me, and again yesterday forenoon. He said with the greatest tranquillity, "Sir, I am dying; but death is nothing to me: it is only like going out of one room into another; I am ready." I shall ever esteem it one of the greatest blessings of my life, to have witnessed the closing scene of a long and active life, devoted to the glory of God, and the service of man. I prayed with the venerable saint, and felt the full force of the poet's words,

"The chamber where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heav'n."

O may I die the death of the righteous; and may my last end be like his!

On Sunday last, the remains of our dear brother Mr. George Gibbons, were brought from Bolton-le-Moors, and interred in Bradford church-yard. Mr. Crosse died, I believe, in the 77th, and Mr. Gibbons in the 73d year of his age.

I remain,
Your very affectionate Brother,
JOHN BRAITHWAITE.

In our Number for December last, we informed our readers of the Death of Mr. Ault, one of our Missionaries in Ceylon, giving, at the same time, a large account of his labours, usefulness, and of the affliction which terminated in his death. The following is the character given of him by the Conference.

William Ault was a young man of an excellent spirit, amiable manners, ardent piety, and burning zeal to promote the glory of God. From early life, he was instructed in the doctrines and precepts of our holy religion; and such was his disposition and attention to divine things, that, when only seven years of age, he had read the whole of the Old and New Testaments *seven* times. After his conversion, God was pleased to separate him to the work of the ministry; and he went forth preaching, with increasing success, the gospel of his grace. During some years, he had a strong conviction that he was called to visit Heathen lands, especially the dark regions of *India*. Breathing the spirit of his divine Redeemer, he offered himself to the Missionary work in *Ceylon*; and the Conference, judging that the Great Head of the Church had endowed him with distinguished talents and suitable qualifications for that important Mission, accepted his offer. On his voyage to India, the pious and excellent wife of his youth was removed by the hand of death; to which providential bereavement, he was assisted to bow with Christian submission, and proceeded to the scene of his active exertions. Before he reached Bombay, he and his colleagues were deprived of their venerable leader, Dr. Coke; but, on their arrival there, were received by gentlemen, whose kind and seasonable aid gave considerable facilities to their subsequent operations. Brother Ault entered on his work in the vigorous exercise of faith and love, and his arduous and incessant labours were crowned with success. Thus was he proceeding, when his labours were interrupted by an affliction, which soon put a period to his useful life. His end was that of the perfect man, and faithful minister. His removal is sincerely lamented by all who knew him; and several affectionate tributes of respect have been publicly paid to his memory by the highest authorities of that country.

Of the following Preachers, who have died since the Conference in the year 1815, *the Conference give the following character.*

1. Benjamin Rhodes.—This venerable and excellent man was brought to the knowledge of God, and his truth, at an early period of life. When he was yet a child, the Father of Lights revealed his Son in the heart of his servant, and made him happy in his love.

Having received a divine call to the work of the ministry, he willingly devoted all his talents to the duties of his holy calling; and it pleased the Great Head of the Church not only to qualify him for these duties, but to bless him with many seals to his ministry.

For about half a century he was engaged in calling sinners to repentance; during which time he always inherited the confidence of his brethren, and was highly respected as a faithful and laborious servant of the Lord. During the last years of his life, he resided with his family at Margate; where he was always found ready for any part of his Master's work of which he was capable.

Mr. Rhodes was a man of great simplicity and integrity of mind; he was warmly and invariably attached to the whole economy of Methodism. His life was a practical explication of his faith, and his character, both in the church and the world, was creditable to himself, and honourable to religion.

2. Richard Rodda.—A man of sound judgment, of strict morals, of considerable talents, and abundant in the work of the ministry. He sought the Lord when about thirteen years of age, followed him fully, and was rendered a blessing to many souls; not only in his public labours as a Preacher of the gospel, but by his judicious counsels, his Christian sympathy, and tender concern for those societies he was called to watch over. Thirty-three years he endured the toils of an itinerant life; and when he could no longer bear them, he laboured in London, in proportion to his strength, from 1802, till his death, Oct. 30, 1815. His prayer in his last illness, that *the struggle might be short*, was graciously answered, and what was of infinitely greater value, he had great peace and joy in the God of his salvation.

3. George Shadford.—He died at Frome on the 11th of March, 1816, in the 78th year of his age. In 1768, he commenced his itinerant labours. Early in the Spring of 1773, he set sail for America as a Missionary, where he staid about four years, and then returned to England, where he continued to labour, till, by age and infirmities, he was forced to become a supernumerary in 1791. When retired from public service in the

church, he evinced the same unabated ardour, and love for the souls of men, and the prosperity of vital godliness, which he had exemplified in the vigour of his health. He outlived neither his piety nor his usefulness. His beneficence to the poor was limited only by his pecuniary income. For 54 years he had enjoyed a sense of the divine favour; and had long lived in the possession of that love which excludes all slavish fear. A little before his death, he was asked, whether all was clear before him, to which he replied with great feeling, "I bless God it is," and added, "Victory, victory, through the blood of the Lamb!" As a token of respect to his brethren, he has left a hundred pounds to the Preachers' Fund, at the death of his widow.

4. JOHN CROSBY, a native of Whitby, in Yorkshire. He was brought to a saving knowledge of God when about the age of 21 years, by the ministry of an evangelical clergyman at Pickering. In the year 1783, he began his itinerant labours, and travelled 28 years with an unblamable and pious character. His preaching was close, practical, and experimental, to the use of edifying. Integrity, meekness, and true humility adorned his conduct through the whole of his Christian warfare. Four years and a half he was a supernumerary; during which time he was called to suffer many and severe afflictions, which he bore with uninterrupted patience and resignation to the will of God. In the affliction which closed his earthly career, his spiritual joys often abounded. Some of his last words were, "I am very happy, and am only sorry I have not strength to tell you what I feel, but I have now got all I ever wished for; victory! victory! at the last." He died at Bolton, on the 29th of March, 1816, in the 62d year of his age.

5. JOHN BARBER.—He was born in the neighbourhood of Heyfield, in Derbyshire. When about twenty-two years of age he was soundly converted to God, and from the time of his conversion became a truly decided character. Soon after he had received the mercy of God, he was called to publish it to sinners, and having acted for some time as a local preacher, was admitted on the itinerant plan, and laboured as a travelling preacher for thirty-five years. The esteem in which Mr. Barber was held by his brethren in the ministry is proved by their making choice of him twice as the President of their Conference. He was the first President who died during the year of his Presidency.

As a man, a Christian, and a Christian minister, peculiar comprehension of mind, and inflexible firmness of character, distinguished every part of his conduct. Next to his personal salvation, his regard for the work of God in general, and especially that part of it which is carrying on among the Methodists, was constantly evinced. For this he laboured, and for this he lived. He was a man of prayer. His preaching was blessed to thousands in various parts of Great Britain, particularly on the subject of Christian holiness. Strong attachment to every part of discipline in the Methodist Societies rendered him greatly useful in many places, and while he breathed christian kindness to all who love the Lord Jesus Christ in sincerity, his whole religious and ministerial life was employed in serving his generation among the people with whom God had called him. As a Christian friend and fellow labourer, the memory of John Barber is dear to many, who have experienced in him the sympathy of a brother, and the tenderness of a father. The last year of his life was comfortable and useful; his death was sudden but peaceful and happy. He entered into rest on Sunday, April 28, 1816, in the 59th year of his age.

6. DUNCAN KAY.—He was a native of Scotland. In early life he was brought to the knowledge of our Lord and Saviour Jesus Christ, and became a local preacher, and continued to act in that capacity about 38 years. Having been strongly recommended to Mr. Wesley in the year 1786, he was appointed as a travelling preacher, and laboured in the various duties of that office 14 years. During the last 12 years of his life, he was never able to go out of his house; but gradually sunk to the grave. On Friday, May 10, he was taken to his eternal joy, in the 88th year of his age. He was plain, upright, and pious, and an acceptable and useful preacher.

7. GEORGE GIBBON.—He was born at Stockton-on-Tees, in the County of Durham, April 2, 1744, and was converted to God when he was 20 years of age. In a short time he was persuaded that it was his duty to call sinners to repentance, and acted as a local preacher till the year 1780, when he was called out to travel. Since 1813, when he retired from his itinerant labours, he preached occasionally as his health and opportunities would permit. During his last illness, his mind was serene and comfortable, and although he did not express any very extatic raptures, he could say,

"Not a cloud doth arise, to darken the skies,
Or hide for a moment my God from my eyes."

8. SAMUEL BRADBURN.—He was born in the Bay of Gibraltar, and, on the return of his parents to Great Britain, settled in Chester. When he was young, it pleased the Lord to convince him of the necessity of a change of heart, and of redemption through the blood of the everlasting covenant.

Having joined the Methodist Society, and his heart glowing with love to God, and with a strong desire for the salvation of immortal souls, he was soon called to preach the gospel of our Lord and Saviour Jesus Christ, first as a local preacher in the year 1773, and as an itinerant in 1774. His Divine Master having endowed him with extraordinary gifts for the work of the ministry, he soon became remarkably popular, and it was frequently with pleasure that thousands listened to his words.

His ministry was owned of God for the salvation of many, and, for several years, he was not only considered as one of the first preachers in the land, for all the higher powers of persuasive eloquence, but as a faithful labourer in the vineyard of his Lord.

For a few of the last years of his life his strength and memory gradually failed him, but it was gratifying to his friends to observe, that as he drew near to the eternal world, he became more spiritually minded, and more truly and deeply serious. His peculiar vivacity of mind, which had frequently been a source of temptation to him, was brought more fully under the controul of divine grace. In the last letter which he ever wrote, he remarked that though he was unable to preach, he found that the Lord Jesus Christ was his all in all.

For several months before his death he was not able to preach at all, and on Wednesday, July 24, was seized with a fit which nearly deprived him of the power of speech. He was conveyed to bed, where he lay without being able to converse with his weeping family, till the Friday morning, when his soul entered the paradise of God.

9. *(In Ireland.)* THOMAS EDWARDS.—He travelled twenty years in our Connexion. He was a man of great plainness and simplicity, of humility, and zeal, of integrity and punctuality. He lived the gospel which he preached, and died in the full assurance of that faith which he had long experienced. Some of his last words were, "I have fought a good fight, I have finished my course, I have kept the faith, I am saved by grace."

RELIGIOUS INTELLIGENCE.

An Account of the principal Transactions of the Seventy-Third Annual Conference of the Preachers in the Connexion established by the late Rev. JOHN WESLEY, M.A. *begun in* LONDON, *July* 29, 1816.

THIS Conference, which was numerously attended, met in the New Chapel, City-Road, on the 29th of July. During the greater part of the preceding week, the Representatives from their respective Districts were engaged in drawing up a rough draught of the Stations of the Preachers, for the ensuing year. The Conference, in the first instance, filled up the places of those preachers who, either by death, or from being superannuated, had ceased to be members of the legal Conference. Our readers know, that their number is limited to one hundred, and that it is their province to elect both the President and Secretary. This number being completed, Mr. RICHARD REECE was chosen to the office of President, and Mr. JABEZ BUNTING to that of Secretary. The various subordinate officers were elected by a majority of all the Preachers present who were in full connexion.

It was found that several of our beloved and highly-respected brethren, some of whom had long laboured faithfully and successfully in the word and doctrine, had, in the course of the past year, been called to receive their eternal reward. Well may we say, "Our fathers, where are they? and the prophets, do they live for ever?" We see the companions of our early ministry yearly diminishing; but at the same time we rejoice, that He "who hath the residue of the Spirit," is raising up pious, intelligent, and zealous young men to fill their places. Several of this description have been admitted upon trial at this Conference; and no less than thirty-five, after having travelled four or more years, and been strictly examined, with respect to their piety, morals, doctrines, and talents, were, in the presence of a most crowded congregation, acknowledged as our fellow-labourers in the work of the ministry; and an appropriate address was delivered to them by Dr. Clarke upon the solemn occasion.

Our numerous readers will rejoice to learn, that the work of the Lord has not only prospered in an ordinary way throughout our Connexion, but that in several parts of it there has been a remarkable out-pouring of the Spirit; the result of which has been, that, since the preceding Conference, we have had an accession of members, to the amount of more than nine thousand. In short, we have abundant cause to bless the great and glorious Head of the Church for our present prosperity, as a part of the "church universal." In proportion as our people exert themselves in the support of Missionaries to those parts of the earth, which are "full of darkness and the habitations of cruelty," they see the arm of the Lord made bare, in gloriously supporting his work among themselves.

There was unusual interest excited by a visit which two pious Lutheran ministers, sons of a Prussian bishop, paid to the Conference. They appear to have come into this country chiefly with a view to obtain information concerning religious institutions and the state of true religion; and having, when at home, heard contradictory accounts concerning the Methodists, they wished to be introduced to the Preachers assembled in Conference, that they might judge for themselves. They were received with the respect and marked attention which their rank in life, and pious errand, justly demanded. One of them, in a manner highly to his credit, as a man of sense and piety, addressed the assembly in English: and they were both afterwards addressed by the President, Dr. Clarke, and Messrs. Benson and Moore. They joined devoutly and heartily in prayer, and on their departure, expressed their warmest approbation of what they had witnessed. With the strongest marks of gratitude, they each received a copy of Wesley's and Fletcher's Works, Benson's Apology for the Methodists, and the Large Hymn Book,—all neatly bound. It was highly pleasing to the Conference, to hear in what strong terms of praise the minister, who addressed them, spoke of the Liturgy of our Established Church. To this admirable Liturgy, which, of all human compositions upon divine subjects holds, in our estimation, the highest place, he attributed, under God, the preservation of true religion in this country. He spoke of the revival of true godliness which has taken place in the Established Church, and amongst the Dissenters; and expressed a hope that the Methodists, who are a sort of medium betwixt both, will be the means of uniting them to each other. The modest and dignified manners of those pious foreigners, together with the devotional spirit which they manifested, attracted the love and esteem of the whole Conference. Of the economy and spirit of Methodism they spoke in strong terms of approbation.—This is confessedly a very defective account of a truly Christian and friendly interview, which, in order to be duly appreciated, must have been witnessed.

On the 9th of August, for more than two hours and a half, a numerous multitude was admitted into Conference by tickets. For upwards of half an hour after their admission, the regular business of the Preachers was proceeded in; after which, a highly interesting conversation took place on the subject of the revival and spread of religion in the world, and especially amongst the Methodists. Several of the Preachers, in correct and easy terms, gave a pleasing and edifying account of such revivals as had recently taken place in their respective circuits. The assembled multitude seemed to breathe one spirit, and to manifest an earnest desire, that all nations, kindreds, and tongues, by whatever names distinguished, should partake the "glorious bliss," which always accompanies a saving and experimental knowledge of God.

The many sermons which were delivered during the course of the Conference, were numerously attended; and were, we doubt not, accompanied by a special blessing to thousands. We might, were we so disposed, single out, and hold up a few of them to the admiration of our readers; but they were all so replete with scriptural divinity, so substantially correct, and so well calculated to promote the interests of pure religion, that to compare their respective merits, or particularize such of them as we conceive to have possessed the greatest worth, might be justly deemed invidious.

The pecuniary difficulties which the Conference laboured under last year, are, no doubt, generally known to our friends. The Preachers, well aware of the distressed state of many parts of the country, and bearing in mind the liberality of their societies and congregations on many former occasions, felt very unwilling to make an application to them in the present case; and to prevent this, they have, throughout the whole body, made such sacrifices, as, we are happy to say, will, we hope, free the Connexion from a state of pecuniary embarrassment.

After the utmost care and attention had been paid to the important business of stationing the Preachers, the following appointments were judged the most eligible: and as the Conference had no personal interests to serve in fixing them, and, after using the most mature deliberation upon the subject, acted according to the best of their judgment, we indulge the pleasing hope, that our people at large will receive the Preachers destined to labour amongst them, as messengers of Christ, and profit abundantly by their ministrations.

GREAT BRITAIN.

I. THE LONDON DISTRICT.—*James Wood, Chairman.*

1 *London East,* Joseph Entwisle, Thomas Wood, John Riles, George Marsden, Richard Watson; Thomas Thomas, Welsh Preacher: Thomas Vasey, sen.: Joseph Benson, Editor; James M'Donald, Assistant Editor; Thomas Blanshard, Book Steward; George Story, James Creighton, Supernumeraries.
2 *London West,* James Wood, Samuel Taylor, Jabez Bunting, James Needham; William Jenkins, supernumerary.
3 *Deptford,* Joseph Sutcliffe, Edward Gibbons, Frederick Calder; William Palmer, supernumerary.
4 *Brentford,* Jacob Stanley, John Scott, John Anderson.
5 *Windsor,* Thomas Moxon, Thomas Robinson.
6 *High-Wycomb,* James Burley, William Hicks: William Holmes, supernumerary.
7 *Leigh, Essex;* Philip Rawlings.
8 *Chelmsford,* James Anderson.
9 *Colchester,* Joseph Griffith, Solomon Whitworth.
10 *Manningtree,* John Griffin, William Sharp, James Jarratt.
11 *Ipswich,* John Bustard, William Ash, George Bacon.
12 *Huntingdon,* William Theobald, John Smith, 2nd, Matthew Mallinson.
13 *St. Neots',* Josiah Walker, Thomas Armett.
14 *Biggleswade,* Isaac Bradnack, James Golding, Richard Eland.
15 *Bedford,* John Smith, sen. John Dredge.
16 *Newport Pagnel,* Thomas Slugg, William Pollard.
17 *Ampthill,* James Gartrell, John Crowe.
18 *Leighton-Buzzard,* John Hodgson, John Hague.
19 *Luton,* Philip Jameson, William Appleton, Thomas Thompson, Joseph Brougham.
20 *Reading,* John Waterhouse, James Methley.
21 *Chichester,* James Lancaster.
22 *Brighthelmstone,* John Newton, Henry Cheverton, Benjamin Frankland.

N. B. The two last Preachers are to change between the Brighton and the Eastbourne side of the Circuit, under the direction of the Superintendant.

II. THE CANTERBURY DISTRICT.—*John Gaulter, Chairman.*

23 *Canterbury,* Robert Wheeler, James Bromley.
24 *Rochester,* John Gaulter, Joseph Cusworth.
25 *Sheerness,* John Rossell, Jonathan Roberts.

N. B. Brother Roberts is to reside at Sittingbourne.

26 *Margate,* Samuel Kittle, John Allen Lomas.
27 *Dover,* John Knowles, John H. Rowe, George Rowe.
28 *Rye,* George Sykes, sen. William Pearson, jun. James Baker.
29 *Sandhurst,* Joseph Wilson, Samuel Robinson.
30 *Ashford,* Joseph Gostick.
31 *Sevenoaks,* Thomas Martin, John Fordred; John King, supernumerary.
32 *Maidstone,* William Towers, Joseph Walker.

III. THE NORWICH DISTRICT.—*John Reynolds, sen. Chairman.*

33 *Norwich,* John Reynolds, sen. John Bicknell.
34 *North Walsham,* John Gill, Timothy Ingle.
35 *Yarmouth,* William Gilpin, William Sutcliff.
36 *Lowestoft,* Thomas Padman, Stephen Butler.
37 *Framlingham,* William Beswick, William Blundell.

38 *Bungay*, George Deverell, who is to change once a month, on the Lord's Day, with the Preachers in the Norwich Circuit.
39 *Diss*, Benjamin Leggatt, John Stevens.
40 *Attleborough*, Moses Dunn, Leonard Posnett.
41 *Bury St. Edmunds*, Thomas Pollard, George Taylor.
42 *Holt*, Henry Tuck, James Jones, jun.

IV. THE LYNN DISTRICT.—*John Chettle, Chairman.*

43 *Lynn*, John Chettle, James Spink.
44 *Walsingham*, George Douglas, William Bacon.
45 *Wisbeach*, Benjamin Millman, Richard Ellidge.
46 *Thetford*, Joseph Brittain, Robert Bryant.
47 *Swaffham*, Marmaduke Revell, William Levell.
48 *Ely*, Samuel Ward, John Brown, jun. Richard Tabraham.
49 *Cambridge*, James Mole.

N. B. Brother Mole is to change occasionally with the Preachers of the Bury St. Edmund's Circuit on the Lord's Day.

V. THE OXFORD DISTRICT.—*Richard Gower, Chairman.*

50 *Oxford*, Richard Gower, Daniel Walton.
51 *Whitchurch, near Aylesbury*, Thomas Fearnley, Robert Mack.
52 *Witney*, John Sydserff, Arthur Jewett.
53 *Banbury*, James Waller, Joseph Pratton.
54 *Chipping-Norton*, Samuel Lear, John Greaves.
55 *Brackley*, George Wilson, William Langridge.
56 *Towcester*, John Mason, sen. John Jackson.
57 *Daventry*, David Deakins, John Pigott.
58 *Northampton*, William Fowler, Samuel Wild.
59 *Wellingborough*, William Breedon; James Sydserff, supernumerary.
60 *Higham Ferrers*, John Ward, James Sheriff.

N. B. Brother Sheriff shall change with the Wellingborough Preacher, on the Lord's Day, once a month.

61 *Kettering*, William Hinson, John Cullen.
62 *Market Harborough*, Samuel Sugden, Benjamin Hiley.

VI. THE PORTSMOUTH DISTRICT.—*William Myles, Chairman.*

63 *Portsmouth*, William Myles, John Dean, Thomas Rogers, Edward B. Lloyd.
64 *Salisbury*, Samuel Woolmer, Thomas Newton.
65 *Shaftsbury*, Mark Daniel, Isaac Phenix.
Wincanton, William Jewett.
66 *Poole*, James Bumstead, Richard Shepherd.
67 *The Isle of Wight*, Francis B. Potts, John Willis, John Coates.

N. B. Brother Willis is to reside at Ryde.

68 *Southampton*, Alexander Weir, Benjamin Shaw.
69 *Winchester*, William Griffith, Robert Garner.
70 *Newbury*, John Aikenhead, Joseph Dunning.
71 *Hungerford*, James Etchells, William Harding.
Swindon, John Radford.

N. B. Brother Radford and Brother Harding are to change, under the direction of the Superintendant.

VII. THE GUERNSEY DISTRICT.—*William Toase, Chairman.*

72 *Guernsey, Alderney, and Sark*, William Toase, William Fish, Henry Mahy, Henry Powis; John De Quetville, supernumerary.
73 *Jersey*, Richard Robarts, Nicholas Mauger, Peter Le Sueur; Amice Olivier, Robert James, Supernumeraries.

N. B. Brother Toase is appointed to act as General Superintendant of both Circuits, and of all the Societies, French as well as English.

VIII. THE PLYMOUTH DOCK DISTRICT.—*Francis Truscott, Chairman.*

74 *Plymouth-Dock*, Robert Smith, George Russell.
75 *Plymouth*, Joseph Burges, William Burges.
76 *Launceston*, William Baker, Thomas Staton.
77 *Stratton*, George Banwell.
78 *Liskeard*, James Heaton, Charles Colwell, Oliver Henwood.

79 *Tavistock*, William Worth, Joshua Wade.
80 *Camelford*, Francis Truscott, Richard Martin.
81 *Kingsbridge*, William Sleep, John Smith 4th.

IX. THE CORNWALL DISTRICT.—*Richard Treffry, Chairman.*

82 *Redruth*, Richard Treffry, John Appleyard, Ralph Scurrah, John Hawtrey; William Jenkin, supernumerary.
83 *Truro*, Charles Haime, Nicholas Sibley, James Odgers.
84 *St. Austle*, Joseph Marsh, Thomas Dod, John Worden.
85 *Bodmin*, Richard Moody, Benjamin Carvosso, John Adams; James Evans, supernumerary.
86 *Penzance*, Anthony Seckerson, Joseph Sanders, Josiah Hill, Paul Orchard.
87 *Scilly Islands*, William Trampleasure.
88 *Helstone*, William Beale, Thomas Bersey, John Slater, Robert Sherwell.

X. THE EXETER DISTRICT.—*John Woodrow, Chairman.*

89 *Exeter*, William Pearson, sen. James Akerman.
Salterton, John Bryant, with whom one of the Exeter Preachers shall change every third week.
90 *Tiverton*, James Jones, sen. John Sumner.
91 *Taunton*, John Woodrow, Francis Wrigley, Joseph Lysk.

N. B. Brother Wrigley, through the Senior Preacher, declines the Superintendancy.

92 *South Petherton*, John Wright, Charles Hawthorn.
93 *Axminster*, James Alexander, James Ash, John Weville.
94 *Barnstaple*, William Sleigh, John Harris, Henry Olver.
95 *Dunster*, Matthew Day, Daniel Osborne.
96 *Sticklepath*, Elias Thomas.
97 *Ashburton*, Francis Collier, John Robinson.
98 *Brixham*, Edward Chapman, William Hill, jun.

XI. THE BRISTOL DISTRICT.—*Walter Griffith, Chairman.*

99 *Bristol*, Walter Griffith, George Morley, Joseph Taylor, jun. William Martin; Jeremiah Brettell, George Mowatt, supernumeraries.
100 *Kingswood*, George Dermott, Robert Johnson, Governor of Kingswood School.
101 *Banwell*, John Wood, John Wheelhouse.
102 *Bath*, James Buckley, Theophilus Lessey, jun.; John Watson, Thomas Roberts, supernumeraries.
103 *Frome*, George Gellard, Seth Morris.
Badcombe, Isaac Aldom.
104 *Warminster*, William Harrison, jun. who is to change occasionally with the single Preacher at Frome.
105 *Stroud*, William Shelmerdine, Richard Wintle, Thomas Eastwood.

N. B. Brother Eastwood is to reside at Cirencester.

106 *Dursley*, Caleb Simmonds, Joseph Robinson, Thomas C. Rushforth.
107 *Downend*, Jonas Jaggar, Joshua Fielden.
108 *Gloucester*, Daniel Campbell, Jonathan Williams.
109 *Cheltenham*, James M'Byron, Benjamin Andrews.
110 *Weymouth*, George Button, Francis Derry.
111 *Bradford, Wilts*, John Ogilvie, Joseph Prosser.
112 *Melksham*, Joseph Bowes, William Radford.
113 *Shepton Mallet*, Charles Greenley, William Flint; William Ashman, supernumerary.
114 *Midsummer Norton*, William Horner, Elijah Morgan.
115 *Somerton*, William Kaye, Thomas Webb.

XII. THE SWANSEA DISTRICT.—*Simon Day, Chairman.*

116 *Swansea*, Thomas Ashton, Owen Rees; John Keeling, supernumerary.
117 *Merthyr Tydville*, William Woodall, Morgan Griffith, Owen Thomas.
118 *Brecon*, George Birley, Evan Parry, William Davis.
119 *Monmouth*, William Brocklehurst, William Edwards.
120 *Cardiff*, James Dixon, Griffith Hughes, David Jones, sen.
121 *Newport*, Simon Day, Joseph Rayner.

XIII. CARMARTHEN DISTRICT.—*Thomas Warren, Chairman.*

122 *Carmarthen*, Thomas Warren, Hugh Hughes, John Williams; Joseph Cole, supernumerary.
123 *Landilo*, John Jones, sen. Robert Jones, sen.
124 *Cardigan*, John Davis, Lot Hughes.
125 *Haverfordwest*, William Hayman, John Overton.
126 *Pembroke*, Thomas Twiddy, John Rogers.
127 *Aberystwith*, Edward Jones 3d. Evan Edwards.

XIV. THE RUTHIN DISTRICT.—*David Rogers, Chairman.*

128 *Ruthin and Denbigh*, William Evans, Maurice Jones.
129 *Holywell*, Samuel Davies, Robert Owen.
130 *Llangollen*, William Batten, John Jones, jun.
131 *Llanfyllin*, Lewis Jones, Humphrey Jones.
132 *Machynleth and Dolgelly*, Robert Humphries, Evan Hughes, Owen Jones.
133 *Carnarvon and Pwllheli*, Robert Roberts, David Jones, jun. Robt. Jones, jun.
134 *Holyhead and Beaumaris*, David Rogers, John Williams, William Hughes.
135 *Llanrwst*, David Evans, Richard Bonner.

XV. THE BIRMINGHAM DISTRICT.—*Henry Moore, Chairman.*

136 *Birmingham*, Henry Moore, Joseph Collier, Lewis Andrews.
137 *West Bromwich*, William Homer, who is to change with the Preachers of the Birmingham Circuit.
138 *Wednesbury*, Thomas Hutton, Thomas Fletcher, John Walton.
139 *Wolverhampton*, Edward Millward, John Mason, jun.
140 *Dudley*, John Walmsley, Hugh Ransom, James Allen.
141 *Stourport*, Thomas Dowty, William Gilgrass, Joseph Thomas.
142 *Worcester*, Jonathan Edmondson, who is to change occasionally with the Stourport Preachers on the Lord's Day, at the expense of the Worcester Circuit.
143 *Evesham*, Michael Cousin, David Nunwick.
144 *Redditch*, John W. Cloake.
145 *Bromsgrove*, William Stokes.

N. B. Brother Cloake and Brother Stokes are to change once in three weeks on the Lord's Day.

146 *Coventry*, John Simmons, William Constable.
147 *Hinckley*, William Harrison, sen. George Bellamy.
148 *Coleshill*, John Reynolds, jun.
149 *Litchfield*, Joseph Lewis.

N. B. Brother Reynolds and Brother Lewis are to change once a month on the Lord's Day.

XVI. THE SHREWSBURY DISTRICT.—*John Hodson, Chairman.*

150 *Shrewsbury*, Cuthbert Whiteside, Samuel Crumpton.
151 *Broseley*, John Hodson, David Cornforth.
152 *Ludlow*, William Timperley, William Ball.
153 *Hereford and Ledbury*, Abraham Watmough, Hugh Beech, Thomas Heywood.

N. B. The Superintendant is to live on the Ledbury side of the Circuit.

154 *Kington*, John Squarebridge, William Amnetts.
155 *Newtown*, Hugh Carter, Edward Jones, 4th, Edward Anwyl; James Scholefield, supernumerary.
156 *Wrexham*, James Fussel.
157 *Whitchurch*, Humphrey Parsons.
158 *Oswestry*, Joseph Pretty.

XVII. THE MACCLESFIELD DISTRICT.—*Jonathan Barker, Chairman.*

159 *Macclesfield*, Jonathan Barker, James Gill.
160 *Buxton*, Samuel Jackson, John Bowers.
161 *Congleton*, John Denton, Robert Bentham; George Lowe, supernumerary.
162 *Namptwich*, John Simpson, sen. Thomas Harris.
163 *Northwich*, Joseph Meek, William Jones.
164 *Burslem*, James Bridgnell, Thomas Pinder.
165 *Newcastle-under-Lyne*, Joseph Brookhouse, Richard Smetham, Charles Hulme.

166 *Stafford*, Luke Barlow, William H. L. Eden.
167 *Leek*, John Draper, Joseph Armstrong; John Wilshaw, supernumerary.

XVIII. THE LIVERPOOL DISTRICT.—*Thomas Cooper, Chairman.*

168 *Liverpool*, Thomas Cooper, Owen Davies, John Pipe, Richard Waddy; Edward Jones, 1st, Welsh Preacher; Michael Emmett, Edw. Jones, 2d, supernumeraries.
169 *Chester*, William Aver, James Blackett.
170 *Warrington*, Aaron Floyd, John Rigg; Timothy Crowther, Supernumerary.
171 *Prescot*, John Thompson.

N. B. Brother Thompson is to change with the Liverpool Preachers on every third Lord's Day.

172 *Wigan*, James B. Holroyd, John Gaskell.
173 *Leigh*, James Hopewell.

N. B. Brother Gaskell is to devote one half of his labours to the supply of the Leigh Circuit.

174 *Ormskirk*, Myles C. Dixon, James Mortimer.
175 *Preston*, Thomas Hill, William Arnett.
176 *Garstang*, Richard Allan, John Wilson.
177 *Lancaster*, Nathaniel Elliott, John Ingham.

XIX. THE MANCHESTER DISTRICT.—*The President, Richard Reece, Chairman.*

178 *Manchester*, Richard Reece, Adam Clarke, William Henshaw, James Everett, John Storry; David Williams, Welsh Preacher; James D. Burton, supernumerary.
179 *Salford, Manchester*, Charles Atmore, Jonathan Brown, jun. Robert Martin.
180 *Stockport, and our Chapel at Redhall*, James Townley, Henry S. Hopwood; Daniel Jackson, supernumerary.
181 *New Mills, near Stockport*, John Hanwell, Thomas Rowland.
182 *Ashton-under-Lyne, and our Chapel at Moseley*, Thomas Ludlam, Jonathan Turner.
183 *Oldham*, William France, William E. Miller.
184 *Rochdale*, James Bogie, John Bryan.
185 *Bacup*, John Doncaster, Thomas Atkinson.
186 *Haslingden*, John Simpson, jun. Joseph Roberts.
187 *Blackburn*, Robert Miller, Joshua Marsden.
188 *Bury*, Robert Hopkins, Richard Cooper; Thomas Taylor, supernumerary.
189 *Bolton*, George Highfield, Edmund Grindrod.

XX. THE HALIFAX DISTRICT.—*Cleland Kirkpatrick, Chairman.*

190 *Halifax*, Cleland Kirkpatrick, Mark Day; Zechariah Yewdall, Alexander Suter, supernumeraries.
191 *Sowerby Bridge*, John Burdsall, Robert Wood.
192 *Todmorden*, Charles Gloyne, Samuel Sewell, Robert Pickering.
193 *Burnley*, William Leach, Thomas Stead; Charles Tunnycliffe, supernum.
194 *Colne*, Thomas Vasey, jun. George Tindale.
195 *Skipton*, Samuel Gates, Thomas Barritt.
196 *Clithero*, Joseph Worrell, Thomas Key.
197 *Grassington*, John White, and one to be sent by the President.
198 *Addingham*, John Philips, Isaac Clayton; John Wittam, supernumerary.
199 *Keighley*, Matthew Lumb, Joseph Womersley.
200 *Bingley*, Henry Taft, George Mainwaring.
201 *Woodhouse-Grove*, Miles Martindale, William Radcliffe, sen.

N. B. Brother Martindale is Governor of Woodhouse-Grove School. All Letters for Woodhouse-Grove should be sent by way of Bradford.

202 *Bradford*, John Stamp, John Braithwaite, James Brooke.
203 *Huddersfield*, George Sargent, James Sykes, David Stoner.
204 *Holmfirth*, William M'Kittrick, William Veevers.

XXI. THE LEEDS DISTRICT.—*Jonathan Crowther, Chairman.*

205 *Leeds*, John Stephens, Edward Hare, John Jordan, David M'Nicoll.
206 *Bramley*, Thomas Bartholomew, William Atherton.

207 *Wakefield*, Robert Newton, Thomas Stanley.
208 *Birstal*, Jonathan Crowther, John Hughes, Joshua Fearnside.
209 *Dewsbury*, John Booth, William Tranter, Thomas Skelton.
210 *Otley*, William Midgley, Peter Prescott.
211 *Pateley-Bridge*, William Nother, Donald Frazer; William Hunter, supernumerary.
212 *Pontefract*, Robert Pilter, Joseph Fowler.
213 *Selby*, Thomas Garbutt, Partes Haswell.
214 *Knaresborough*, John Armitage, Mark Dawes.

XXII. THE SHEFFIELD DISTRICT.—*Joseph Taylor, Chairman.*

215 *Sheffield*, Thomas Kelk, John Brownell, John Davis, Thomas Jackson.
216 *Chesterfield*, Thomas Ingham, Samuel Kellett.
217 *Bakewell*, James Johnson, Thomas Savage.
218 *Bradwell*, Isaac Keeling, Christopher Newton; James Ridall, supernumerary.
219 *Rotherham*, Maximilian Wilson, Abraham E. Farrar; Jacob Newton, supernumerary.
220 *Doncaster*, William Warrener, William Lord.
221 *Barnsley*, John Hickling, Robert Harrison, jun.
222 *Denby, near Wakefield*, Jonathan Brown, sen. Joseph E. Beaumont.
223 *Derby*, Joseph Taylor, sen. Edward Oakes.
224 *Belper*, Richard Pattison, Archibald M'Laughlin.
225 *Cromford*, Robert Crowther, Jervis Shaw.
226 *Retford*, Thomas Tattershall, Robert Hayes.
227 *Worksop*, William Dixon, Benjamin Pearce.

XXIII. THE NOTTINGHAM DISTRICT.—*Philip Garrett, Chairman.*

228 *Nottingham Circuit, and our Chapel at Hockley, Nottingham*, Philip Garrett, Josiah Goodwin, Thomas Walker.
229 *Ilkestone*, John C. Leppington, James Hyde.
230 *Mansfield*, Marshall Claxton, James Rosser.
231 *Newark*, John Slack, Samuel Hope.
232 *Grantham*, Lawrence Kershaw, Francis Burgess.
233 *Leicester*, William Moulton, Jos. Hunt; Joseph Bodycoat, supernumerary.
234 *Melton Mowbray*, Benjamin Wood, John Hobson, John Smith, 3d.
235 *Ashby-de-la-Zouch*, John Townsend, William Bird, William Mowatt.
236 *Burton*, Isaac Muff, William Taylor.
237 *Uttoxeter*, Edward Banks, Thomas Edwards.
238 *Loughborough*, Thomas Graham, Samuel Webb.
239 *Stamford and Peterborough*, Edward Towler, Thomas Edman, Thomas Hayes.

XXIV. THE LINCOLN DISTRICT.—*John Furness, Chairman.*

240 *Lincoln*, Daniel Isaac, William Dalby.
241 *Sleaford*, John Roadhouse, Joseph Hutton.
242 *Market Raisin*, Joseph Robbins, Thomas Slinger.
243 *Louth*, John Furness, Joseph Frank, Thomas Galland.
244 *Horncastle*, Thomas Rogerson, Benjamin Gregory.
245 *Alford*, Thomas Wilton, Thomas Morton.
246 *Spilsby*, Thomas Rought, Ebenezer Stewart; Robert C. Brackenbury, Supernumerary.
247 *Boston*, Corbet Cooke, James Fowler.
248 *Spalding*, James Penman, Thomas Eckersley.

XXV. THE HULL DISTRICT.—*Samuel Bardsley, Chairman.*

249 *Hull*, Isaac Turton, William Naylor, William Hill, John James.
250 *Howden*, Thomas Gee, Joseph Whitehead.
251 *Driffield*, Francis West, William Smith, Robert Ramm.
252 *Bridlington*, Lawrence Kane, Joseph Agar, William Waterhouse; Joseph Chapman, supernumerary.
253 *Patrington*, Thomas Gill, Anthony Triffit.
254 *Grimsby*, Martin Vaughan, Daniel Jackson, jun.
255 *Gainsborough*, Philip Hardcastle, John Hannah.
256 *Epworth*, William Howarth, John Nowell.
257 *Snaith*, William Rennison, Richard Greenwood.

258 *Brigg*, James Bate, George Barker.
259 *Winterton*, Samuel Bardsley, William Todd, John Beechem.

XXVI. THE YORK DISTRICT.—*Theophilus Lessey, sen. Chairman.*

260 *York*, Theophilus Lessey, sen. John Nelson, William Stones.
261 *Pocklington*, Thomas Simmonite, William Barr, Thomas Hall.
262 *Scarborough*, Stephen Wilson, John Pearson.
263 *Pickering*, Henry Anderson, Ambrose Freeman.
264 *Malton*, Jonathan Parkin, Robert Melson.
265 *Easingwold*, William Welborne, John Dace.
266 *Thirsk*, George Holder, John Taylor.
267 *Ripon*, William Carleton, John Nicholson.

XXVII. THE WHITBY DISTRICT.—*John Kershaw, Chairman.*

268 *Whitby*, George Smith, Benjamin Hudson.
269 *Gisborough*, Thomas Laycock, John Morris.
270 *Darlington*, John Kershaw, Robert Emmet.
271 *Stockton*, John Beaumont, Thomas L. Hodgson, James Beckwith; Thomas Dixon, supernumerary.
272 *Barnard Castle and Weardale*, Isaac Lilly, John Bumstead, Joseph Deakin.
273 *Middleham*, John Sedgwick, Richard Hardacre.
274 *Tanfield*, William Hainsworth, William Shackleton.
275 *Richmond*, John Aslin, Luke Heywood, Joseph Mattison.

XXVIII. THE NEWCASTLE DISTRICT.—*William Bramwell, Chairman.*

276 *Newcastle*, William Bramwell, Joseph Mann, Henry Ranson; John Hudson, supernumerary.
277 *Gateshead*, Edward Batty, Robert Jackson.
278 *North Shields*, Zechariah Taft, Thomas Hewitt.
279 *South Shields*, John Farrar, William Jackson.
280 *Sunderland*, Thomas Preston, Barnard Slater, Joseph Hollingworth.
281 *Durham*, John Fairborne, Jonathan Porter.
282 *Alstone*, Robert Nicholson, Robert Morton.
283 *Hexham*, John Barritt, Charles Radcliffe.
284 *Morpeth*, Duncan M'Allum, Thomas Ballinghall.
285 *Alnwick and Berwick*, George Willoughby, John Heap.

N. B. The Preachers are to change between Alnwick and Berwick every fourth week.

XXIX. THE CARLISLE DISTRICT.—*John Poole, Chairman.*

286 *Carlisle*, Benjamin Barritt, John Rawson.
287 *Whitehaven*, John Poole, William Scholefield; Robert Dall, supernumerary.
288 *Brough*, Charles L. Adshead, Enoch Broster.
289 *Penrith*, Arthur Hutchinson, Robert Watkin.
290 *Kendal*, John Lee, Thomas Hamer.
291 *Ulverstone*, George Clarke.
292 *Dumfries*, Thomas Harrison.

XXX. THE ISLE OF MAN DISTRICT.—*John Mercer, Chairman.*

293 *Douglas*, Edward Wilson, John Kemp.
Castletown, Ralph Gibson, who is to change with the Douglas Preachers, under the direction of the Superintendant.
294 *Ramsay*, John Mercer, Joseph Burgess, jun.

N. B. Brother Burgess is to reside at Peel.

XXXI. THE EDINBURGH DISTRICT.—*Valentine Ward, Chairman.*

295 *Edinburgh, Leith, and Dalkeith*, Valentine Ward, John Lancaster, James Shoar.
296 *Dunbar and Haddington*, Humphrey Stephenson, who is to change occasionally with the Edinburgh Preachers.
297 *Glasgow*, Samuel Warren, Alexander Bell, Thomas Moss.
298 *Paisley*, George Sykes, jun.
299 *Greenock*, Abraham Crabtree.

N. B. One half of the labours of Brother Sykes, on the Lord's Day, is to be given to the Greenock Circuit.

300 *Ayr and Kilmarnock*, George Thompson, Hodgson Casson.

301 *Perth and Criffe*, William West, Thomas Bridgman.
302 *Dunfermline*, Richard Heap.

N. B. One half of the labours of one of the Perth Preachers is to be given to the Dunfermline Circuit: and Brother Heap is to change occasionally with the Edinburgh Preachers.

XXXII. THE ABERDEEN DISTRICT.—*Joshua Bryan, Chairman.*

303 *Aberdeen and Peterhead*, Joshua Bryan, James Smetham, Alexander Strachan.
304 *Dundee*, William Clegg.
305 *Arbroath*, Thomas Yates.
306 *Brechin*, Joseph Kitchen, John M'Owan.
307 *Bamff*, James Sugden, James Miller.
308 *Elgin*, Thomas Mollard.
309 *Inverness*, Robert Harrison, sen.

FOREIGN MISSIONS.

I. EUROPE.

1 *Gibraltar*, Thomas Davies.
2 *Beuville and Periere, in France*, To be supplied by the French Preachers in the Guernsey District. Our Supernumerary Brethren are requested to assist in this work.
3 *Brussels*, Armand de Kerpezdron.

II. ASIA.

4 *Ceylon*: including the following Stations:- viz. *Colombo, Jaffnapatam, Batticaloe, Point de Galle, and Matura.* James Lynch, George Erskine, Thomas Squance, Benjamin Clough, John M'Kenny, Samuel Broadbent, Robert Carver, Elijah Jackson, and John Callaway; assisted by A. Armour, and by Petrus Panditta Sekarras.

James Lynch, Chairman of the District.

5 *Madras*, William M. Harvard.
6 *Bombay*, John Horner.
7 *New South Wales*, Samuel Leigh.

N. B. The following Brethren are also appointed as additional Missionaries for Asia, under the direction of the Committee in London: viz. William B. Fox, Thomas Osborne, Robert Newstead, John Barry.

III. AFRICA.

8 *Sierra Leone*, William Davies, Samuel Brown.
9 *Cape of Good Hope*, Barnabas Shaw.

IV. AMERICA.

WEST INDIES.

ANTIGUA DISTRICT.—*Samuel P. Woolley, Chairman.*

10 *Antigua*, Samuel P. Woolley, Jonathan Rayner, John D. Allen, Moses Rayner.
11 *St. Christopher's*, George Johnston, Jeremiah Boothby, William White; Thomas Blackburn, supernumerary.
12 *St. Eustatius*, William Shrewsbury.
13 *Nevis*, Calvarley Riley, Robert Alder.
14 *St. Bartholomew's*, Daniel Hillier.
15 *Tortola, and the Virgin Islands*, James Whitworth, John Raby, Stephen Swinyard.
16 *Dominica*, William Beacock.
17 *St. Vincent*, Thomas Morgan, William Crosscomb, William Coultas.
18 *Barbadoes*, William Westerman.
19 *Grenada*, William Lill, George Poole.
20 *Trinidad*, Abraham Whitehouse.
21 *Demarara*, Thomas Talboys, John Mortier.

JAMAICA DISTRICT.—*John Wiggins, Chairman.*

22 *Kingston*, John Wiggins, John Shipman, George Jackson.
23 *Spanish Town*, John Lewis, jun. William Ratcliffe.

24 *Morant Bay*, John Burgar.
25 *Bove Rock*, John Colmar.

N. B. The Preachers of this District are to change, under the direction of the Chairman.

BAHAMA DISTRICT.—*William Wilson, Chairman.*

26 *New Providence*, William Wilson, sen. William Dowson; William Turton, John Rutledge, supernumeraries.
27 *Eluthera*, Joseph Ward.

N. B. Brother Turton is to visit America on account of his health.

28 *Harbour Island and Abaco*, Roger Moore.
29 *Long Island*, Michael Head.

ST. DOMINGO.

30 *Port au Prince*, John Brown, sen. James Catts.

BERMUDA.

31 *Bermuda*, William Wilson, jun. William Ellis.

NOVA SCOTIA, NEW BRUNSWICK, AND CANADA.—*William Bennet, Chairman, and General Superintendant.*

32 *Halifax*, William Bennett; William Black, supernumerary.
33 *Liverpool*, James Knowlan.
34 *Shelbourne*, Richard Armstrong; James Mann, supernumerary.
35 *St. Stephen's*, Stephen Bamford.
36 *City St. John's*, Thomas Payne.
37 *Fredericton*, Thomas Catterick.
38 *Annapolis*, James Dunbar.
39 *Cumberland*, Duncan M'Coll.
40 *Horton*, James Priestley; John Mann, supernumerary.
41 *Lunenburg*, George Orth, German Missionary.
42 *Manchester*, John Fishpool.
43 *Prince Edward's Island*, John Hick, Sampsen Busby; James Bulpit, supernumerary.
44 *Quebec*, Richard Williams; John de Putron, French Missionary.
45 *Montreal*, John Strong.

N. B. Three additional Missionaries are appointed for new stations in Canada, under the direction of the Committee; viz. Henry Pope, James Booth, Richard Pope.

NEWFOUNDLAND.—*John Bell, Chairman.*

46 *St. John's*, John Pickavant, Ninian Barr.
47 *Carbonear*, George Cubit, Richard Knight.
48 *Blackhead*, John Walsh, Thomas Hickson.
49 *Port-de-Grave*, John Lewis.
50 *Island-Cove and Perlican*, John Bell, John Haigh.
51 *Bonavista*, James Hickson.

From the following *General Recapitulation*, it will appear that the Great Head of the Church continues to crown the labours of the Methodist Preachers, both at home and abroad, with remarkable success.

Number of members in the Methodist Societies:—

In Great Britain		191,680
In Ireland		28,542
In France		35
At Brussels		10
At Gibraltar		63
At Sierra Leone		129
At the Cape of Good Hope		42
In Ceylon		56
In the West-Indies		18,938
In Nova Scotia, &c.		1,824
Total number of Members under the care of the British and Irish Conferences		241,319
Number of Members in America, as stated in the American Minutes for 1815, Whites 167,978 Coloured, 43,187		211,165
Total number of Members in the Methodist Societies throughout the world		452,484

From hence it appears that there has been an increase since the Conference in 1815,

In Great Britain, of - - - -	9,971
In France, Gibraltar, Africa, Ceylon, &c. - -	65
In the West-Indies - - -	1,082
In Nova Scotia, Quebec, and Newfoundland -	65
TOTAL -	11,183
There has been a decrease in Ireland, of - -	815

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. CLOUGH, to Doctor ADAM CLARKE.

Point-de-Galle, Island of Ceylon, Jan. 8, 1816.

Rev. and dear Sir,

THE Priest who wrote the Poem is becoming rather a celebrated character, as a Christian. In some of our late preaching excursions we have taken him round the country with us, where he addressed large companies of people, from 800 to 1000 at a time, in the most lively and eloquent manner. His character as a priest was so well known before his conversion, that wherever he comes the people know him; and it is most charming to see the effects that are produced by his public speeches. The priests from almost every part of the country, come to attack him; and contend the matter with him; *some even out of the interior* who knew him, and have heard of his conversion. Great numbers of the superior order of priests are deeply convinced of the truth of Christianity. *But, poor creatures*, as soon as they throw off their robes, if they are as rich as Solomon, they lose all, and have nothing to support them. It is our daily prayer, that God would provide an asylum for such characters, until the time come when the inhabitants will support them as Christian ministers in the same way as that in which they now support them as Heathen priests. You will, no doubt, hear in the Committee, that we wish to establish something like a Seminary in Colombo: if we could establish this, it would take in a few of the younger sort, that we might judge most proper. Should it meet with your approbation, we hope, Sir, that you will exert yourself to the utmost, in order to its accomplishment. We have with us, at this time, a fine youth, who had been studying many years for the priesthood, who was so anxious to become a Christian, that he was willing to give up his prospects as a priest, and become a servant to us. The circumstances which led to his conversion were rather singular. One day, Mr. Twisleton took Mr. Harvard and me out to a village about 12 miles from Colombo, to preach to the inhabitants. When we were just going to return home, this young priest, with several others, and their tutor, came up to us, all elegantly dressed in their priestly robes; they had been at a great feast, (i. e. idol worship,) and were returning home. When Mr. Twisleton saw them, he cried out, "Mr. Clough, there are some of your friends coming; (he generally calls the priests my friends,) come, said he, speak with them." Accordingly I went and commenced a conversation with their tutor; but he was so completely embarrassed and unable to defend the essentials of his system, that the youths were struck, and began to reason with him themselves after we left them; and notwithstanding all he could say, he was utterly unable to satisfy the youth in question, who forsook him, came to us, and would not leave us. We told him our situation as Missionaries—but rather than return to his former mode of life, he threw off his robes, and became a servant to us!! Since the above, another clever young priest has laid aside his robes; and Mr. Twisleton, whose generous soul is always ready to do any thing to promote the cause of Christ, has kindly offered to allow him a small sum of money monthly, just sufficient to procure things necessary for him, until he be qualified to act as a Christian schoolmaster, or Catechist master, at which time he will have a small allowance from Government, but nothing like what his situation as a priest would do for him.

A young native chief, who went up from Colombo to Candy, with a civilian of considerable rank, informed Mr. Harvard and me, that he went to look at one of the temples there; and that when he was about to enter, a priest came forward and told him he must put off his shoes, and offer a present of flowers to Budhu, or he could not be admitted. The young native replied, "I am a Christian!" "No matter, (said the priest what you are,) except you do it,

you shall not come in." "Very well! (said the young native,) I shall never make an offering to an idol."

It is pleasing to reflect upon the kind interest which our very excellent Governor constantly manifests in behalf of Christianity. I believe there is not one British settlement in India where religion is more tolerated and approved of by the leading characters, than in Ceylon. I believe we have the approbation of all in the island: and each of them is ready to do us any act of kindness whenever it is requisite. These are mercies of no common nature; mercies for which, we trust, God will enable us to be truly grateful.

We have just come from church. Brother Harvard has been preaching to a large congregation of the troops, and the inhabitants of the Fort; I am now going to preach, in the church, to a large company of the native Cingalese. God is with us, and we hope he will bless us, and prosper our work.

O Sir, we need your prayers—indeed, we need all the assistance we can obtain, both from God and man.

I remain, Rev. Sir,
Your's, &c. B. CLOUGH.

Extract of a Letter from Messrs. HARVARD and CLOUGH, to the MISSIONARY COMMITTEE.

[The pious zeal of our brethren, Messrs. HARVARD and CLOUGH, labouring in CEYLON, has prompted them to make such active exertions in attempting to evangelize the heathen, that, borne down by excessive fatigue, they have been under the painful necessity of yielding to a temporary, and partial, relaxation in their work; and of retiring, for the recovery of their health, to POINT-DE-GALLE, from which place they write as follows:]

Jan. 20, 1816.

REV. AND DEAR FATHERS,

Since we came to this place, we are happy to inform you, that we are much better, and hope to be able to return to our station shortly. Mean time we are endeavouring to do all the good we can in a quiet way in this place. On Monday morning we intend to set out on a visit to the native churches, about forty or fifty miles in the southern part of the Island. The Hon. and Rev. Mr. Twisleton, Senior Chaplain and Principal of Schools, has sent out an order to about thirty of them to apprize them of our coming, to preach, to marry, and to baptize. We shall make the journies as short as possible, and have four or five congregations assembled in one place: this will expedite the business, and render our visit the shorter, so that we hope to return to Galle in eight or ten days. We have lately made several visits of a similar kind, in company with Mr. Twisleton, and remained in the country several days together. But we cannot expect much lasting good to result from such visits, until we have Missionaries to send into these countries to be more among them: for though they pass for what are called nominal Christians, their ignorance, superstition, and wretchedness, *cannot be described.* O their state cries aloud for commiseration!

It is the unanimous opinion of the brethren, that those native youths, of promising abilities, whom God may convert by our ministry, and qualify with suitable gifts, should be employed in preaching the Gospel to their ignorant and idolatrous countrymen. The situation of the inhabitants of the interior countries of India, and this Island especially, shews the propriety of having recourse to a plan of this sort. This country is remarkably unhealthful. The people live in impenetrable jungles, surrounded by mountains, whose tops one half of the year are hid in the clouds, and can only be ascended at *any season* by the natives, who are accustomed to them. The people, having lived there in savage barbarity from unknown ages, are sunk into a state of ignorance and wickedness that is indescribable, being unacquainted with any thing like civilization. Now it may be asked, How are the people of these countries to be instructed in the things of God? "The Gospel must be preached in all the world!—The knowledge of the Lord must cover the earth!" The whole world must believe that "Jesus Christ gave himself a ransom for all." But how shall they believe? Why, the answer is ready:—Men who know the gospel must be sent among them: men who can give them line upon line, and precept upon precept: men who can reside among them, and in some measure conform to their mode of living. An inquiry may be made, Who are the persons that are proper to be sent into these unhealthful climates, destitute almost of *all* the comforts of life? To climb these mountains, penetrate these jungles, exposed to a burning sun by day, and without any mode of conveyance, (for such is the state of the interior of this Island at present, as not to admit any travellers except in one single road that has been cut to Candy since it was taken from the king,) also to destructive damps by night, without a place to cover them? Why, to send Europeans would to us appear out of question, except they had some assur-

ance that God would preserve their lives by a daily miracle; a thing which we have little reason to expect would be the case if the experiment were tried. And should the Almighty not preserve them in this miraculous way, it would be like sending them to the slaughter, as we *now* see from those Europeans who have chosen the most healthful parts to reside in while in the interior. And instead of sending out half a dozen at a time, it would be necessary to freight ships with Missionaries. European constitutions may do pretty well with care on most parts of the coast; but the case is quite different in respect to the interior, which we now have in our hands. As persons are preparing the Bible to be sent to the people, shall not native Missionaries go, take them by the hand, open these Scriptures, and preach to them Jesus? Yes, it shall be so, for God has declared it.—Therefore the instruments shall be prepared, and it is our duty to assist in this work. Again we might ask, What was the opinion of those venerable men, who have done so much in this country, such as Swartz, Gericke, Dr. John, and all who have been remarkable for missionary exertions? Why, with one voice they all have exclaimed, "Avail yourselves of the assistance of the natives, employ them as school-masters, as catechist-masters, or as preachers, according as their different talents may qualify them. The natives know the language perfectly; they are more acquainted with the prejudices of the people, and are better accustomed to the climate and mode of life practised by the natives. These circumstances can produce no bad effect upon them; and give a native a little rice and water, and there is his food." Again, what is the opinion of every person capable of judging, who has paid any attention to the subject? It was the intention of that great man, Dr. BUCHANAN, to establish such institutions throughout *India*, if God had spared his life. And what is the opinion of your missionaries, after a little experience in *India?* Why it is their *decided* judgment, that something of this kind ought to be established in this Island, which perhaps requires it more than any other part of India.

Seeing, therefore, that Native Preachers ought to be employed, they will require a previous preparation for the work. For the best of them are extremely ignorant, and very poor, except that part of them called head-men, or native chiefs, who, in general, are perfect infidels, and despise religion of every kind. And besides, there are no books in the Cingalese language, upon the subject of Christianity, except the Bible; consequently, it will be necessary to take them when young, and give them a knowledge of the English, in such instances as we may deem necessary. And, by having a few select youths trained in this way, they would always be under our care, and consequently would be precluded from intercourse with other nations. By beginning upon a small scale, and enlarging as we saw necessary, this plan might be conducted at a very trifling expense. And we feel such a confidence in the liberality of our people, and their love to their Missionaries, and to the Missionary cause in general, that nothing will be wanting on their part, in respect to pecuniary assistance. It was by their free-will offerings that we found our way to India, and we still live upon the same bounty. And how it animates us, to see in distant lands, that, during the late extraordinary impulse in favour of Missionary efforts, our dear people have not come behind any in the United Kingdom, in offering part of their property upon the altar that sanctifieth the gift, for the support of those whom they have sent out, and others whom they intend to send out to preach the Gospel to the Heathen. Yes, it is a source of constant joy to us, to know that we live in the hearts of such a people; and that we have an interest in their prayers. O that our covenant God, who unites us together in the bonds of Christian love, may bless and reward them with grace and glory! Considering what they have done, what they are doing, and what they are still willing to do, we are encouraged to lay our wants before them. Could they for a moment witness the scenes we daily survey,—men, women, and children prostrating themselves, with their offerings, before *gods of wood and stone!* we are persuaded they would speed their flight to assist those who are daily labouring to rescue their poor fellow-creatures from the power and influence of idolatry, and bring them to a saving acquaintance with Him who loved them, died for them, and is *now* pleading their cause in the court of heaven. And the subject to which we *now* refer, will prove, we hope, one of the most powerful engines that can be contrived, to dispel ignorance, batter down the strong hold of idolatry, and cause the people to act according to that ancient prediction, "In that day, a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." Isa. ii. 20.

Printed at the Conference-Office, 14, City-Road, London: T. CORDEUX, Agent.

Mr. J. ETCHELLS.

Preacher of the Gospel.

THE

METHODIST MAGAZINE,

FOR OCTOBER, 1816.

BIOGRAPHY.

A SKETCH OF THE LIFE AND CHARACTER OF LADY MAXWELL, *of* Pollock;—*late of* Edinburgh.

To the Editor of the Methodist Magazine.

Rev. Sir,

It has been long and impatiently expected by many, that to the number of those persons who were once the excellent of the earth, the *record* of whose holy and useful lives, and happy and triumphant deaths, adorns your pages; their memory living, and their example glowing, to instruct and inspire generations yet unborn; that of Lady Maxwell would have been added; who for her station in society, strong and cultivated mind, and extensive benevolence, had few equals—as a member, friend, and ornament of the Methodist Connexion, has not been surpassed; while for depth and solidity of piety, she was perhaps second to none in the christian world. It has been expected that with such a record you would have been furnished by the hand of some of her numerous religious acquaintances, who knew her well, and admired her character while she lived; who venerate her memory, now that she is dead; and who are supposed to be the most capable of giving, at least an outline of her life, and a sketch of her excellent character. But hitherto expectation has been disappointed.

It is true, that to attempt a history of Lady Maxwell's life, must be made under circumstances of great difficulty. For notwithstanding she wrote much, and religion was her principal and favourite subject, yet what she has written seems doomed to remain very partially known. This, however, appears certain, that her voluminous writings furnish no account of her early experience, nor of the various transactions of her life. She kept a regular diary for upwards of forty years; but this rather records the progress of her religious experience, than the his-

tory of her life and actions. It fully shews, and it only shews, a person's uniformly walking with God, having constant access into the holiest by the blood of Jesus, and there (to employ her own words) holding fellowship with the whole Deity, Father, Son, and Spirit.

As little can be collected from documents, neither can much be gathered from oral testimony; as those persons who were her Ladyship's acquaintances, during the greater and most interesting part of her life, have long since slept with their fathers; so that who were her first associates in the kingdom and patience of the Redeemer, is now very difficult to learn. To this may be added, that *kind of life*, which she imposed on herself to lead, being such as, in its very nature, must supply but little incident. For although in name and character she was well known, yet as a person figuring on the stage of the world, or exercising authority in the church, she was not known. Her influence was great, and her usefulness extensive; but it was silent, gentle, and unobtrusive as the fall of the evening due. Confined by choice to her native country, from which she seldom moved, but when business called, or health demanded, and then but for a short time; she lived in retired privacy, secluded from the gay and busy world. Being easy in her worldly circumstances, select and happy in her acquaintances, her path through life was generally even, and her sky serene; presenting none of those varieties which are to be found in the lives of the principal actors on the stage of this world; nor of those whose path is checquered with every variety of light and shade; their horizon having experienced every vicissitude between the cloudless noon of prosperity, and the starless midnight of adversity. Her life had a sameness, the sameness of matured, established piety, a blessed monotony of being, and getting, and doing good.

To pourtray her *character* would be a task not less arduous than to trace her *history*: yet had the attempt been made at an earlier period, it would have been done with greater promises of success; lapse of time must have effaced many important recollections, and deprived some of the brightest images of her excellencies of a considerable portion of their vividness; while distance from the place where she resided, forbids access to *persons* who might furnish useful hints, as also from those things, the presence of which would not fail to be attended with valuable associations.

It is true, that a person of inventive mind, or a lively imagination, might draw an *ideal* character, combining whatsoever things are pure, pious, amiable, and of good report; and by applying this to Lady Maxwell, fancy would become *reality*, and fiction would be sober narrative of fact; for her character and conduct would bear him out triumphant. Yet as there is something pe-

culiar to every person, something which is properly their own, and their ownselves; as untransferable as personal identity, and by which their acquaintance will easily recognise them in the crowd; so the person who has an eye that can catch these peculiarities, and a hand which can throw them on the canvass, each in its proper light, natural attitude, and just proportions, that person is a real painter of character; and to such an one, that of Lady Maxwell would be a subject worthy of the best efforts of his greatest powers.

As a master's hand is not expected, the present rude sketch is drawn with equal diffidence and reluctance, arising from a knowledge of the greatness of the subject; the high expectations which the religious public may justly entertain from so distinguished a person as Lady Maxwell; the extreme scantiness of materials, which are little more than bare recollections; and above all, from the awkwardness of the delineator's hand. Nor would this have been undertaken at all, but for the pressing solicitations of her Ladyship's most intimate friends, who deem it criminal to allow the remembrance of so much intellectual, moral, and religious worth to sink into oblivion, and who are determined that her memory shall not altogether perish among the Methodists.

There is no doubt, that those persons who knew her Ladyship's worth, and who still cherish her memory, will feel deep concern that so little is said of her, and this in a manner as far below the subject. That the life is meagre, and the character miserably imperfect, is readily granted; but there appeared no alternative between this and none; for had any other hand undertaken it, this would never have been attempted. There is, however, one consolation even in failure; it is a failure where full success was never contemplated, and where its attainment, under more favourable circumstances, would have been next to impossible. No; God only, who knew her public and private life, who saw all the pious movements of her mind towards himself, and all the efforts of her zeal to promote his glory; he only could do her justice, and that justice she will amply receive in that day, when they that be wise shall shine as the sun, and when a cup of water given to a disciple, in the name of his master, shall not lose its reward.

Lady Maxwell's maiden name was Miss Darcy Brisbane; she was the youngest daughter of the late Thomas Brisbane, Esq. of Brisbane, in Ayrshire. There was nothing in her childhood which could augur her future distinguished eminence in piety; for to the drawings of the Father, the teachings of the Spirit, and the first influences of grace, she appears to have been inattentive; while to the strong remonstrances of the mind against itself, and against the conduct, she was an entire stranger, until a farther stage in life. She was indeed from a child dis-

distinguished by a feeling, humane, and charitable disposition of mind. She often mentioned the high degree of pleasure which she felt, even at that early period of life, in relieving the necessities of the poor; and on some occasions taking off part of her clothes to cover the shivering limbs of poor children—not, however, from any conviction that such was a christian duty, but to give indulgence to the generous feelings of a mind, which ever after delighted to put forth its utmost energies to lessen, in any form, the great mass of human wretchedness.

Her education, which was suited to her prospects in life, was received in her father's house, and afterwards completed in that seat of every mental accomplishment, the city of Edinburgh; where she was only remarkable for quickness of mind, a high sense of propriety in conduct, and a peculiar elevation of spirit. From Edinburgh she removed to London, for the purpose of being presented at court, and introduced into the first circles of rank and fashion. While in London she lived with Lord and Lady Lothian, the Marchioness of Lothian being her aunt. But her aunt's death following soon after, she left London, and returned to her native land. During her stay in London a circumstance occurred, which often afterwards affected her mind with wonder and joy. Being then about sixteen years of age, she went down to a small villa in the neighbourhood of London, which belonged to her uncle. One day, when walking in the garden, the gardener, encouraged by her serious, interesting appearance, came up to her, and with all humility addressed her on the subject of that deep distress of soul under which he then laboured; when such directions and words were put into her mouth, as were the means, under God, of setting the poor man's soul at liberty, so that he went away praising God, in an ecstacy of joy. And this (as she used to say) was at a time when she was as ignorant of the truth, and of the meaning of the words she had employed, as the ground on which she stood.

Soon after her return from London, she entered into the marriage state with Sir Walter Maxwell, Baronet, of Pollock. This union was much to her mind, and seemed, for a time, to open wide fields of worldly enjoyment to her visionary fancy and aspiring hopes. But this vision of earthly bliss was soon ended, and appeared shorter than the last watch of the night; for in little more than two years she was deprived of her husband by death; and, in six weeks after, of her son and only child; and thus was left a widow at nineteen years of age. This painful dispensation of Providence, by which the Lord left no rival to dispute his claim to the sole empire of her affection, was sanctified by his grace to the salvation of her soul. For, finding by experience how soon those sources may be dried up, from which misjudging mortals calculate on drawing their earthly delights,

her mind was thence led to seek its rest in God, making the Author of her being, the fountain of her enjoyments. But as she was never known to mention her husband, nor yet her child, after their death; and as her conversion to God was closely connected with those events, to learn the particulars of that important change became a delicate subject of inquiry, and to which she would never advert, but with reluctance and brevity. All that is known respecting the circumstances of her conversion was given by herself to her most intimate friend in one short sentence; "*God brought me to himself by afflictions.*" Thus is providence, in its varied events, rendered subservient to the purposes of grace, and one of the means of salvation. Thus are our greatest trials proved to be but disguised blessings, and from the most deadly bitters in this world are extracted immortal sweets. By afflictions sanctified, the mind is humbled, and the will bent; our strong grasp of the world is broken; the vanity of its enjoyments, and their insufficiency to meet the wants of the mind, are fully displayed. By afflictions the heart is often softened, and opened for the admission of truth, and disposed to seek a portion above. Seasons of affliction ought therefore to be improved, both in respect of ourselves and others—in the former, as affording a mean of getting good; and in the latter, as furnishing an advantageous season of being useful to others. For not Lady Maxwell alone, but hundreds in the church militant, and thousands in the church triumphant, say, "God brought me to himself by afflictions." Nor because, in the first instance, God has not thundered into the soul terrific peals from Mount Horeb, shaking the heart like an earthquake; nor by the melting strains of Zion, moved the rock to contrition, are we thence to question the reality of conviction of sin, nor the genineness of conversion to God. For these afflictions are useful only, as they drive, or draw us to that Gospel which is full of Christ; and hence is the power of God unto salvation.

But though the *time* of Lady Maxwell's conversion cannot now be ascertained with precision, nor the circumstances attending it detailed with accuracy, the fact, notwithstanding, is incontestable. An almost solitary extract, which has been obtained from many volumes of her diary, shall here be inserted, to determine that point. Its date, however, is many years subsequent to the event itself. "Feb. 1770, *Friday*. This has been a day of much peace, both *alone*, and when in company. My views seemed clear, my faith strong, and Jesus nigh; and on a *close* examination as to the state of my soul, in the view of the approaching sacrament, I clearly perceived that a great change *had* passed upon me, which in the Word of God is sometimes termed, 'a being born again;' sometimes 'a passing from death unto life;"—and again, 'being translated from the king-

dom of Satan into the kingdom of God's dear Son.' 'My reasons for *thus* judging are, First, I found I had been convinced of sin, and brought into a state of bondage and fear. 2dly, I had been convinced of righteousness, whereby I had received *power* to believe on Christ, and found the Spirit of God witness with my spirit that I was his child; and as a corroborating proof of this, my faith was genuine; I found that it wrought by love to God and man, and led me to purify my heart. 3dly, I felt a continual hungering and thirsting after righteousness; ardent and habitual desires to be wholly devoted to God; together with a *deep* sense of the depravity of my own nature." This extract will leave no doubt on the minds of those who know what conversion is, of the legitimacy of that work, of which her ladyship was the subject.

It was some time about the period of her conversion, that she first became acquainted with the Methodists; but whether she obtained assurance of God's justifying grace, before, or after that acquaintance, is a question which cannot now be decisively determined. The weight of probability inclines in favour of this, that she knew God before she knew the Methodists. The inducing circumstances also which first led her to a Methodist chapel, are at present but indistinctly known. It is said to have taken place, during the period of a visit, paid to a relation; who observed to Lady Maxwell one evening, that she was going to the Methodists' chapel, when her ladyship readily offered to accompany her, and which she did, and continued ever after to attend, when health would permit. Who this relation was, is not said; but this much, however, is certain; that, at that time the zeal and energy of the Methodist preachers were generally approved and admired by the people, they attained to a degree of popularity, and possessed an extent of usefulness, which they have not been able to equal, for many years past, in North Britain.* Nor were their acceptance and usefulness confined to the lower and middle classes in society; for ministers of the Establishment, and members of the university, persons of rank and title, were found mingled in their audiences. And it might be, that some of those pious nobles, who were among the admirers of Whitefield and Wesley, were the instruments of first bringing Lady Maxwell to a Methodist chapel.

She was not long a hearer, before she became a member of the Methodist Society in Edinburgh, and in which she remained steady, until her death. Her union with this people must have been earlier than the year 1765, as her quotations and application of certain parts of some popular hymns in use among them, and

* This is not accurate. The Methodist preachers have been much more popular and useful of late in some parts of Scotland, particularly in Edinburgh, Glasgow, and Paisley, than at the period the writer of this account refers to, as the chapels they have built, and the great increase of their societies and congregations in those places, make evident. *Edit.*

which appear in her writings of that time, fully shew, as well as the use of a certain phraseology, which, though scriptural, very seldom obtains but amongst the members of Mr. Wesley's community. At the time she joined the Methodists, she was a member of the Scottish Established Church, which, for its approximation to Scripture in its constitution, the learning, talents, and respectability of its ministers; the extent of information on religious subjects among its members; and the general tone of doctrine held forth in it, *was*, in the opinion of Whitefield, and *is*, in the opinion of many equally unprejudiced and uninterested, the *best* NATIONAL *Establishment* in the world. In this church Lady Maxwell had been educated, in it she had received much spiritual profit; and continued occasionally to attend the ministry of the word, and statedly to communicate with its members to the end of her life. Yet she gave to the Methodists a decided preference. The views which they have of divine truth; their insisting so strongly and uniformly on the *knowledge* of salvation; urging on every believer the necessity of having the direct witness of the Spirit of God, to give him assurance of his personal interest in Christ, and of being a child of God: And then, instead of being lulled into dangerous security, by assurances that his final perseverance is certain, he is still further urged to perfect holiness in the fear of the Lord:—The bond of union, likewise, by which the different members of their Societies are connected together;—the social means of grace which they enjoy among themselves; all tending to excite diligence, preserve their steadfastness, and in every form to promote personal piety;—these, she considered, as most agreeable to the word of God, and in a high degree calculated to secure the great ends of true religion, present holiness, and future safety. But that *full* salvation from sin, which is believed among the Methodists to be attainable; and which forms a distinguishing peculiarity in their preaching, was that trait in the character of its doctrines, which appeared to Lady Maxwell the most lovely; and to her had been rendered the most useful. For when speaking to an intimate friend on the subject of her connexion with this people, she said, "If I had never known the Methodists. I should never have attained to those enjoyments in religion, to which I have attained, under *their* instructions;" and then added, emphatically, "you know, we seldom or never go farther than our instructers teach us;" and, "If God has a people on earth, and he has many, it is the Methodists." This, to say the least, is expressive of her ladyship's sense of obligation, as well as of the strength of her attachment to that christian society.

If religion opens a source of pleasure, at once pure and varied, rich and inexhaustible,—adapted to human society, in all its varieties, and to human life amidst all its vicissitudes; so it likewise presents its *difficulties:* although it has not yet been proved,

that these are more numerous, or more formidable, than those which are met in any other pursuit or acquisition, whether of knowledge, fame, wealth, or pleasure; and of the difficulties of religion, it is most frequently the case, that they are found, or *felt*, to be the greatest at the commencement of our religious career. But as passion is overcome and controlled by grace,—the affections deadened to earthly good;—as the will becomes accustomed placidly to submit to, and cheerfully to enter into the will of God, and the mind and life formed to virtuous habits;—as the rugged asperities of nature are filed off, by the power of the Spirit, and smoothed to patience, long-suffering, gentleness, and contentment,—difficulties are found to be duties, and duties relished with delight;—crosses form crowns, and temporal loss conduces to spiritual and eternal gain. For as the Christian advances in the divine life, and in proportion to his advance, his way becomes more smooth, the sky of his prospects brightens and extends, and the thorns of difficulty and trial are deprived of their painful sharpness.

Lady Maxwell's religion did not subject her to much opposition, though its connexion with Methodism very early called into exercise her spirit of sacrifice. She suffered the loss of many things, which ranked high in her estimation; but she accounted them as dross, for the excellency of the knowledge of Christ. It could not be expected that *many* of her own rank would court her society, and among these were her early associates, and principal friends. Yet losses like these she scarcely felt, and perhaps never deplored. There were, however, at that time, in Scotland, *some*, though "not many noble," whose minds God had illuminated, and whose hearts his transforming hand had touched, who esteemed vital Christianity their highest honour, and made the cross of Christ the supreme object of their glory; and among these may be reckoned the late Viscountess Glenorchy, whose piety was considerable, her usefulness great, her zeal for *orthodoxy* standing at a high temperature; and her attachment to Lady Maxwell was strong, sincere, and unaltered, in life and death.

"Welhelmina Maxwell, afterwards Lady Glenorchy, was youngest daughter of William Maxwell, Esq. of Preston, in Dumfries-shire, and sister to the Countess of Sutherland. She was early married to John, Lord Viscount Glenorchy, only son of the late Earl of Breadalbane, whose death, soon after, left her a very young widow. 'Her understanding (says her biographer, the late Rev. Dr. Gillies, of Glasgow,) was naturally strong, and her memory retentive. Her mind was polished by a liberal education, and richly furnished by extensive reading and observation. Her person was agreeable, her manners engaging, her fancy brilliant, and attended by a constant flow of good humour.' But, though 'fitted to shine in courts,' being visited by sickness

in her 23d year, she, upon recovery, resolved to prefer devotion and utility to gaiety and thoughtlessness; and her conduct through life, afterwards, proved that her faith was not fruitless of good works. Her private charities were indeed numberless, and great part of them unknown. To some ministers, whose congregations were not affluent, she paid regular salaries; to others, occasional donations; and to many others, stated annuities. Besides the elegant chapel at Edinburgh, which cost about 6000*l.* and which bears her name, she built and endowed a church at Strathfillan, in Perthshire; and purchased chapels at Matlock, in Derbyshire; at Carlisle; at Workington; and at Newton Burhill, in Devonshire: besides contributing, along with Lady Henrietta Hope, to the erection of Hope chapel, at Bristol. This excellent lady died at Edinburgh, July 17th, 1786, leaving 5000*l.* to the society in Scotland for propagating Christian Knowledge; 5000*l.* for educating young men for the ministry, in England; and most of the rest of her fortune, which was considerable, to other pious and charitable uses."* Such a remarkable similarity in the rank and situation of these two ladies,—their personal endowments, and mental accomplishments,—the manner in which a wise Providence had treated them,—and the means which sovereign grace had employed to save them, were so simultaneous, as seemed sufficient to draw them together, as by reciprocal attraction, and blend their congenial souls in one.

But, although in feeling, affection, and pursuit, they remained one, there came a time when, on a certain subject, they could not see eye to eye. The Viscountess of Glenorchy, for a considerable time, was an intimate friend of the Rev. John Wesley, one of his greatest admirers, and regularly attended the ministry of the preachers in connexion with him, at the Methodist chapel in Edinburgh. But, on the republication of Mr. Hervey's letters to Mr. Wesley, accompanied by an intemperate preface, written by the late Dr. Erskine, a general cry was raised against what was called, the unsoundness of Mr. Wesley's religious principles. It was then that Lady G. along with some other persons of distinction, began to view Mr. Wesley as a dangerous character, and under that view, withdrew from him their countenance. And so strongly did the opposition of Lady G. rise,—so intensely did her zeal for Genevian orthodoxy glow,—that she erected that commodious chapel, which has been mentioned above, and this within a very short distance of the Methodist chapel; and for some time she had it supplied by a change of preachers, English, Scottish, and Welsh, who were persons of the first order of popular talents, and of the most rigid Calvinistic principles: nor can charity hesitate in saying, that this great and good Lady pursued

* Encyclop. Perthen. Art. Maxwell.

this line of conduct to prevent the success of Methodism; having, first, in her own imagination, identified the progress of Methodism with the spread of dangerous error. The clamour which had been raised in Scotland against Mr. Wesley's doctrines, was considerably heightened by the publication of the notorious Minutes of 1770, when it was thought that the cloven foot of Popish legality was now fairly disclosed, and when every lover of the Gospel should resist such doctrines, and discountenance their promulgator, who was certainly "the man of sin." On these controverted subjects, Lady Maxwell thought for herself; and all who know the character and strength of her thinking powers,—the degree in which her mind was furnished with whatever might aid its natural energies, in its search after truth,—the calm, the close, the dispassionate way in which she applied her mind to investigate any subject of importance,—all such persons will not hesitate in allowing, that she was quite as competent to think as any lord or lady of that day; and much more so than lords and ladies generally are. And notwithstanding she had to subdue the invincible prejudices of education and country, yet *she thought right*, because she thought as God had taught her, both to think and to believe, viz. That *he* is loving to *every* man, and would have *all* men saved;—that the righteous may turn from his righteousness and die in his sin; and that the blood of Jesus Christ cleanseth from *all* sin. But, although she differed in sentiment with Lady Glenorchy, and with some others of her early religious acquaintances, yet there was no interruption of religious friendship, nor the smallest diminution of Christian affection. They went hand in hand, as far as they could; and when they could go no farther, without a dereliction of principle, they kindly agreed to differ. In fact, Lady Maxwell occupied such a respectable situation, both for sense and piety, that her eloquence and influence were often highly serviceable in defending the doctrines of Mr. Wesley and his preachers, and also in removing much bitter prejudice from the minds of those persons, who either had not, or would not, have any other means of learning the truth. With respect to Lady Glenorchy, such was the estimation in which she held Lady Maxwell, that at her death, she appointed Lady M. her sole executrix, and the principal manager of her chapels, both in England and Scotland. And although Lady Maxwell often deplored the small success which attended some of these religious institutions, not equalling the expense and trouble which they occasioned, yet, with a scrupulous conscientiousness, she carried into effect every tittle of Lady Glenorchy's will; although there can be little doubt that the anxiety to which she was hereby subjected, and the additional labour which it imposed upon her, had, in her latter days,

unfavourable effect on her declining health, perhaps in accelerating her death.

From a very early period of Lady Maxwell's Christian life, she deeply felt the necessity of full salvation from sin, while she clearly saw that such a salvation is a privilege graciously exhibited in the Gospel of Christ: and as she believed that the meritorious fountain of the Saviour's blood was opened, as well for all uncleanness of heart and nature, as for guilt on the conscience; that divine faithfulness and justice were equally pledged to cleanse the believer from all unrighteousness, as to forgive the penitent his sins; that grace could reign until an end was made of iniquity, and the heart filled with the perfect love of God; so, with an ardent, uniform pursuit of soul, she followed after, that she might be saved as fully as a fallen creature wearing a body of flesh and blood, and dwelling in a world of temptation, could be saved; that her body, and soul, and spirit might be wholly sanctified unto God: and the success with which she thus followed after it, was a matter she was never backward to avow; although the *time* when she obtained entire purity of heart, cannot at present be accurately ascertained.

(To be continued.)

DIVINITY.

To the Editor of the Methodist Magazine.

Sir,

On perusing the following extract from Paley's work, you will admit that it possesses great merit. It is throughout consistent with orthodoxy; and hence, though you may not approve of every sentiment which it contains, I doubt not, considering its excellence, as a whole, that you will judge it worthy of a place in your Miscellany.

1816. L.

DESCRIPTION OF THE DAY OF JUDGMENT.

Terrible and alarming prospect! here the powers of eloquence lose all their effect; and the most elevated genius is by far too languid, lifeless, and insipid, to describe a scene so solemn and tremendous. Who, though he spoke with a voice melodious as that of an angel,—though all the graces of celestial eloquence flowed from his lips,—could do justice to a subject so awful and amazing? A scene which so far transcends every picture which the most sublime imagination can form, must certainly baffle every effort of description: but though it is impossible to convey any but a faint idea, after all our labour, let us, nevertheless,

attempt the task, as it must be highly edifying, and leave a lasting impression on the heart susceptible of good dispositions. Imagine the day arrived, and all nature waiting, in silent expectation, to receive its last doom; the tutelary and destroying angels to have their instructions, and every thing to be ready for the fatal hour; and then, as upon a signal given, the trumpet sounds; the universe groans at the terrific blast: monuments burst asunder; the tomb surrenders up the dust which has slept there from immemorial time:—the illustrious and the obscure, the virtuous and the bad; Christians, infidels, multitudes of every tribe, people, and language; all who have ever existed from Adam down to the present moment,—all, all arise! How, every moment, the mighty concourse swells! they pour around like gathering torrents, and overflow the earth numerous as the drops of rain or stars of heaven; millions crowding on millions: stupendous tumult! it is all inconceivable alarm and consternation. But, who is that sublime and beauteous form descending from the skies, encompassed with unnumbered hosts of angels? Jesus, the Son of God! the Judge of man! And is this the despised Nazarene, the persecuted wanderer; who, while on earth, had not where to recline his weary head? Is this the man of sorrow, who was barbarously crucified on Calvary, and expired between two thieves, loaded with disgrace, and exhausted with agonies! Yes, it is the same? But what a change! what majesty! what inconceivable magnificence! Behold those temples, which were once so cruelly torn with thorns, now crowned with a diadem of glory, too dazzling for mortal sense to bear! Behold that hand, into which his murdering foes once put the reed in derision, now holding the sceptre of the universe! Yet, amidst that blaze of grandeur that surrounds him, the amiable meekness which dignified the man of sorrow still appears, while traces of complacency and benevolence conspicuously mark his divine lineaments. He separates the promiscuous multititude as a shepherd divides the sheep from the goats; the good are ranged on his right hand, the wicked on his left: all, even the just themselves, wait in trembling expectation at the dread tribunal,—but how different are their sensations from those of the guilty! Pious confidence, hope, and joy, arising from a consciousness of their integrity, and the thought of their Redeemer's atoning blood, are mingled with their fears; but what imagination can conceive the horrors of the latter! they already hear the dire sentence thundering in their ears; they anticipate the doom which must soon await them: what would they give now for a few of those moments, which they so imprudently squandered away in gaiety and sensual pleasures, to make their peace with heaven!—the opportunity is gone for ever! And now, behold the eternal King of Glory turning towards the assembly on his right hand, with smiles that

inspire inconceivable delight,—dignity, blended with mildness, in his brow, he addresses them with a voice that breathes immortal love, and invites them to the enjoyment of those beatific scenes which had been prepared for them before the foundation of the world. What language can describe the effect of these reviving accents on the minds of the just! what gratitude! what triumph! what ecstacy overflow their hearts, and sparkle in their eyes! Ten thousand brilliant convoys from above attend them, and angels congratulate them on their happy destiny, and waft them on their soaring wings to the mansions of eternal day. Oh, what inimitable prospects are here! Whatever ancient poets have feigned of the Elysian fields; whatever the imagination has formed, in her boldest flights, is here more than realized. But how dire a contrast is exhibited in the looks of those at the left hand of their offended Judge, when darting at them, from his lowering and indignant brow, the lightning of his vengeance, he pronounces in their ears the decisive and irrevocable sentence, which consigns them to the regions of endless night: they cast one farewell look on the beatific regions, and see the heavenly Jerusalem extending her jasper walls far and wide; her sun, the glory of the Deity, shining forth with a degree of lustre which exceeds every thing that the most brilliant fancy can conceive of the astonishing and sublime. This scene of brightness, more than stupendous, compared with which, the splendour of ten thousand suns were darkness, but augments their anguish. These are the abodes of infinite delight; but, alas! not for them. They deeply feel and lament their loss,—but, ah! too late! 'tis irreparable! They depart, with inexpressible reluctance, to begin their dire fate in a ruinous world. Now the scene begins! all the treasures of fire in heaven and earth are open! thy final dissolution, O world, is begun! Tremendous thunders roll! Piercing lightnings dart from every quarter, blaze crowding on blaze, in rapid succession; the mighty pillars of creation tremble; it is all astonishment, confusion, and terror! Dissolved by the overpowering flame, the solid mountains run down in streams; and, contrary to the sacred laws of nature, the rivers reverse their course, and hurry back to their fountain-head. Every promontory and island is moved out of its place. What a scene does the face of the earth display! Towers, palaces, and temples, all sinking in the dire conflagration! Where are now those mighty cities, the seats of luxury, pomp, and magnificence, whose stately domes and aspiring turrets seemed to threaten heaven? The melody of the harper and musician, and the enchanting voice of the singer are heard in them no more. But it is not cities only, the works of men's hands, but the hills, the mountains, and the rocks are melted, as wax before the sun, and their place is no where found. Here stood the Alps, a prodigious range, the load

of the earth; this huge mass is dissolved, like a tender cloud into rain: here stood Atlas, whose lofty top reached the clouds;—all these are vanished, and swallowed up in one general destruction; and heaven and earth are mingled together in one prodigious ruin!

Thus have I endeavoured, as far as my feeble talents will permit, to represent to your imagination the awful appearance of the day of judgment, which will sooner or later arrive. And since it is certain, let us fix our affections on those eternal things which will recommend us in that awful crisis, and not the transient things of this world, which may be suddenly taken from us, or we from them; or however long we may retain them, or peaceably enjoy them, we cannot keep them always. Let us take a view of the greatest metropolis, the most favoured by nature, guarded by law, and enlightened by policy; the plague in a week may desolate, a conflagration in a day consume, an earthquake in an hour swallow it up. But why recur to the bodings of fear, or the suggestions of fancy, for events so specifically recorded by the historian? Kingdoms have been broken, cities buried, nations extirpated. Where are Troy, Babylon, Athens, Lacedemon, Thebes, Jerusalem, Persepolis, and Palmyra? Fallen! fallen! Their very ruins sepulchred; some of their places unknown; their glory a shadow; their names remaining only a reproach to their former greatness. Palmyra, the seat of kings, the emporium of science,—the envy of her neighbours,—is no more! Her wreck may form a picture, her fame may paint a moral, but her prosperity is no longer dreaded: there the arm of power is levelled with the hand of industry; the pomp of triumph ceases to dazzle, and the song of festivity withdraws its enchantment. Faded are the beautiful,—withered the strong,—humbled the haughty. If a funeral inscription remains, the language is grown unintelligible, the hero forgotten! He hoped to shine on the pinnacle of renown, but is shrowded in oblivion for ever! All terrestrial glory is as a flower that fades as we praise it; it is fanned by the zephyrs of the morning; brightened by the noon-tide sun; and sinks with the dew of the evening. Who would write on water? build on sand? or trust for happiness to sublunary shadowy ambition?

To the Editor of the Methodist Magazine.

DEAR SIR,

IN the last number of your Magazine for 1799, two questions were proposed, which, as far as I can discover, have never been answered. Though several years have elapsed since the proposal, yet the importance of the subjects concerning which the queries are made, is not at all diminished; and should you judge

that the following attempt to answer the first of those questions, is deserving of a place in your Miscellany, its insertion will oblige,

Harborough, Your's respectfully,
May, 1816. D. WALTON.

Q. *What are the general causes of Declension in the Life and Power of Religion?*

IN this question it is taken for granted, that religion, at least sometimes, suffers a decay in the soul. This is a truth, which observation and experience conspire to confirm. While some Christians not only hold on their way without halting, but, after the example of those who run for a prize, increase in swiftness as they draw nearer the goal; others manifest considerable ardour for a time, but, either by insensible degrees, or by some sudden obstacle, are turned out of the way, or hindered in their progress. To enumerate all the causes of declension in religion would be almost impossible. Upon examination we shall find, that there are so many hindrances;—from such various quarters;—and so differently modified in the experience of different christians, that much must be left to the private consideration of each individual; and the most that can be done, is, to notice a few leading particulars. And here we must premise, that, in treating this subject, as well as many others of a practical nature, the end proposed is not so much to inform the understanding, as to influence the heart and practice. We require less to be instructed than persuaded. As it is a subject on which most christians have thought, more or less, the chief thing required is to illustrate and enforce it.

(1.) When we are first brought to perceive the importance of religion, and especially when, through believing on Jesus Christ, we are made partakers of "a good hope" of an eternal inheritance, the world is stripped of its charms, and appears "vanity and vexation of spirit." But there is no small degree of danger, that it should imperceptibly regain the ascendancy which it has lost. As there is a direct opposition between the spirit of piety, and the spirit of the world, it will inevitably follow that in the same proportion as the latter prevails, the former must languish and decay. Nothing can be more express than the precept of God's word, "Love not the world;" and nothing can be more certain than that thousands, by not attending to it, have measured back their steps to earth; and, perhaps, almost without perceiving it, lost possession of the religion which they once enjoyed. Christians should reflect, that as their residence is for the present fixed in a world which is so thoroughly impregnated with sin, danger will constantly recur, and watchfulness will be constantly necessary; since their piety is as much exposed to

danger from the world, as their safety would be in the midst of armed enemies; or their health in the midst of a contagious disease.

(2.) The work of grace in the soul must be supported and increased by the same divine influence which first began it; and this influence must be sought and expected, in the way of God's appointment. Hence appears another grand cause of declension in religion. Destitute of its proper supplies, the spiritual life languishes and expires. We are aware that when the means of grace are neglected, some excuse is generally attempted to be offered for the neglect. It must be allowed, also, that the lot of some may be cast in such unfavourable circumstances, that they may be deprived, in a great measure, of many of these means. But this does not necessarily lead to deadness of soul. How often have we beheld those, who have been, in appearance, very unfavourably situated with respect to the means of obtaining spiritual prosperity; and yet, by a faithful use of the means they possessed, they have flourished like a solitary tree in the desert, blossoming and fruitful, in the midst of surrounding barrenness! It is not an unavoidable, but a voluntary deprivation of the means of grace, that is generally attended with a loss in the soul. And how often, alas! do persons deprive themselves of the greatest blessings! If we believe that God has connected the use of proper means with the obtaining of spiritual blessings, why do we not act accordingly? Before any thing be admitted as an excuse for this neglect, let it be strictly examined, whether it might not by timely care have been avoided;—whether it be such as will bear reflection;—whether the day of judgment will not detect its fallacy.

(3.) There are persons, who, notwithstanding a tolerably regular attendance on the outward means of grace, give sad evidence that the life of religion languishes in their souls. Perhaps a principal cause of this may be, that private devotion is neglected. Wherever this is the case, spiritual barrenness is the certain consequence. Neither the most lawful occupations, nor the most pure enjoyments; neither attendance on the public means, nor even labours in the cause of God, should be permitted to supersede this most beneficial exercise. By reference to Mr. Wesley's journals, we find that holy and laborious man, in whose life almost every moment seemed actively employed in doing something for God, lamenting, when occasionally deprived of it, the want of an opportunity for retirement and prayer. Upon examination we shall probably find, that, when religion declines, either sufficient time has not been allotted to the exercise of private devotion;—that the times of retirement for this exercise have not been stated, regular, and constant;—or that the performance of it has not been attended with that solemnity, self-recollection, and self-

examination, which are calculated to render it spiritual and profitable.

(4.) Another cause of declension may be a want of universal conscientiousness. Actions which may not be unjust, and words which may not be counted sinful, yet not being free from "the appearance of evil," at least; and which are defective in their motive, or their object, have a tendency, if indulged, to "grieve the Spirit of God," and intercept his sanctifying influences, whereby the work of grace in the soul is carried on. That sin has this tendency is generally allowed. Whatever, therefore, is contrary to the precepts of Scripture, whether it respects conduct, or speech, or food, or apparel, or the employment of talents entrusted to us by God, whether of time, ability, money, or influence, will inevitably be attended with this effect. May we not then conclude, that the giving way to what may be thought matters of small importance, and which, we have reason to fear, are actually thought so by some professors of religion, is often the root of the evil we are deprecating; or, at least, is partly cause, and partly effect, where the power of religion decays?

(5.) An improper or undue attachment to some created object, sometimes occasions spiritual deadness. Religion does not, indeed, extinguish the affections, but purifies them; it does not forbid their exercise, but directs them to their proper objects. The ties of human kindred; "the charities of father, son, and brother," bind, more or less, almost every individual. The precept of Scripture enjoins on him a tender affection for relatives. But where the object of affection is most pure, the degree of it may be excessive; by dividing the heart, may leave but half for God; the certain consequence is, that He who "will not give his glory to another," will, in proportion, withdraw his presence, and the soul will remain destitute of his influence, and of his comforts. The danger is still greater where the affections are placed upon improper objects. Created enjoyments are only so far excellent, as they incline the soul to take pleasure in God. When these small rills of happiness lead us to the inexhaustible ocean of bliss, they answer their proper end. But we are surrounded with objects of a directly opposite tendency; continually soliciting our attention, and presenting specious claims to our affection, which if they obtain, they must, from their very nature, alienates us, more or less, from God. It is not, therefore, a subject of wonder, that those, who are not on their guard against admitting to a place in their affections, things, which, as reflection might teach them, have this evil tendency, should suffer loss in their souls. Thus we have pointed out some of the most obvious causes of declension in religion. Those we have mentioned are, indeed, like rocks of considerable magnitude, clearly manifest

to every attentive observer; but every Christian will do well to guard, in his own particular experience, against more secret causes of decay: which, like hidden shoals, are equally dangerous in their nature, and more so, from the circumstance of their not being equally apparent.

THE TRUTH OF GOD DEFENDED.

REVIEW OF "THE HISTORY OF THE INQUISITION."

(Concluded from page 669.)

HAD the tribunal of the Inquisition never proceeded farther, than to decree such "civil punishments of heretics," as imply neither torture nor burning, it ought to be considered worthy of universal detestation. But it has racked invention, by its refinements in cruelty, and hence has stamped eternal infamy on that *fallible, wretched,* and *miserably degraded church,* under the sanction, and for the support of which, it has been employed for many ages.

"Political punishments (says the historian) appointed by the canon and civil laws, against heretics, are various.

"The first is what is commonly called, the confiscation of their goods. 'We ordain that the goods of all heretics be confiscated in all countries subject to our temporal jurisdiction, and in other places also by the powers and secular princes of them; and if they should prove negligent in this affair, we will and command that they be compelled to it, by an ecclesiastical censure, without benefit of appeal.'" (p. 279.)

In this land of civil and religious liberty, we can, with perfect safety, ridicule the blasphemous nonsense of a popish writer, who represents the *Father of mercies,* as an *inquisitor.* His arguments in favour of so monstrous a position, would, no doubt, when accompanied by the powerful assistance of the Inquisition, be pronounced, by many, perfectly conclusive. They are as follows, in a quotation which the historian has inserted.

"'This confiscation of effects, Lewis a Paramo derives from the example of God, who, not contented with the sentence of death pronounced against our first parents, drove man from the place of his delights, stript of all his goods, wounded in naturals, and spoiled of those gifts that had been freely granted him, his original integrity especially being irrecoverably lost, and adjudged him to hard and continual labours, and out of his hatred to so great a wickedness, commanded the very earth to bring forth briars and thorns. This example, he saith, the most holy tribunal of the Inquisition follows, confiscating, by a just proscription, the goods of heretics, and depriving them of all their

effects and fortunes. Neither ought this instance to be accounted foreign from the case. For although the confiscation of effects doth not regularly take place as to all other crimes, though very heinous, nevertheless God, the first of inquisitors, that in this detestable crime of heresy, he might give an example to other delegated inquisitors, deprived our parents of all their effects, of the possession of their earthly paradise, the use of all the fruits of it, and their dominion over all the creatures; for they did not only after this, not obey our first parents, but became enemies to them. He also deprived their children and successors of their goods, &c. and this irrevocably. Nor can any one ever more come to such a place.' "

" Moreover, the goods of heretics are declared, *ipso jure*, confiscate, in the chap. *Cum secundum leges*. ' We decree, by the advice of our brethren, that the goods of heretics, who offend more grievously, horribly, and detestably, than the before mentioned, be, *ipso jure*, confiscate.

" This law is of great use in the tribunal of the Inquisition, and extremely hard and severe upon the criminals, their relations, and heirs. For hence it is, that because the goods of heretics are, *ipso jure*, confiscate, they become forfeited from the very day of their crime, so that all donations by heretics, although secretly made, are null and void. Even portions given to daughters, to support the burthens of matrimony, even though it be the duty of a father to portion them out, or given to such as have taken on them the holy vow of a monastic life, are to be revoked and confiscate. Zanchinus gives this reason, because his goods are confiscate from the very day of his committing the crime, and therefore he can have no right of administration."

" If an husband bequeaths any thing to his wife, and his memory be condemned for heresy after his death, such donation shall be revoked, although his legacies to all others shall stand good. If any thing be owing to a heretic by a conditional contract, it belongs to the treasury under that condition, who must perform it, if they conveniently can." (p. 279, 280.)

" This punishment of confiscation is inflicted upon all who are convicted of heresy, or confess, whether they repent, or persist in their heresy, because they are declared to incur the punishment, *ipso jure*, as soon as they fall into heresy.

" The next punishment that follows the confiscation of goods, is the disinheriting of children, who, though they may be Catholics, can never inherit the estates of their fathers dying in heresy, unless a son accuses his father before the inquisitors of heresy, in which case, he is rewarded by a freedom from penalty.

" The third punishment is, their being rendered infamous. Amongst other things, it is said, ' Let him be, *ipso jure*, infamous;

let him not be admitted to any public offices, or councils, nor to choose any into them, or to bear witness; let him also be intestable, so that he can have no power to make a will, or to inherit by virtue of one. If he should happen to be a judge, let his sentence be void, and no cause be referred to his hearing. If he be an advocate, let him not be admitted to plead. If a notary, let no instruments drawn by him be valid, but condemned with their condemned author. And in all like cases we command the same to be observed.'

"The fourth punishment is, that they are deprived of all dominion, natural, civil, and that which is introduced by the law of nations. First, they are deprived of that natural power they have over their children. Being thus deprived of the natural power of parents, they lose all authority over their children, who becoming as it were strangers and foreigners from their father's family, are under no obligation to obey them as before. This crime of heresy in the father, even before it is declared by the church, frees the son from his father's power.

"Subjects, when the prince or magistrate is an heretic, are freed from their obedience. Thus it hath often happened, that kings pronounced heretics by the Pope, have, with all their posterity, been deprived of all their dignities, jurisdictions, and rights, their subjects absolved from their oaths of allegiance and fidelity, and their dominions given as a prey to others." (p. 283, 284.)

The fifth punishment is imprisonment; and the sixth, that which is termed "the bann and diffidation." This latter punishment alone, independent of all others, would, it might be supposed, be sufficient to keep the great mass of any popish nation from daring so much as to whisper a sentence contrary to the will of their pretended infallible superiors.

"The bann is that sentence by which any person is cast out of the commonwealth, so that he cannot enjoy the public protection, or discharge any public offices, or receive any benefit of law, and hath some likeness with excommunication. For as by excommunication a person is cast out from the converse of the faithful, so by the bann he is excluded from the common good. Diffidation declares heretics to be enemies of their country and the empire. Its effect is this: when any is declared a heretic by the sentence of the judge, any man, by his own private authority, may seize, plunder, and kill him, as an enemy or robber, even though he be a clergyman. He may be capitally punished as a deserter, and attacked with impunity wherever he is found. That heretics may be thus seized on and plundered, by the private authority of any man, Innocent IV. openly determined. And this plunder of heretics, Brunus (a popish author) tells us, is of divine right. 'Heretics, by divine right, may be stripped of all

their effects, as unworthy their possessions. For the just shall devour the labours of the wicked; and therefore catholics may claim the places of heretics, because religion and the Christian faith is endangered by their impiety.'" (p. 288.)

"The last punishment of heretics is that of death, and that not the common one, but the most terrible that can be inflicted, viz. to be burnt alive." (p. 289.)

"Sometimes this punishment of burning is heightened by another kind of cruelty. In Spain and the Netherlands, lest they should speak to the spectators, when brought to the stake, and piously testify their constancy, they were gagged with an iron instrument, so that in the midst of their torments they could utter only an inarticulate sound. Thus also Simancus (a Romish bishop) pronounces, 'That obstinate heretics should be burnt alive, and brought to the stake gagged, that they may not offend the little ones." This muzzle, or gagg, the Spaniards in their language call the Mordaza. If they could invent any thing more terrible, they would not fail to use it against heretics. This Carena testifies, affirming that the custom of punishing heretics with fire is most reasonable, 'because burning is the most terrible death, and therefore the most grievous of all crimes ought to be punished with it; so that if any punishment more terrible than this could be found out, it ought to be inflicted on heretics; and also because by this means the heretic and his crime are more speedily blotted out from the remembrance of mankind.'" (p. 291, 292.)

The diabolical arts used by the inquisitors, in order to induce their prisoners to give evidence against themselves, are well described in the fourth book; and ought, if possible, to be made known to the whole of the Protestant world, for the purpose of putting them upon their guard against a religion which connects *all the deceivableness of unrighteousness*, with cruelties of the most shocking nature. But our readers shall judge for themselves.

"When the criminal is put in jail, he is brought before the inquisitor. The place where he appears before the inquisitor, is called, by the Portuguese, the Table of the Holy Office. At the farther end of it there is placed a crucifix, raised up almost as high as the ceiling. In the middle of the room there is a table: at that end which is nearest the crucifix sits the secretary or notary of the inquisition. The criminal is brought in by the beadle, with his head, arms, and feet naked, and is followed by one of the keepers. When they come to the chamber of audience, the beadle enters first, makes a profound reverence before the inquisitor, and then withdraws. After this, the criminal enters alone, who is ordered to sit down on a bench at the other end of the table, over against the secretary. The inquisitor sits on his right hand. On the table, near the criminal, lies the

missal, or book of the gospels, and he is ordered to lay his hand on one of them, and to swear that he will declare all the truth, and keep secrecy.

"After taking this oath of declaring the truth, both of himself and others, the inquisitor interrogates him of divers matters. As, whether he knows why he was taken up, or hath been informed of it by any one or more persons? Where, when, and how he was apprehended? If he says that he knows nothing of it, he is asked, whether he can guess the reason? Whether he knows in what prison he is detained? and upon what account men are imprisoned there? If he says he cannot guess at the cause of his imprisonment, but knows that he is in the prisons of the holy office, where heretics and persons suspected of heresy are confined, he is told, that since he knows persons are confined there for the profanation of religion, he ought to conclude that he also is confined for the same reason, and must therefore declare what he believes to be the cause of his apprehension and confinement in the holy office. If he says he cannot imagine what it should be, before he is asked any other questions, he receives a gentle admonition, and is put in mind of the lenity of the holy office towards those who confess without forcing, and of the rigour of justice used towards those who are obstinate. They also compare other tribunals with the holy office, and remind him, that in others the confession of the crime draws after it immediate execution and punishment; but that in the court of the inquisition, those who confess, and are penitent, are treated with greater gentleness. After this, he is admonished in writing, and told, that the ministers of the holy office never take up any one, or are used to apprehend any one, without a just cause; and that therefore they earnestly beseech him, and command and enjoin him, exactly to recollect, and diligently to consider his actions, to examine his conscience, and purge it from all those offences and errors it labours under, and for which he is informed against.

"After this he is questioned, with all the craftiness possible, on every subject, which may be likely to criminate him, the inquisitors holding out the appearance of lenity or severity, as the case may require. If he is induced to confess, he is a penitent: if he persists in denying the crimes charged upon him, he is a negative heretic.

"Examinations and admonitions are repeated by the inquisitors as often as they think fit, for they are not bound to any certain number. But in these examinations, the inquisitors use the greatest artifice, to draw from the prisoners confessions of those crimes of which they are accused. And although they say that the inquisition makes use rather of prudence than art, yet they suggest several orders and artifices which must be used, and which they generally use in making inquisition.

"First, they observe this exactly, that as often as the criminals are judiciously interrogated, they must so often touch the holy Scriptures, swearing that they will declare the truth; so that an oath always precedes the deposition. The same also is observed towards the witnesses: yea, if the examination should be broken off, and what follows should be only a continuation of the former, they must take an oath before they are suffered to proceed. Besides, the inquisitors always admonish and exhort the criminals to confess simply, fully, and truly, whatsoever they have done against the Catholic faith, and especially to take care that they do not bear false witness either against themselves or any others. They must not give them occasion to behave indecently or rudely, or to utter reproaches; neither must they promise them impunity, or entire deliverance, whilst they are endeavouring to draw a confession from their mouths, lest they should prove liars, by promising what they may not be able to perform, or lest the criminals, under this hope, should confess things which they have never committed.

"But if the prisoners do not confess those things of which they are accused, as it may often happen, either because the accusations are false, or because they do not remember things, especially if at the distance of several years,—and what was said was not in the least premeditated, but inadvertently, and in common discourse,—they try every art to catch and ensnare these miserable criminals, already tired out by their vile imprisonment, and in a friendly manner speak to them thus: 'Do not be afraid openly to confess; if you did happen to believe these sort of persons, who taught such and such things, to be good men. You believed them, and willingly heard them, and gave them somewhat of your substance, or received them sometimes into your house, or made confession to them, because you were a simple man, and loved them, thinking them to be good men, and knowing no evil of them. The same thing might have happened to persons much wiser than you, and so they might have been deceived. I have pity on you, and see your own simplicity hath deceived you; and though you are in some measure faulty, yet they are more so who have instructed you. Tell me, therefore, the truth, for you see I know the whole matter, that I may immediately free you, and shew you favour.' After this, he interrogates him, not so much concerning the fact, as the circumstances of it, that the person may believe he knows the fact already.

"Sometimes the inquisitor permits some person, who is not unacceptable to the prisoner, to go to him, and if it be needful, to feign himself one of his own sect, but that he abjured through fear, and discovered the truth to the inquisitor. When he finds that the prisoner confides in him, he comes to him again late in

the evening, keeps on the discourse with him, at length pretending it is too late to go away, and that therefore he will stay with him all night in the prison, that they may converse together, and the prisoner may be persuaded by the other's discourse, to confess to one another what they have committed. In the mean time, there are persons standing at a proper place, without the jail, to hear and to take notice of their words, who when there is need, are attended by a notary.

"This Eymeric taught was to be done in his time. But now, the person who thus treacherously draws out any thing according to his desires, from his fellow-prisoners, prays the jail-keepers, when, according to custom, he is visiting the prisoners, to desire that he may have an audience; for this is the method the prisoners take. And when he goes out of his jail to give an account of his office, he discovers not only what he has heard from any of the prisoners, but also how they received the doctrine proposed to them, whether with a cheerful or angry countenance, and the like; if they refused to give them an answer, and what they themselves think of them. And the accusations of such a wretch they look on as the best and most unexceptionable evidence, although the person be otherwise of no manner of worth, credit, or regard." (p. 377—381.)

"They who have been lately in the prison of the Inquisition in Spain and Portugal, tell us of another method they make use of to draw a confession from the prisoners, viz. The inquisitor suborns a certain person to go and speak to the prisoner, and to tell him he comes of himself, and of his own accord, and to exhort him to tell the inquisitor the truth, because he is a merciful man, and such fine tales. This is now particularly the custom in Spain and Portugal, as to those they call the new Christians. If the prisoner affirms himself to be a Catholic, and denies that he is a Jew, and is not convicted by a sufficient number of witnesses, they suborn one to persuade him to confess. If he protests himself innocent, the other replies, that he also hath been in jail, and that his protesting his innocence signified nothing. What, had you rather dwell for ever in a jail, and render your life miserable, by being for ever parted from your wife and children, than redeem your freedom by confessing the crime? By this, and other like things, the prisoners are oftentimes persuaded to confess not only real but fictitious crimes. And when their constancy is thus almost overcome, the inqusitor commands them to be brought before him, that they may make him a confession of their faults." (p. 382.)

But diabolical as these arts are, they fall short in horror to the process by torture. Of this shocking process, an account occurs at page 407. With the contents of this part of the work especially, the whole Christian world ought, if possible, to be

made acquainted, in order to excite their detestation of a superstitious and bloody religion, which has, for many ages, sanctioned such cruelties as are a reproach, we will not say to religion, for they are opposed to whatever deserves that name, but to human nature itself.

"When the sentence is pronounced, by which a criminal is condemned to the torture, according to the manner of the inquisitorial law and processes, it is immediately notified to the promoter of the exchequer, that he may either appeal from it, or demand the execution of it, as it is contained in the letters of the inquisition.

"Formerly, the torture was inflicted by lay judges upon heretics, or suspected persons, according to the constitution of Innocent IV.: but, because by this means secret matters were oftentimes divulged, and great inconveniences to the faith arose from hence, they afterwards thought it more convenient and wholesome, that the whole cognizance and full discussion of those crimes, which are merely ecclesiastical, should be confined to the inquisitors. And as this could not oftentimes be done without the question, it was therefore provided that the inquisitors and bishops might torture criminals for these offences. And upon this account they had this privilege granted them, that if at any time they should happen to contract any irregularity, they should mutually dispense with each other; as appears from the rescript of Urban IV. beginning, *Ut Negotium.* And this is the law now in practice." (p. 411.)

"After the sentence of torture is pronounced, the officers prepare themselves to inflict it. The place of torture in the Spanish Inquisition, is generally an under-ground and very dark room, to which one enters through several doors. There is a tribunal erected in it, in which the inquisitor, inspector, and secretary sit. When the candles are lighted, and the person to be tortured brought in, the executioner, who was waiting for the other, makes an astonishing and dreadful appearance. He is covered all over with a black linen garment down to his feet, and tied close to his body. His head and face are all hid with a long black cowl, only two little holes being left in it for him to see through. All this is intended to strike the miserable wretch with greater horror, in mind and body, when he sees himself going to be tortured by the hands of one who thus looks like the very devil." (p. 413.)

"The inquisitors themselves must interrogate the criminals during their torture, nor can they commit this business to any others, unless they are engaged in other important affairs; in which case they may depute certain good and skilful men for the purpose. Although in other nations criminals are publicly tor-

tured, yet in Spain it is forbidden, by the royal law, for any to be present whilst they are torturing, besides the judges, secretaries, and torturers. The inquisitors must also choose proper torturers, born of ancient Christians, who must be bound by oath, by no means to discover their secrets, nor to report any thing that is said. The judges also protest, that if the criminal should happen to die under his torture, or by reason of it, or should suffer the loss of any one of his limbs, it is not to be imputed to them, but to the criminal himself, who will not plainly confess the truth before he is tortured." (p. 414.)

The author, after describing the pains taken by the inquisitors to cause those who are tortured, not only to accuse themselves, but to discover their companions and accomplices; and after mentioning several degrees of torture, that have been used, thus proceeds:—

"The stripping is performed without any regard to humanity or honour; not only to men, but to women and virgins, though the most virtuous and chaste, of whom they have sometimes many in their prisons. For they cause them to be stripped, even to their very shifts, which they afterwards take off, (forgive the expression,) and then put on them strait linen drawers, and then make their arms naked quite up to their shoulders. As to quassation, it is thus performed: the prisoner hath his hands bound behind his back, and weights tied to his feet, and then he is drawn up on high, till his head reaches the very pully. He is kept hanging in this manner for some time, that by the greatness of the weight hanging at his feet, all his joints and limbs may be dreadfully stretched, and on a sudden he is let down with a jerk, by slacking the rope, but kept from coming quite to the ground, by which terrible shake, his arms and legs are all disjointed, whereby he is put to the most horrible pain; the shock which he receives by the sudden stop of his fall, and the weight at his feet stretching his whole body more intensely and cruelly." (p. 416.)

"Because negative heretics constantly deny the crime of heresy, and profess that they are, and always were, Catholics, and are willing to die in the faith of the Catholic church, they are first strangled before they are burnt. But Souza says, that heretics, convict and negative, if after they are delivered to the secular judge, they do not confess before him the Catholic faith, are burnt alive; because, as it appears that they are heretics, so, by being silent when they ought to answer, they are looked upon as obstinate. Thus it was actually judged by all the judges of the council of supplication in the city of Lisbon, when in an act of faith then celebrated, three men, Hebrews by birth, and called new Christians, were delivered over by the inquisitors to the secular court for Judaism, of which they were convicted; who, persisting in the negative, affirmed before the inquisitors that they were

Christians. And being brought before the secular judges, and interrogated concerning the faith, would make no answer; upon which they were delivered over to the officers to be burnt alive, and were accordingly burnt alive." (p. 451.)

There are several cases in which the dead, who are supposed to have been heretics, are proceeded against by the tribunal of the Inquisition. "Process, saith the author, is carried on against the dead, for the crime of heresy. Now, it may happen several ways, that a person may be judged a heretic after his death. First, If before his death, the inquisition against him was begun, and his crime appeared either by his own confession, or the evidence of the fact, or the legal proof of witnesses, and the criminal dies before the process is ended, either confessed and impenitent, or negative, or relapsed. Secondly, If being in jail for heresy, he kills himself; for by thus destroying himself, he seems to confess the crime. Thirdly, If, though when alive, his heresy did not appear, and he was not accused of it, yet, if after his death, it at any time appears that he died a heretic, either by the depositions and attestations of others, or by facts, or deeds, or books composed by him, or by any other legal reasons. This process is carried on against the dead before this tribunal, chiefly for these three ends; that their memory may be condemned; that the heirs of the dead, or any other possessors of their effects, may be deprived of them; and finally, that the dead bodies may be taken up, cast out of holy ground and burnt, as it is determined by the first instruction of Seville.

"There was also an edict in England against the dead bodies of Bucer and Fagius. For when Cardinal Pool, the Pope's legate in England, went, after Queen Mary's inauguration, to the University of Cambridge, to restore all affairs there, they began the process of taking up the dead bodies of Bucer and Fagius. The dead persons were cited by a first and second edict, and several witnesses produced against them once and again. When no one appeared, who would undertake their defence, they were at last condemned for contumacy, and on the said day, sentence was pronounced, before all the orders of the university, and their dead bodies were ordered to be dug up, and delivered to the queen's officers. After some few days, whilst the sentence was sent to London, an order came from the queen that the punishment should be inflicted. Finally, on the sixth of February, the bodies were dug up, and a large stake fixed into the ground, in a certain part of the market-place, prepared for that purpose, to which the bodies were tied, and a large pile of wood placed round them to burn them. After this, the chests were set up on end, with the dead bodies in them, and fastened on both sides with stakes, and bound to the post with a long iron chain. After

the pile was set on fire, they threw a great number of the books of the Protestants into it, which they had gathered together, which were soon consumed by the spreading flames." (p. 455, 456.)

From the chapter which is termed, "Of an Act of Faith," we shall furnish our readers with a few extracts.

"In most of the tribunals of the Inquisition, especially in Spain, it is a remarkable custom they use, viz. on the day before the acts of faith, solemnly to carry a bush to the place of the fire, with the flames of which they are consumed, who deserve the punishment of being burnt."

"The day before the criminals are brought out of jail, to the public act of faith, they part with their hair and their beard, by which the inquisitors represent, that heretics return to that condition in which they were born, viz. becoming children of wrath.

"All things being thus prepared to celebrate this act of faith, all the prisoners, on that very day which is appointed for the celebration of it, are clothed with that habit which they must wear in the public procession. But the custom in this matter is not the same in all the Inquisitions. In that of Goa, the jail-keepers, about midnight, go into the cells of the prisoners, bring in a burning lamp to each of them, and a black garment striped with white lines; and also a pair of breeches, which reach down to their ancles, both which they order them to put on. The black habit is given them in token of grief and repentance. About two o'clock the keepers return, and carry the prisoners into a long gallery, where they are all placed in a certain order against the wall, no one of them being permitted to speak a word, or mutter, or move; so that they stand like statues; nor is there the least motion of any of their members to be seen, except of their eyes. All these are such as have confessed their fault, and have declared themselves willing to return by penance to the bosom of the church of Rome. To every one of these is given a habit to put over their black garment." "The women are placed in a separate gallery from the men, and are there clothed with a black habit, and kept till they are brought forth in public procession.

"As for those who are designed for the fire, viz. such as have confessed their heresy, and are impenitent, and negatives, viz. such who are convicted by a sufficient number of witnesses, and yet deny their crime; and finally, such as are relapsed, they are all carried into a room separate from the others. Their dress is different from that of the others: they, are, however, clothed with the sackcloth, or kind of mantle, which some call Sambenito, others the Samarra, or Samaretta. And though it be of the same make as the Sambenito is, yet it hath different marks, is of a black colour, hath flames painted on it, and sometimes the condemned heretic himself, painted to the life, in the midst of

the flames. Sometimes also they paint on it devils thrusting the poor heretic into hell. Other things may also be put on it, and all this is done, that persons may be deterred from heresy by this horrid spectacle." (p. 465—470.)

After giving a particular account of the misery and degradation, which those not sentenced to flames have to endure, the author proceeds to observe, that "the sentences of those who are appointed to death are read over, the conclusion of which is, that the inquisition can shew them no favour, upon account of being relapsed or impenitent; and that therefore it delivers them over to the secular court, which they earnestly entreat so to moderate their punishment, as to prevent the effusion of blood, and danger of death. When those last words are read, one of the officers of the holy office gives each of them a blow on the breast, by which he signifies, that they are left by the inquisition; upon which one of the officers of secular justice comes to them and claims them. If any of them are in holy orders, they are degraded, and deprived of all their orders, before they are delivered to the secular arm. After this they read the sentences against the dead. At last, these miserable wretches are brought to the secular judge to hear the sentence of death; and when they come before him, they are severally asked, in what religion they desire to die. Their crime is never inquired into, because it is not the office of the secular magistrate to ask, whether those who are condemned by the inquisition, are criminal. He is to pre-suppose them guilty; and his duty is to inflict the punishment appointed by law, upon those who commit such crimes of which they are pronounced guilty by the inquisition. When they have answered this one single question, they are soon after tied to a stake, round about which there is placed a pile of wood. Those who answer that they will die Catholics, are first strangled; but those who say they will die Jews, or heretics, are burnt alive." (p. 477, 478.)

In different countries, different methods are used in the celebration of an act of faith.

From the short Memoirs of persons who have suffered inquisitorial persecution, we select the following for insertion. The account is well authenticated, and committed to the durable page of legitimate history. It is called, "*An Account of the Proceedings of the Court of Inquisition at Lisbon, against Elizabeth Vasconellos, an English woman.*"

"Elizabeth Vasconellos, now in the city of Lisbon, doth, on the 10th day of December, Anno 1706, in the presence of John Milner, Esq. her Majesty's consul-general of Portugal, and Joseph Wilcocks, minister of the English factory at Lisbon, declare and testify;

"That she was born at Arlington, in the county of Devon,

and a daughter of John Chester, Esq.; bred up in the church of England; and in the eleventh year of her age, her uncle, David Morgan, of Cork, intending to go and settle in Jamaica, as a physician, by her father's consent, he having several children, took her with him to provide for her. In 1685, they went in an English ship, and near the island they were attacked by two Turkish ships: in the fight her uncle was killed, but the ship got clear into Madeira; and she, though left destitute, was entertained by Mr. Bedford, a merchant, with whom, and other English, she lived as a servant, till 1696. In that year she was married, by the chaplain of an English man of war, to Cordoza Vasconellos, a physician of that island, and lived with him eight years, and never in the least conformed to the Romish church.

"In 1704, her husband being gone on a voyage to Brazil, she fell dangerously ill, and, being light-headed, a priest gave her the sacrament, as she was told afterwards; for she remembered nothing of it. It pleased God she recovered, and then they told her she had changed her religion, and must conform to the Romish church, which she denied, and refused to conform; and thereupon, by the bishop of that island, she was imprisoned nine months, and then sent prisoner to the Inquisition at Lisbon, where she arrived the 19th of December, 1705. The secretary of the house took her effects, in all, above 500*l.* sterling; she was then sworn that that was all she was worth, and then put into a strait dark room, about five feet square, and there kept nine months and fifteen days.

"That the first nine days she had only bread and water, and a wet straw bed to lie on. On the ninth day, being examined, she owned herself a Protestant, and would so continue: she was told, she had conformed to the Romish church, and must persist in it, or burn. She was then remanded to her room; and after a month's time brought out again, and persisting in her answer, as to her religion, they bound her hands behind her, stripped her back naked, and lashed her with a whip of knotted cords for a considerable time; and told her afterwards, that she must kneel down to the court, and give thanks for their merciful usage of her, which she positively refused to do.

"After fifteen days, she was again brought forth and examined, and a crucifix being set before her, she was commanded to bow down to it and worship it, which she refusing to do, they told her that she must expect to be condemned to the flames, and be burnt with the Jews, at the next *auto de fe*, which was nigh at hand: upon this she was remanded to her prison again for thirty days; and being then brought out, a red hot iron was got ready, and brought to her in a chaffing-dish of burning coals, and her breast being laid open, the executioner, with one end of the red-hot iron, which was about the bigness of a large seal, burnt her

to the bone in three places, on the right side, one hard by the other, and then sent her to her prison, without any plaister, or other application, to heal the sores, which were very painful to her.

"A month after this she had another severe whipping as before; and in the beginning of August she was brought before the table, a great number of inquisitors being present, and was questioned whether she would profess the Romish religion or burn. She replied, she had always been a protestant, and was a subject of the Queen of England, who was able to protect her, and she doubted not would do it, were her condition known to the English residing in Lisbon; but as she knew nothing of that, her resolution was to continue a protestant, though she were to burn for it. To this they answered, that her being the Queen of England's subject, signified nothing in the dominions of the king of Portugal; that the English residing in Lisbon were heretics, and would certainly be damned; and that it was the mercy of that tribunal to endeavour to rescue her out of the flames of hell; but if her resolution were to burn rather than profess the Romish religion, they would give her a trial of it before-hand. Accordingly the officers were ordered to seat her in a fixed chair, and to bind her arms and her legs, that she might make no resistance nor motion, and the physician being placed by her, to direct the court how far they might torture without hazard of life, her left foot was made bare, and an iron slipper red hot, being immediately brought in, her foot was fastened into it, which continued on burning her to the bone, till such time, as by extremity of pain she fainted away, and the physician declaring her life was in danger, they took it off, and ordered her again to her prison.

"On the 19th of August she was again brought out, and whipped after a cruel manner, and her back was all over torn, and being threatened with more and greater tortures, and, on the other hand, being promised that she should be set at liberty if she would subscribe such a paper as they should give her, though she could have undergone death, yet not being able to endure a life of so much misery, she consented to subscribe as they would have her, and accordingly, as she was directed wrote at the bottom of a large paper, which contained, she knew not what; after which they advised her to avoid the company of all English heretics; and not restoring to her any thing of all the plate, goods, or money, she brought in with her, and engaging her by oath, to keep secret all that had been done to her, turned her out of doors, destitute of all relief, but what she recived from the help and compassion of charitable Christians.

"The abovesaid Elizabeth Vasconellos did solemnly affirm

and declare the above written deposition to be true, the day and year above written.

"JOHN MILNER,
"JOSEPH WILCOCKS.

"*Lisbon, Jan.* 8, 1707. (N. S.)
"A copy examined from the original. "J. BLISSE."

The absurd and unscriptural doctrine, that none can be saved out of the church of Rome; a doctrine which fixes an unpassable gulph betwixt protestants and papists, would, if founded in truth, justify all the horrid cruelties which have been ever inflicted by inquisitors, on those who have dared to dispute the truth of their *decisions*, *whipping*, *torturing*, and *burning alive*, if *necessary* to save men from eternal burnings may, and ought to be, resorted to, and that upon the principles of reason, justice, and even mercy. Popery, that shocking corruption of Christianity, is a *bloody*, *persecuting* religion, and consequently cannot be that of the "Prince of Peace," who came, "not to *destroy men's lives*, *but to save*." In proportion to the power of the adherents of popery, (with a few honourable exceptions,) while God, in his inscrutable providence, shall suffer it to exist, as the grand civil and religious bane of the world, they will continue to persecute. They have long believed, that, by subjecting to the most cruel torments those whom they denominate heretics, they have performed an acceptable service to Him, whose "*tender mercy is over all his works!*" Protestants can, and do, from principle, tolerate papists in the exercise of their religion, heathenish and absurd as many of its rites and doctrines are; but when was it known that they, from principle, tolerated protestants? or when did they not persecute them, when they imagined they could do so, with safety to their persons and property?

The chapter, by the editor, on the re-establishment of the Inquisition in Spain, is well written, and abounds with important information. We could wish to see it published in a separate pamphlet, at this important crisis, when popish claims to civil power continue to be urged; for the information of our unsuspecting and honest countrymen, too many of whom form their ideas of popery from the professions of those papists who live under the mild and tolerating government of England. It would give them to see what popery is, when not controuled by protestant laws, and what it would be, should it ever gain the ascendency in this or any other protestant country.

It is proper to observe, that the author gives his readers proper references to the sources from which he drew the principal part of his matter for "The history of the Inquisition." Those sources are principally popish, and hence cannot be sus-

pected of affording any favourable colouring to the conduct of Protestants.

The original work deserves the encomium passed upon it by the celebrated Mr. Locke, who asserted, in a letter to the learned, upright, and ingenious author, "that it was fit to be translated into the vulgar language of every nation, that all might understand the anti-christian practices of that execrable court," viz. the court of Inquisition.

The many clumsy and ill-constructed sentences which occur in the work, together with several inaccuracies in language, with which, not Limborch, but his translator, is chargeable, will detract but little from its value, in the judgment of candid and judicious readers.

REVIEW *of "Memoirs of the Life of* MARTHA LAURENS RAMSAY, *who died in* CHARLESTON, S. C. *on the 10th of June*, 1811. *With an Appendix, containing Extracts from her Diary, Letters, &c. By* DAVID RAMSAY, M. D."

THE Subject of the memoir contained in this volume, was a person whose mind was formed upon a superior scale; and so diligent and successful was she in improving it, that she was justly admired for her intellectual endowments. But these, though valuable, constituted the least part of her worth; for she evidently possessed, and that in no ordinary degree, that wisdom which is from above, and by a life of sincere and active piety adorned her christian profession.

She was born in Charleston, S. C. in 1759. Her great grand parents, by her father's side, were born at Rochelle. They were Protestants, who, by the revocation of the edict of Nantz, being compelled to leave their native country, sought and found an asylum in America. Her maternal ancestors migrated from England towards the close of the 17th century. Her father, Mr. Henry Laurens, was a man of considerable respectability.

Her capacity and eagerness for learning were such, that in her third year she could read any English book without difficulty. In youth her vivacity and spirits were exuberant. She delighted in feats of activity, bodily labour, and romantic exploits; but could in a moment be called from them to serious business. As she grew up, she was extremely diligent in acquiring the useful and ornamental parts of female education. "She soon acquired a grammatical knowledge of the French language; a considerable eminence in reading, writing, arithmetic, English grammar, geography, and the use of the globes. She even acquired a considerable acquaintance with geometry, and mathematical science. At the same time she was indefatigable in cultivating an acquaintance with books." (p. 3.)

In her 11th year she was called to mourn the death of her excellent mother; on which she was committed to the care of her good aunt, Mrs. James Laurens, "whose sound judgment, refined manners, and eminent piety, well fitted her for training up her orphan niece for both worlds."

At so early a period of life as her 12th year, "Miss Laurens began to be the subject of religious impressions. She was well instructed in the mystery of salvation, by the atoning sacrifice of Christ for the sins of the world. And there is good reason to believe, that, at a very early period, she was brought by the grace of God cordially to accept of salvation freely offered, though dearly purchased." (p. 4.)

In 1775, Miss Laurens accompanied some of her relations to England, in several parts of which she resided during the first years of the American revolution. During her stay in this country, she gladly performed every kind office in her power to her afflicted uncle, Mr. James Laurens. Nor was she less assiduous in contributing to his comfort, during the several years which they afterwards spent in France; and so sensible was he of the obligations which she laid him under, that, having no children of his own, had she not peremptorily refused it, he would have left her the bulk of his fortune, which was considerable. It appears that he bequeathed his property to her, in common with her brothers and sisters; with an addition of 500*l.* to her, "as a token of his friendship to her."

She and her uncle, during the six or seven years which they resided in France, had to contend with considerable pecuniary difficulties, on account of their property being in America, from whence, on account of the revolutionary war on that continent, they could not possibly obtain remittances. But it appears, that, in the midst of their straitened circumstances, she and her uncle enjoyed much divine consolation.

When her father, who had been confined in the tower of London on a charge of high treason, was discharged from confinement, she, after a separation of seven years, joined him in Paris, "and presided over his domestic concerns, while he assisted in the negociations which terminated in peace, and the acknowledged independence of the United States." "The transition from the nurse's chamber, in a remote country place, to the head of the table of a minister plenipotentiary in the metropolis of France, was great and sudden. Amidst the gaieties of Paris, in which she occasionally indulged, her Bible was her companion and counsellor. She read it by day, and meditated on it by night. It had taught her to bear adversity with patience, resignation, and fortitude; and now kept her from the intoxication and follies, which are too apt to grow out of prosperity." (p. 13.)

What those gaieties were, in which Miss L. is said to have

"occasionally indulged," we are not informed; but, surely, if she took the Bible for her counsellor, they must have been different from what are generally styled *fashionable amusements.*

About this time, she received a present of 500 guineas from her father, of which she appropriated no more than a small sum for her own use: with the surplus she purchased some French Testaments, which she gave away, and established a school, and constituted a fund to defray its annual expenses.

The American war being brought to a close, Miss Laurens, with her aunt and sister, arrived in Charleston, in 1795, after an absence comprising more than the whole period of the American revolution. Her uncle, Mr. James Laurens, had died the year before, in France, after labouring under a painful complaint for the space of ten years.—As we are upon the subject of that gentleman's death, this is a proper place to insert a note, which occurs at page 9, containing the statement of a fact which chance could never produce, and which cannot be accounted for upon natural principles.

"When Mr. James Laurens died in Vigan, his niece, Martha Laurens, was with her father in England. She started out of her bed, and pronounced that her uncle was just dead; and, at her request, the day and hour were committed to writing by Miss Futerell. In the ordinary course of the posts between the two countries, intelligence of his death arrived, and the day and hour of it precisely corresponded with what had been recorded as aforesaid in England."

In January, 1787, Miss Laurens was married to Dr. David Ramsay, to whom the public are indebted for the memoir of a woman who did honour to her age and country. "In the course of the ensuing sixteen years, she became the mother of eleven children, eight of whom survived. Mrs. Ramsay now displayed the same virtuous habits, and the same energy of character, in taking care of her children, in promoting her husband's happiness, and making a well ordered home his chief delight, that had formerly distinguished Miss Laurens in acquiring useful knowledge, and discharging the duties of a daughter, a mother, and a niece. Soon after she became a mother, she studied with deep interest most of the esteemed practical treatises on education, both in French and English, that she might be better informed of the nature and extent of her new duties. She gave a decided preference to the writings of Mr. Locke and Dr. Witherspoon on that subject. The object she proposed to herself was to obtain for her children, health of body, and a well-regulated mind. To secure the former, they were from their birth daily washed in cold water, and throughout the whole period of infancy permitted to expose themselves with uncovered feet to wet and cold, and all the sudden changes of Carolina weather. To favour the

latter, they were taught to curb their tempers; to subject their passions to the supreme dominion of reason and religion; to practise self-denial; to bear disappointments; and to resist the importunity of present pleasure or pain, for the sake of what reason pronounces right to be done or borne." (p. 15, 16.)

The method she adopted to instruct them in the principles and practice of true religion, deserves high commendation. Rejecting the plans of Rousseau, and other modern reformers, "who are for discarding the rod, and substituting confinement and other visionary projects in its place," she considered them "all as inferior in efficacy to the prudent use of the rod; and believed that nothing injured the temper less, or more effectually promoted the proper end of punishment in young subjects, than corporal pain, applied judiciously, and simultaneously with the offence; and that the modern substitutes for the rod often nourished a sullen obstinacy of temper, without mending the heart or practice." (p. 18.)

Dr. Ramsay, after observing how regular Mrs. R. was in reading the Scriptures to, and praying with those under her care, when she was the head of a family, adds: "In case of a temporary separation, extraordinary deliverance, providence, misconduct, or even of a quarrel among her boys, she would take the parties, and present them with herself, before the throne of grace, and in a solemn address to their common heavenly Father, and her covenant God, state all the circumstances of the case, and implore of him by his grace, to give them the temper, disposition, and views, which were suitable to their situation and condition." (p. 19.)

Mrs. Ramsay, "for several of the last years of her life, in addition to long continued and frequent attacks of painful disease, had to struggle with restricted circumstances." (The causes of those restricted circumstances are mentioned in a note which occurs at page 17.) But "in sickness and adversity, she was the same self-possessed, unrepining, submissive, satisfied christian she had been in the days of her health and prosperity, and was discontented with nothing but her own heart. Her maxim was, not to complain of God, but to God. To him she went with all her burdens and cares, and sweetly reposed on his Almighty arm. Her unabated confidence in her Maker, her unconditional submission and cheerful resignation to his will, took away from adversity its gloom, and threw over it a cheerful light." (p. 39.)

In her last sickness she was powerfully supported from on high. "She had frequently, in the course of her sickness, given animated exhortations to her children and others, to make choice of God for their portion, and also particular directions how to manage the family after she was gone. About 4 o'clock, P. M. June 10th, 1811, she asked her husband and children, if they were willing to give her up. They evaded the question; but

she in direct terms informed them, that she had sometimes felt a repugnance to death on their accounts, but assured them, that God had now made her entirely willing to give them up; and, in about half an hour after, expired." (p. 43, 44.)

The memoir of Mrs. Ramsay's life occupies no more than 44 pages: the rest of the volume chiefly consists of extracts from her diary, letters, and religious exercises. These, in addition to the good sense and scriptural divinity which they contain, breathe the spirit of true devotion, profound humility, resignation, and self-abasement. We are inclined to think, that that extraordinary woman, in common with some other eminently pious characters, imagined that she walked in darkness, when she was only *in heaviness through manifold temptations.* The pecuniary difficulties with which she had to contend, during a few of the last years of her life, were considerable; difficulties which, to a person of her exquisite sensibility, could not fail to be distressing. With what reverses in their outward circumstances do some of the Lord's people meet in this life!—Mrs. Ramsay, who at one time had the ability and the heart to devote almost *five hundred guineas* to charitable uses, was brought, by a train of providential events, to be exceedingly grateful for *two dollars*, to provide for herself and family articles of the first requisition. How wise, though to us mysterious, are the ways of Providence! Were uninterrupted health and worldly prosperity marks of the divine approbation, infinite Wisdom would so order matters, that none of the truly pious should be afflicted in body, nor placed in straitened circumstances. But we see, with respect to outward things, that one event happens to all, and that several of the distinguished favourites of heaven drink deeply of the cup of sorrow. But amidst all their sufferings, they possess that joy with which strangers to God, however favourably circumstanced in life, are wholly unacquainted. Though exquisitely alive to their sufferings, (for religion does not destroy, but refine the feelings,) they have them balanced by that divine consolation which flows immediately from the fountain of happiness. Many important lessons are learned in the school of adversity; especially that of our dependence on God, our own weakness, the mutable nature of earthly comforts, and the utter impossibility of enjoying true happiness without a sense of the divine approbation. That Mrs. Ramsay was not in vain placed in that school, the following extract from her diary demonstrates.

"On the evening of this day, December 21, 1806, I received a mercy—an answer of prayer, almost next to miraculous—a sum of money, exactly suited to a particular engagement I had entered into the first of January, with more of trust in the Lord, than of outward certainty about it. The sum of money coming to me so unexpectedly, with regard to the quarter from whence I

received it, overcame me, perhaps, more than some afflictive circumstances have done; for I felt as if I had no strength remaining in me, and as if I should faint and die, from the mingled emotions of surprise, gratitude, and awe. Oh, let the Lord's name be praised, and let all that is within me bless his name. I have waited on the Lord by humiliation, by fasting, by prayer, and let this instance of his goodness, added to so many others, encourage me still to wait on him. I am in great perplexity, in many respects; and, in many respects, a woman of a sorrowful spirit: but I cast my burden on the Lord, and trust that he will help and direct me in all my ways; and particularly assist me, and give me the leadings of his providence, and the teachings of his Spirit, in what lies before me.

"June 2, 1808. My dear husband, who is certainly a true believer, and a great noter of Providence, having received two dollars from a casual patient, said to me, 'Here are two dollars which I have just got by chance!' I said, thank you: but do not, at this time, when we are in such want of money, say that any comes by chance. He smiled with his usual kindness, and said, I only meant that I got it from a passing, and not a stated patient. About two hours after, he sent me up twenty dollars, just after I had been earnestly praying, that the Lord, from the storehouse of his mercy, would send some supply to my necessities and those of my family, which were very great: and covering the twenty dollars was the enclosed paper,* which I will keep, to remind me of the great goodness of my God, and this his most seasonable answer to those prayers and supplications which I was making before him, with thanksgiving for past mercies, and humble trust in his goodness, through my dear Saviour's merits, for the relief of my temporal wants, or the supplies of his grace, to keep me humble under losses and crosses." (p. 184—186.

With the following quotation from one of Mrs. Ramsay's religious exercises, termed, "The pleasures of communion with God," &c. we shall close this article:—

"Sweet are the moments spent at the foot of the cross, while there I sit, and sing, and mourn, and love.—I would not exchange one such hour, for ten thousand years of worldly enjoyment. The utmost height of earthly pomp, the honours of royalty, the treasures of both Indies, the adulation of the multitude;—nor health, nor friends, nor any terrestrial bliss, though it were to last for ever, could make me happy in the absence of my God, or recompense me for the loss of his favour. But, with the light of his countenance, and the comforts of his Spirit,

* The inclosed paper here referred to, contained these words:—"Twenty dollars, not sent by chance, but by God. An unexpected volunteer payment of a doubtful old debt."

having no where to lay my head, sick and forlorn, mean and despised, persecuted and defamed, I could rejoice with joy unspeakable and full of glory. What nonsense would this seem to a man of the world; but the believing soul well knows what I say. Those who have once tasted that the Lord is gracious, and found refuge from sin and Satan in the bleeding wounds of Jesus, can witness to this truth, that his love surpasses knowledge, and is better than life itself. The cross, the cross! O this is all my glory; the only ground of my rejoicing; by the death of the Son of God, life is purchased for me, and in his prevailing name, I have free access to the throne of grace. I can go and spread before the Father my wants and my complaints; tell him of all my distresses, my conflicts, my trials, and my weakness; and from the fulness of his Son derive a sufficiency of strength for the day of temptation. I can plead his own word, his precious promises, and rest secure upon them. I can ask the influences of his grace, beg the consolations of the Holy Ghost, and shew him my need of comfort. O! I love to sit at the feet of Jesus, till my heart melts, and till my eyes run over with tears. I love to look on him, till they grow dim to outward objects, and till I am wholly taken up with the things of faith. Sometimes I am so lost in the height, and breadth, and length, and depth of love immeasurable, that I seem dead to the world, and have no thought of any thing in it." (p. 78, 79.)

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

THE following exposition of Matt. xvi. 27, by an eminent Divine, will, I doubt not, be highly acceptable, and truly edifying, to many of the readers of your instructive Miscellany.

July, 1816. B.

The Lord Jesus, to encourage his disciples to the practice of the difficult duties of daily self-denial, taking up the cross, and following him, the necessity of which he frequently inculcated; and to arm them against all the scoffs, reproaches, insults, and persecutions which he forewarned them they should meet with in the profession of his religion; frequently set before them his second coming, the strict process of the day of final judgment, and the glorious rewards he should then confer on his faithful servants. *The Son of man*, says he, *shall come*, not in his present low and contemned state, but most magnificently arrayed both in his own glory and in his Father's; shall come, not attended by twelve weak disciples, but surrounded with numberless hosts

of mighty angels. *He shall come in his own glory*, the glory peculiar to him as God-man; probably the majesty and splendour of his glorified body, a visible representation of which he exhibited in the transfiguration about a week after this discourse was delivered. He shall come also *in the glory of the Father*, augustly arrayed with the inaccessible light wherein God dwells, (1 Tim. vi. 16—see Acts i. 11,) and which, darting through, and enlightening all space with its ineffable brightness, shall make even the sun to disappear. Withal, to render his advent to judge the world the more grand, he will come *with the holy angels*, attended by the whole host, (Matt. xxv. 31,) a vast train, ready to execute his commands. In this majesty, *the Lord* shall *descend from heaven with a shout, with the voice of the archangel*, and with the trump of God, (1 Thess. iv. 16,) making heaven, earth, and hell to resound. The dead of all countries and times hear their tremendous call. Hark! the living, filled with joy, exult at the approach of God; or, seized with inexpressible terror, send up doleful cries; and are all *changed in a moment*, in *the twinkling of an eye*. Behold the dead press forth from their graves, following each other in close procession! The earth seems quick, and the sea gives up its dead. Mark the beauty, the boldness, and the gladness of some, springing up to honour; but the ghastly countenances, the trembling, and the despair of others, *arising to shame and everlasting contempt!* See how amazed and terrified they look! with what vehemence they wish the extinction of their being! Fain would they fly, but cannot. Impelled by a force strong as necessity, they hasten to the place of judgment. As they advance, the sight of the tribunal from afar strikes new terror; they come on in the deepest silence, and gather round the throne by thousands and thousands. In the mean-time the angels, having brought up their bands from the uttermost parts of the earth, fly round the numberless multitude, singing melodiously with loud voices, for joy that the day of general retribution is come, when vice shall be thrown down from its high usurpation, virtue exalted from its debasement to its superior station, the intricacies of Providence unravelled, the perfections of God vindicated, the church of God purchased with his blood, cleared of them that do iniquity, and of every thing that offendeth, and established impeccable for ever. Ps. lxviii. 1, *Let God arise, let his enemies be scattered. As smoke is driven away, so drive them away. As wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad, let them rejoice before God, yea, let them exceedingly rejoice.* Rev. xviii. 8, *For strong is the Lord God who judgeth.* And now the Son of Man appears on the throne of his glory, and all nations, princes, warriors, nobles, the rich, the poor, all entirely stripped of their train and attendance; and every external dis-

tinction stand naked and equal before him, silently waiting to be sentenced to their unchangeable state. And every individual is filled with an awful consciousness, that he in particular is the object of the observation of Almighty God, manifest in his sight, and actually under his eye, so that there is not one single person concealed in the immensity of the crowd. The Judge, who can be biassed by no bribes, softened by no subtle insinuations, imposed upon by no feigned excuses, having been himself privy to the most secret actions of each, needs no evidence, but distinguishes them with an unerring certainty. He speaks! *Come from among them my people, that ye receive not of their plagues.* They separate. They feel their judge within them, and hasten to their proper places; the righteous on the one hand of the throne, and the wicked on the other; not so much as one of the wicked daring to join himself with the just. Here the righteous, most beautiful with the brightness of virtue, stand serene in their looks, and full of hope, at the bar of God, a glad company; whilst the wicked, confounded at the remembrance of their lives, and terrified with the thought of what is to come, hang down their heads, inwardly cursing the day of their birth, and wishing a thousand and a thousand times that the rocks would fall on them and the mountains cover them. But in vain. For there is no escaping, nor appealing from this tribunal. Behold, with mercy shining in his countenance, and mild majesty, the King invites the righteous to take possession of the kingdom prepared for them from the creation of the world. But with angry frowns he drives the wicked away into punishment that shall have no end, no refreshment, no alleviation, *everlasting punishment!* O the rejoicing! O the lamenting! The triumphant shouting of ascending saints, caught up in the clouds to be ever with the Lord! The horror, the despair, the hideous shriekings of the damned, when they see hell gaping, hear the devils roaring, and feel the unspeakable torment of an awakened conscience. Now they bitterly cry for death, but death flies from them. Now they envy the righteous, and gladly would be such, but all too late! Lo, the Son of God bows his head, the signal for his servants, the heavens and the earth to depart, their work being at an end. See! with a terrible thundering noise the heavens pass away, the elements melt with fervent heat, and the earth, and all the works that be therein, are burnt up! The frame of nature dissolves! Earth, seas, and skies, all vanish together, making way for the new heaven and the new earth. It appears! The happy land of promise, formed by the hand of God, large, beautiful, and pleasant, a fit habitation for his favourite people, and long expected by them as their country. Here all the righteous, great and small, are assembled, making one vast blessed society, even

the kingdom and city of God. Here God manifests himself in a peculiar manner to his servants, and wipes away all tears from off their faces, and adorns them with the beauties of immortality, glorious to behold. Here they drink fulness of joys from the chrystal river proceeding out of the throne of God and of the Lamb, and eat of the tree of life. And *there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain!* But every one, happy in himself, imparts the blessing to his fellows; for mutual love warms every breast; love like that which subsists between the Father and the Son, mutual conference on the sublimest subjects refreshes every spirit with the divine repasts of wisdom; and joys flowing from the tenderest friendships, fixed on the stable foundation of an immovable virtue, gladden every heart. All the servants of God serve him in perfect holiness, see his face, feel transports of joy, and by the reflection of his glory, shine as the sun in the firmament for ever and ever! *And there shall be no night there, and they need no candle, neither the light of the sun, for the Lord God giveth them light, and they reign for ever and ever!* Happy day! happy place! and happy people! O blest hope of joining that glorious society! *All the servants of God shall serve him, and see his face.* Serve God, and see his face! What an immensity of felicity is here! Imagination faints with the fatigue of stretching itself, to comprehend the vast, the immeasurable thought!

THE WORKS OF GOD DISPLAYED.

OF THE CINNAMON TREE.

To the Editor of the Methodist Magazine.

SIR,

ON turning our attention to the vegetable world, and considering the various shapes, sizes, and qualities of the herbs, trees, &c. of which it is composed, we see abundant cause to be grateful for certain information on the subject of their origin and continuance. Should a single species of them perish, its restoration would require no less than the exertion of infinite wisdom and power. You know, that with the living God alone is the well of life, not only that of animal, rational, and divine, but even of vegetable life itself. In Gen. i. 10, we have the information alluded to; information which must be satisfactory to all who do not, by opposing their contracted and fallible reason to divine revelation, involve themselves in endless labyrinths of error. "God said, Let the earth bring forth the grass, the herb yielding seed, *and* the fruit tree yielding fruit after its kind, whose seed *is* in itself, upon the earth: and it was so."

Having made these observations, I take the liberty of transmitting you an account of the Cinnamon tree; an account that I have extracted from a work which very few of your readers have in their possession.

1816. N.

Laurus Cinnamomum, or the cinnamon tree, is a native of Ceylon. It has a large root, and divides into several branches, covered with a bark, which on the outside is of a greyish brown, and on the inside has a reddish cast. The wood of the root is hard, white, and has no smell. The body of the tree, which grows to the height of 20 or 30 feet, is covered, as well as its numerous branches, with a bark which at first is green and afterwards red. The leaf is longer and narrower than the common bay tree; and it is three-nerved, the nerves vanishing towards the top. The flowers are small and white, and grow in large bundles at the extremity of the branches: they have an agreeable smell, something like that of the lily of the valley. The fruit is shaped like an acorn, but is not so large. This species may be treated like the green-house plants, but it is rather a stove plant in this country. Of its culture or propagation in its native places, no particular account has been given by botanical writers. We are informed, that as the tree puts out numerous side branches, with a dense foliage, from the very bottom of the trunk; this furnishes an opportunity of obtaining plenty of layers,* and facilitates the propagation of the tree, as it does not furnish its seeds in any quantity for 6 or 7 years; when it becomes so plentifully loaded, that a single tree is sufficient almost for a colony. It seems to delight in a loose moist soil, and to require a southern aspect; the trees thus planted, flourishing better than others growing in loam, and not so well exposed to the sun. When healthy, it is (from layers) of a pretty quick growth, reaching, in *eight* years, the height of 15 or 20 feet, is very spreading, and furnished with numerous branches of a size fit for decortication.† The seeds, however, are a long time in coming up, and the plants make very small progress for the first year or two." "The birds appear to be very fond of the berries, and will probably propagate this tree in the same way they do many others all over the island; so that in a short time it will grow spontaneously, or without cultivation." *Cinnamon* is the under bark of the *cinnamomum*. The best season for separating it from the outer bark, which is grey and rugged, is the spring, when the sap flows in the greatest abundance. It is cut into thin

* The word layers, in this place, means tender shoots or twigs of trees, laid on the ground, till having struck root, they are separated from the parent tree, and become distinct plants.

† Decortication. The act of stripping the bark or husk.

slices, and exposed to the sun, and curls up in drying. The old trees produce a coarse kind of cinnamon; the spice is in perfection in the island of CEYLON, when the trees are not older than three or four years. When the trunk has been stripped of its bark, it receives no further nourishment; but the root is still alive, and continues to throw out fresh shoots. The seed of the tree, when boiled in water, yields an oil which swims at top, and takes fire. If left to cool, it hardens into a white substance, of which candles are made, which have an agreeable smell. These were formerly reserved for the use of the king of Ceylon. Cinnamon is a very elegant and useful aromatic, more grateful both to the palate and stomach than most other substances of this class. By its astringent quality it likewise corroborates the viscera, and proves of great service in several kinds of alvine fluxes, &c.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following interesting account of the late Rev. Mr. THOMPSON, of St. Gennys, in Cornwall, was given to a clergyman now residing in Plymouth, by a relation of one of the parties mentioned therein, who knew the whole transaction to be a matter of fact. Although it has been already published, yet it will be new to many amongst your very numerous readers, and may stimulate and encourage benevolent exertions.

Penzance, I am, your's respectfully,
May 8, 1816. A. B. SECKERSON.

A STRIKING PROVIDENCE.

Mr. THOMPSON was well known, not only to the parishioners among whom he lived, but to the neighbourhood at large, for the great liberality of his character. He was literally what Paul describes, "As poor, yet making many rich; as having nothing, and yet possessing all things."

It was the uniform custom of this truly apostolic pastor, every year, at the close of harvest, to distribute the surplus of his glebe among the poor of his parish; after housing first the necessary supply of his own little household, which consisted but of himself, a man servant, and an old female housekeeper.

It so happened, however, that one year a peculiar circumstance occurred, which compelled him to depart from his usual plan. He had engaged, in the openness and generosity of his heart, to subscribe 30*l.* towards the expense of building a chapel in a distant town, where the parishioners were too numerous to be well

accommodated in their own parish church. Having always the love of God, and the salvation of souls in view, he did not regret his promise; but, unable to raise the money by any other means than by breaking in upon the little hoard of his poor parishioners, he had no expedient but that of selling what heretofore he had always given away, and converting the corn into money to fulfil his engagement for the chapel. Instead, therefore, of calling his poor parishioners together, as usual, to take from the fields their harvest, he was obliged to invite some richer ones of the village to buy as much corn as would supply the 30*l.* which he had promised towards the erection of the chapel. The expedient was very painful to a man of Mr. T.'s feelings; but the obligation seemed unavoidable.

Having, by selling his corn, obtained the money, Mr. Thompson left his home with an intention to be himself the bearer of his benefaction. In his journey, which was about 20 miles, he overtook on the road a young lady mounted on a single horse like himself; and being a man of very cheerful and communicative manners, he accosted her with a degree of frankness which his age and profession might be supposed to authorize. "Well overtaken," said he, "fair lady, will you accept of an old man over the down for your companion. I am too old indeed to promise you much protection; but I trust God will protect us both." There was a certain something in the manner with which Mr. T. said this, that was very attractive, so that the young lady, feeling a strong prepossession in his favour, immediately thanked him, and accepted his company. She expressed much pleasure in his society, and as it appeared they were both going to the same town, they trotted on together. In the course of their conversation, which was about the best things, he told her his name, what a happy village of poor people his was, and how dear the parishioners were to him. But he avoided saying any thing which might lead her to imagine that their happiness resulted from his bounty, or that his conduct differed from that of his neighbours. When they arrived at the town, and were about to part, Mr. T. acquainted his fellow-traveller with the name of the friend to whose house he was going; expressing, at the same time, his wish that he might see the young lady again.

The young lady was so much pleased with her companion on the road, that the same evening, in the course of conversation with her friends, to whose house she was come upon a visit, she could not help relating the circumstance respecting the very agreeable old clergyman she had met on the road, of the name of Thompson, and with how many pleasant subjects he had entertained her. "Thompson," cried the lady of the house, "I wonder whether he is a relation to the Capt. Thompson we have been so many years inquiring for in vain. I have 30*l.* tied up in

a bag by my late husband, due to the captain, who ordered it to be left till called for. I suppose the captain is long since dead, and his executor, whoever he be, knows nothing of it." "Who can tell," answered the young lady, "whether this Mr. T. may not be the very man? Suppose we send to call him hither." The lady of the house consented so to do, despatched a servant, requesting the favour of his company, with which the good old man immediately complied.

In the course of conversation, the old lady of the house said, she understood his name was Thompson; and desired to ask him if he knew of a Capt. Thompson who was in the East-India service? "Yes," said the old gentleman, "for he was my brother." And he began to relate such circumstances of him as rendered the matter unquestionable. The lady was rejoiced at the discovery; "For," said she, "my late husband bought a small garden from Capt. T. and the captain hastening to sea before he had received the money, agreed for the purchase, 30*l.* was left in his hands, which was put in a bag, waiting the captain's return. But this never took place. And at my husband's death, he left a strict charge to keep the money ready for him whenever he should call."

Mr. Thompson looked amazed at the discovery: his brother having been dead several years, and himself the only surviving relation, and the executor, and residuary legatee to his effects.

The first impression brought upon his mind, so soon as the lady of the house put the bag with the 30*l.* into his hand, was striking. He could not refrain, before them all, from breaking forth into expressions of devout gratitude to God; and falling upon his knees, with his eyes lifted up, he exclaimed, "Blessed be God! how gracious, how wonderful, thus to provide for my poor people at home! The money will be theirs again." He hastened home to his friend to inform him of what had happened; and so very full was his soul with joy upon this occasion, that as he entered his house, he cried out, "Praise God for ever! Tell it in Gath; publish it in Askelon. Our God is a faithful God." His host was astonished, and, for the moment, thought him deranged. But when Mr. T.'s first paroxysms of joy had somewhat subsided, and he related the event, his friend, as well as himself, found cause to say, "What hath God wrought!"

THE GRACE OF GOD MANIFESTED.

A BRIEF MEMOIR OF MRS. HARRIET BUTLER.

To the Editor of the Methodist Magazine.

DEAR SIR,

IT is with the design of benefiting the living, and of magnifying the riches of Divine grace, exemplified in the life and death

of my late dear partner, that I send you the following memoir. It consists chiefly of extracts from her own diary. Should you deem it calculated to edify your readers, its insertion, as soon as convenient, will oblige,

Lowestoft, Your's, very affectionately,
June 14, 1816. STEPHEN BUTLER.

Her maiden name was Marshall. She was born at Highgate, June the 21st, 1781. It appears from her own account, that she was early favoured with the illumination of the Spirit of truth. How far she profited by his visits, and after what manner she was brought to the knowledge of God her Saviour, the following statement will evidence.

"At an early age," she observes, "the Spirit of the Lord strove with me; and when about twelve years old, while at a boarding-school, under the care of a pious governess, with whom I attended a heart-searching ministry, I discovered great beauty in religion, and felt an increasing love to God and his ways. But after this, being placed in a situation no wise favourable to the cherishing of these impressions, I became less fond of divine things, and lived in a state of comparative carelessness, till I was nineteen years of age: at which time, I was providentially brought to Leakenheath, in the county of Suffolk. Here, my father-in-law preached to a small congregation of Dissenters of Calvinistic principles." About this time, Mr. Wm. Marshall, her uncle, came to reside at L. Both he and his wife had been many years members of the Methodist Society; and their house the preachers' home. "With them," she adds, "I went to hear their preachers. And O! happy circumstance! The second time of going, I was convinced of my lost state, under the preaching of Mr. Rought."

"Being made sensible that I had grieved the Son of God, whom now I began to love, because I was told he had loved me, and given his life to ransom mine; with sorrow for my base requital of such goodness, I earnestly sought forgiveness at his hand; and in a short time, was made a joyful partaker of his pardoning love. Now, I thought that sorrow and sighing were for ever done away. But O! how soon did I find my mistake! Persecution began to come in upon me, on account of my attachment to the Methodists, whose doctrines I cordially embraced, and whom I sincerely loved; from the simplicity that was discernible in them, which accorded with what I conceived to be in the primitive Christians." After a few months' delay, occasioned by her being peculiarly circumstanced, she joined the society at Leakenheath. "This," she observes, "I had no sooner done, than that Providence, whose ways are past finding out, removed me from my spiritual guides, to a part of the kingdom where I

was much exposed to temptation from my former associates; and left without that help so needful to one in my infant state of grace. From December, 1800, to August 1802, I continued in a low state of experience; not being favoured with the privileges of that society to which I had joined myself."

"At the end of this period, a kind Providence brought me to Sunderland, where the means of grace were in great abundance; and amongst this affectionate people, I received much profit and instruction; and travelled joyfully on in the way to Zion. My heart became enlarged to run the way of God's commands, and I was stirred up to seek deliverance from indwelling sin. I earnestly sought for this salvation. For some days previous to my obtaining it, I found great nearness to the Lord, and much sweetness in prayer. On Sunday, the 26th of December, while engaged in evening worship, these words were strongly applied to my mind: 'The enemies thou hast seen to day, thou shalt see them no more for ever.' I continued struggling, hoping, fearing, till next morning; when encouraged to renew my importunity, by a conviction of the Lord's willingness, I besought the fulfilment of his promise. He asked, by his Holy Spirit, 'Believest thou that I am able to do this?' I cried in an agony, 'Lord, I believe.' In a moment my soul was set at liberty, the power of God rested upon me, and my prayer was turned to praise: I was assured that old things had passed away, and that all things were become new. Now, I had the world beneath my feet, and God was my all in all. My soul was filled with love to such a degree, that it seemed impossible to contain more."

"In August, 1803, I returned to the village where I first found the Lord. Here, secluded from the noise of busy life, blessed with the company of Christian friends, and the enjoyment of His love, whose presence makes every place a paradise; how pleasant, how happy my situation!"

"August 21. In the week that is past, I have been exercised with strong temptations of various kinds; but I bless the Lord, I have had power to resist and overcome. O may I be thankful and humble; but never stand still! This day I have enjoyed much of the presence of God in the means of grace, and found much power to plead with him, while assembled with his people, for a revival of the work in this place: may my feeble prayers prevail, for his name's sake!"

"September 4. How shall I make known the goodness of the Lord to me!

'Words are too mean to speak his worth,
Too mean to set my Saviour forth.'

I find him a satisfying portion to my soul: he fills me with humble love; he makes me as a little child before him; and bids me

ask, and he will give me all I need. Emboldened by thy kindness, O my Lord, I ask to have more of thy meek and lowly Spirit; and to be taught of thee continually; that finding rest to my soul, I may be able to praise thy name."

"Sept. 18. I have been much beset with wandering thoughts for a few days past; and fear I did not sufficiently strive against them. I seem awake to my danger, and deeply humbled; I have felt more power to repress them to-day, by watching more against them. This has been a day of strong temptation and deep humiliation; but, now, it happily closes, with a sweet manifestation of the love of God to my soul: to whom be glory for ever and ever. Amen."

Sept. 29. Glory be to God! He gives me power to cast myself upon him; he refreshes me with his gracious presence, and makes my soul as a watered garden. My prospects are bright and glorious. But Oh! I want to love my Saviour more, to have more of the divine image stamped upon me, and to be more faithful to the grace bestowed on the most unworthy of his creatures."

"October 13. Praise the Lord, O my soul! I bless thee for giving me to see my danger, for humbling me before thee, and enduing me with faith and strength, to sustain me in the conflict I have passed through. May my life shew forth my gratitude, and with my latest breath may I ascribe to thee the glory, which to thee alone is due."

"Oct. 23. The Lord liveth; and blessed be my rock, and exalted be the God of my salvation: to whom I have had access with confidence, by the faith of him; to whom be glory throughout all ages."

"Oct. 30. My gracious loving Lord, how sweet is thy love to my soul! My happiness is inexpressible: my peace flows as a river; and the righteousness I derive from thee, is as the waves of the sea, in continual succession."

"November 2. Among the many mercies of God, I would not forget to praise him for the health of body I have lately enjoyed. O! for power to spend my little strength to his glory."

Nov. 20. I have found the Lord to bless me in the means of grace, with which I have been privileged this day. While viewing a fellow-creature struggling in the agonies of death, I was led to ask myself, Am I prepared for this awful event? Upon examination, I felt the evidence within, 'for me to live is Christ, to die is gain.' How transitory are all things here! Behold one, who a few weeks since, was in the bloom of youth and beauty; now an inanimate lump of clay. What are we in our best state? But of few days, and full of evil. Assist me, O Lord, to profit by these things, and to hold myself in constant

readiness; remembering that I also must speedily flee away, as a shadow which continueth not."

"Nov. 30. Since I wrote last, I have been exercised with trials of a painful nature, which made me sigh for my eternal rest: but they have had this tendency, to cause me to lay fresh hold on the covenant of grace, and make the promises my own. I have had a faint view of the greatness and majesty of God. How shall an atom, of this atom world, hope for favour! But who can declare? shall a mortal tell, or leave it for a more exalted being? No; sure none have so much right as those to whom it is most displayed. His majesty surpasses not his mercy; for it has reached me. Exalt him then, my soul, who casteth not out thy feeble plaint; but filleth thee with peace and joy."

"December 16. My soul with all her powers adores thee, O my God. Never did I see so much need of an Almighty Saviour: how true it is, that every moment I need thy assistance; and that, unsustained by thee, I fall."

"Dec. 25. This day I found my faith strengthened, my soul refreshed, and my views of the Lord's goodness extended, while partaking of the pledges of his love. Help me, O Lord, to fulfil the covenant I have renewed with thee; by living more to thy praise, and seeking thy glory in all things."

"Dec. 27. It is a year this day, since I received the blessing of entire sanctification, and blessed be the Lord, I still enjoy the glorious liberty; and though I have been a little shaken by the violence of temptation, yet, hitherto, I have held fast my confidence; and I find my evidence to be as bright now, as on the day I received it. What shall I render unto thee, my God, for thy goodness? I here, again, present my body a living sacrifice."

"January 1, 1804. Thou, O Lord, hast brought me through another year, wherein I have found thee faithful to thy word: I have enjoyed all temporal blessings from thy bounteous hand; and thou hast been to my soul, as an hiding place from the wind, and a covert from the tempest. As I have, by thy mercy, entered upon another year, give me grace to live through it to thy glory: continue thy loving-kindness and tender mercy towards me; be my strength, and uphold me by thy mighty power."

"Jan. 20. I have, throughout this day, felt such holy breathings of soul after God as I cannot express. I want to be filled with all his fulness; to have a more intimate acquaintance with him, and possess more of his love: yea more than I can conceive. Oh! when shall I behold his transcendant glory, and gaze upon his open face! Roll with rapidity, ye tedious hours, and bring the wished-for period."

That I may not extend this article to an improper length, I here take my leave of her diary.

I first knew Miss M. in the year 1803. The opinion which I then formed of her piety, and of certain commendable and useful qualities which she evidently possessed, induced me to commence an acquaintance with her, preparatory to our future union in life; and on the 9th of June, 1807, we entered into the marriage state.

Both before and during our union, I had frequent proofs that she was a person of considerable intelligence. She diligently used the means of information within her reach, and was blessed with a retentive memory; by which means her views expanded; and with the enlargement of her views, her avidity for knowledge seemed to increase.

She was certainly a person of deep Christian experience; and generally maintained uniterrupted communion with her God. This, I think, the preceding extracts from her diary evince. Interesting indeed I have often found our conversations on this subject.

In her temper, spirit, and conduct, the parable of the leaven, which the woman "hid in three measures of meal, till the whole was leavened," was practically illustrated. The principle of divine grace possessing her heart, sweetly influenced the affections and tempers; and stimulated her, by an active life, to adorn the doctrine of God her Saviour.

I have heard her speak of her natural propensity to gaiety, and to heat of temper; but the grace of God had conquered and eradicated these evils. That her apparel, from the time she knew the grace of God in truth, was such as "becometh women professing godliness," those who personally knew her are witnesses. But deliverance from the latter of these propensities, is, perhaps, a more certain evidence of the renovating power of divine grace. She had attained to a high degree of self-government; and possessed the happy art of firmly disapproving a thing without being irritated by it. How frequently it happens, that professors of religion wound their own souls, grieve the Holy Spirit, and degrade themselves in the estimation of others, by an undue warmth of temper, and evident want of self-government, when provocation is offered, or when the least cause of displeasure is given them.

The subject of this memoir actively employed the talent deposited in her hands, as far as her state of health would admit. Her attention was chiefly given to children, whose tender minds she endeavoured to furnish with religious instruction; to young females, whom she saw not far from the kingdom of God; and such as were babes in Christ; and to females in affliction. Promoting the temporal and spiritual interests of these, constituted what she, more particularly, considered her sphere of action: and to many of these she was an instrument of real and lasting good.

During the last five years of her life, her health was very precarious; and for the last three years it visibly declined. In 1815, she suffered greatly: the violence of her affliction materially injured her nervous system. When I returned from the last Conference, which had appointed me to this Circuit, I found her labouring under a troublesome cough. I now apprehended that the consequence of her complicated afflictions would be serious: this apprehension I was called painfully to realize, about seven months after. In the month of December, she had a violent bilious attack, which brought her very low. From that time, she continued gradually to decline, till Saturday, March 16, when she suddenly became extremely ill; and expressed her belief that the hand of death was upon her.

The faithfulness of our covenant God, the importance of personal piety, and the supporting power of divine grace in death, were, in a very interesting degree, exemplified, in the manner in which my dear partner endured her late affliction, and sustained the attack of her last enemy.

Her vigour of soul, and spiritual enjoyment, evidently increased, and graciously abounded, as her end approached. In a state of great debility, she regretted that she was become useless; observing, "what could I do now, if I had to *seek* piety? Now I can scarcely think or speak; what, without religion, would be my situation!" A few days prior to her dissolution, she observed, "I have no rapturous joy, but I cannot fear: I hang dependent on Christ. Come life, come death, all is well."

Saturday, March 16, is a day lastingly to be remembered. In the afternoon of that day, she found herself much worse; and apprehended her end was near. She now possessed a vigour of soul that she had not previously evidenced during her affliction. She gave me information relative to certain temporal concerns, and to her interment, with a degree of composure, and with a firmness of tone, which, while it affected me with indescribable sensations, surprised me. She proceeded to converse largely of the Divine presence with her; of the love of God; of salvation by Christ; of her entire dependence on his atoning merits; and of future felicity as her eternal portion through him: and desired me to inform her class-leader "that all was well." She added, and emphatically repeated, "The Lord hath set apart the godly for himself." She now wished me to call Mr. Eland (my colleague,) in, and desired to receive the sacrament, that she might once more commemorate the dying love of our Lord, before she entered his immediate presence. This was to me a most affecting, and, I hope, an eternally profitable season. On Sunday and Monday she continued happy in her God. On Tuesday morning, after she had passed another sleepless night, I inquired concerning the state of her soul. She replied, "I am enabled to

meditate on future felicity: the divine promises are much applied to me." In the afternoon, on my inquiring how she was, she faintly answered, "I cannot speak, only to say, I desire to depart:—I long."—No more could be heard.

On Wednesday, she expressed a hope that she was near her home: adding, "God is love! that I know to my comfort."

On Thursday morning she exclaimed, "Jesus is my salvation! God is coming for me!" In the afternoon of that day, she observed, "I fear I shall not get to heaven to-night. I am ready; all is ready: why may I not go?"

Towards midnight, being out of the room, she had me called in to join in prayer. This night she hoped to be admitted into the presence of Him, whom having not seen, she loved with pure affection. After prayer, I made an observation on the brevity of life; expressing a hope that we should soon meet, to enjoy the rest that remaineth for the people of God; and that he would still be with her, and support her. She answered, "I trust in him every moment."

As she now wished me to leave her and retire to rest, to satisfy her I took my leave of her. She could scarcely speak, or admit of being spoken to; and my feelings, which it was requisite to suppress in her presence, were such, that I could only say, "The Lord be with you." She answered, "Amen. Good night: the Lord be with you." Expecting this to be the last interview that I should have with her; at least, expecting to hear her speak no more, I withdrew, deeply affected. My feelings were indescribable. I agonized with God, and again commended her departing spirit to him. This, at length, I was able to do, in *fulness of confidence*, as unto a faithful Creator; knowing that he will keep that which is committed unto him against that day.

On Friday morning, March 22, the day on which she exchanged a suffering life for a glorious immortality, a convulsive attack coming on, she asked one of her attendants, "Do you think this is death?" On being answered, "I think death is near;" she exclaimed with a smile, "Welcome death! welcome death!" At her desire, we again united in prayer. Soon after which, she became greatly convulsed: the violence of the attack having subsided, she exclaimed, "Pray, pray. Do none of you feel as I feel? Pray; I think I am going now; but I have been so often deceived. My dear, pray that God would release me." We joined in prayer, in which she engaged with great fervour.

Soon after noon, she beckoned me to her, saying, "I cannot speak, my love, or I would tell."—I believe she alluded to her prospect of glorious blessedness. After this she spoke but little; but was engaged in earnest prayer, with her eyes lifted up to heaven for some time. Death was now making rapid advances; expectoration ceased; she struggled for some minutes with the phlegm, and the pains of dissolution came upon her; from which,

between three and four o'clock in the afternoon, she was delivered, to participate the felicity for which she had long panted. Thus triumphantly died my dear partner, in the thirty-fourth year of her age.

Her affliction was of long continuance; her debility was extreme; her sufferings were, at times, great; which she endured with invincible firmness; neither complaining nor repining. Indeed, she was graciously preserved from the power of temptation. She made mention of temptation but once, during her last affliction. She appeared like one *prepared for*, and waiting the destined hour of her departure.

I will not here attempt a description of the feelings excited in my own soul, or occupy your pages with reflections which crowded into, and still occupy my mind, occasioned by the solemn event. Hitherto the Lord has been my support; and it is my consolation to know, that in the removal of my dear partner, he has taken to himself a subject of justifying grace; a witness of the sanctifying influence of his Holy Spirit; a consistent professor of the religion of Jesus; a uniform and a *useful* member of the church militant.

On Tuesday, March 26, the evening on which her remains were interred, Brother Eland improved the event of her death to a large congregation, from Jer. xvii. 5—8, a passage of her own choosing; being that under which she was convinced.

May the writer, and may the readers of this article, be diligent "followers of them who through faith and patience inherit the promises!"

MEMOIR OF SARAH WHITBY, OF BINGLEY.

It was in the August of 1769, when she was in her 28th year, that God began powerfully to work upon her mind. Her sorrow for sin was deep. Like David, she watered her couch with tears, and bemoaned her transgressions with a heart that felt the bitterness of sin. The circumstances under which she persevered in seeking the pardoning mercy of God, were peculiarly trying and discouraging, the chief of which arose from the opposition which she met with from her husband, who at that time was a stranger to himself and to God. His own account of his conduct is: "I did all I could to provoke her to wrath, knowing if that could be effected, the end would be answered; but the Lord gave her power to overcome evil with good. When I used to laugh and scoff at her, she would weep over me, and give me good words for bad ones." The example of the wife saved the husband. The change in her, gave him to see he was in the way to hell, which so affected him, as to terminate in a resolution on his part to serve God. Sometime after she thus began in earnest to seek

the Lord, she came down from Elwick to Bingley, to hear a Mr. Hudson preach. Coming like the publican to the temple, like him she returned freely justified. Her burden of guilt was removed, and pardon sealed on her contrite heart. From that day till the time of her death, she maintained a conscience void of offence, walking in all the commandments of God blameless. She was one of the happy few found faithful to death.

In her life was remarkably exemplified the saying of the Prophet, "The work of righteousness is peace," &c. Her attachment to the cause of God and to his servants, entitled her to the honourable appellation of *Mother in Israel.* In her house the Methodist preachers found a home for more than 50 years. It was emphatically a house of prayer. The door was always open to receive the gospel in every form, and though attended with trouble and expense, duty was delight.

She delighted in retirement, and hence her own house was her principal sphere of action. For the space of about seven years previous to her death, it pleased God, in his inscrutable providence, to deprive her of sight. This was afflictive to her, and deeply mysterious. Towards the conclusion of her race, her afflictions were great. The day before her death I visited her; her prospects were unclouded, and her mind fully resigned. She died at Bingley, September 18, 1815.

DIED, also, at Bingley, Feb. 7, 1816, aged 85 years, SARAH LUPTON, who was a steady member of the Methodist Society upwards of 50 years. She received her first religious impressions in the year 1763, under the ministry of the late respected Mr. Pawson, then travelling in what was called the Howarth circuit. To a friend, with whom she was long and intimately acquainted, she often related the circumstances of her conversion, which was clear and scriptural. When under the awakening discoveries of her vileness, the promises of pardon were frequently brought to her mind, and as frequently put away by her, from the erroneous opinion that they were designed for a better sort of sinners than she was. But while reading the account of the resurrection of Lazarus, her chains fell off, and her heart was set at liberty.

Her understanding was naturally strong and clear; to which was united a disposition truly charitable. Even by those who knew her best, she was never heard to speak evil of the absent. Under affliction (of which she was long a subject, she manifested) the spirit of a Christian. Under the manifold infirmities of old age, and the decay of nature, she was wonderfully supported. With a hope blooming, and a confidence unshaken, she left the church militant to join the church triumphant, without a sigh or groan.

G. MANWARING.

MISCELLANEOUS.

ACCOUNT OF AN ITALIAN INQUISITION.

(Concluded from page 702.)

The other instance of the cruelty of the Inquisition, related in the spurious account of my escape published by Mr. Baron, happened some years before I belonged to the Inquisition; and I did not relate it as happening in my time, but only as happening in the Inquisition of Macerata. It is related at length in the annals of that Inquisition, and the substance of the relation is as follows: An order was sent from the high tribunal at Rome, to all the Inquisitors throughout Italy, enjoining them to apprehend a clergyman, minutely described in that order. One answering the description in many particulars being discovered in the diocese of Osimo, at a small distance from Macerata, and subject to that Inquisition, he was there decoyed into the Inquisition, and by an order from Rome, so racked as to lose the use of his senses. In the mean time the true person being apprehended, the unhappy wretch was dismissed by a second order from Rome; but he never recovered the use of his senses, nor was any care taken of him by the Inquisition. Father Piazza, who was then Vicar at Osimo to Father Montecuccoli, Inquisitor at Macerata, and died some years ago a good Protestant at Cambridge, published an account of this affair, that entirely agrees with the account I read of it in the records of the Inquisition.

The deep impression that the death of my unhappy friend, the most barbarous and inhuman treatment he had met with, and the part I had been obliged to act in so affecting a tragedy, made on my mind, got at once the better of my fears; so that, forgetting in a manner the dangers I had till then so much apprehended, I resolved, without further delay, to put in execution the design I had formed of quitting the Inquisition, and bidding for ever adieu to Italy. To execute that design with some safety, I proposed to beg leave of the Inquisitor to visit the Virgin of Loretto, but thirteen miles distant, and to pass a week there; but, in the mean time, to make the best of my way to the country of the Grisons, the nearest country to Macerata, out of the reach of the Inquisition. Having therefore, after many conflicts with myself, asked leave to visit the neighbouring sanctuary, and obtained it, I set out on horseback the very next morning, leaving, as I proposed to keep the horse, his full value with the owner. I took the road to Loretto, but turned out of it at a small distance from Recanati, after a most violent struggle with myself, the attempt appearing to me, at that juncture, quite desperate and impracticable, and the dreadful doom reserved for me, should I miscarry, presenting itself to my mind in the strongest light. But the reflection that I had it in my power to avoid being taken alive, and a persuasion that a man in my situation might lawfully avoid it, when every other means failed him, at the expense of his life, revived my staggered resolution; and all my fears ceasing at once, I steered my course, leaving Loretto behind me, to Rocca Contrada, to Fos-

sonbrone, to Calvi in the dukedom of Urbino, and from thence through the Romagna into the Bolognese, keeping the bye roads, and at a good distance from the cities of Fano, Pesaro, Rimini, Forli, Faenza, and Imola, through which the high road passed. Thus I advanced very slowly, travelling, generally speaking, in very bad roads, and often in places where there was no road at all, to avoid, not only the cities and towns, but even the villages. In the mean time, I seldom had any other support but some coarse provisions, and a very small quantity even of them, that the poor shepherds, the countrymen, or wood cleavers, I met in those unfrequented bye places, could spare me. My horse fared not much better than myself; but, in choosing my sleeping place, I consulted his convenience as much as my own, passing the night where I found most shelter for myself and most grass for him. In Italy there are very few solitary farm houses or cottages, the country people there all living together in villages; and I thought it far safer to lie where I could be any way sheltered, than to venture into any of them. Thus I spent seventeen days before I got out of the ecclesiastical state; and I very narrowly escaped being taken or murdered, on the very borders of that state; it happened thus:

I had passed two whole days without any kind of subsistence whatever, meeting with nobody in the bye roads that would supply me with any, and fearing to come near any house, as I was not far from the borders of the dominions of the Pope. I thought I should be able to hold it till I got into the Modenese, where I believed I should be in less danger than while I remained in the papal dominions; but, finding myself, about noon of the third day, extremely weak and ready to faint away, I came into the high road that leads from Bologna to Florence, at a few miles distance from the former city, and alighted at a post-house that stood quite by itself. Having asked the woman of the house whether she had any victuals ready, and being told that she had, I went to open the door of the only room in the house (that being a place where gentlemen only stop to change horses) and saw, to my great surprise, a placard pasted on it, with a most minute description of my whole person, and the promise of a reward of 800 crowns, about 200*l.* English money, for delivering me up alive to the Inquisition, being a fugitive from the holy tribunal, and of 600 crowns for my head. By the same placard, all persons were forbidden, on pain of the greater excommunication, to receive, harbour, or entertain me, to conceal or to screen me, or to be any way aiding and assisting to me in making my escape. This greatly alarmed me, as the reader may well imagine; but I was still more affrighted when entering the room, I saw two fellows drinking there, who, fixing their eyes upon me as soon as I came in, continued looking at me very steadfastly. I strove, by wiping my face, by blowing my nose, by looking out of the window, to prevent their having a full view of me. But, one of them saying, the gentleman seems afraid to be seen, I put up my handkerchief, and, turning to the fellow, said boldly, What do you mean you rascal? Look at me, am I afraid to be seen? He said nothing, but looking again

steadfastly at me and nodding his head, went out, and his companion immediately followed him. I watched them, and seeing them, with two or three more, in close conference, and no doubt consulting whether they should apprehend me or not, I walked that moment into the stable, mounted my horse, unobserved by them, and while they were deliberating in an orchard behind the house, rode off full speed, and in a few hours got into the Modenese, where I refreshed both with food and with rest, as I was there in no immediate danger, my horse and myself. I was indeed surprised to find that those fellows did not pursue me; nor can I any other way account for it, but by supposing, what is not improbable, that, as they were strangers as well as myself, and had all the appearance of banditti or ruffians flying out of the dominions of the Pope, the woman of the house did not care to trust them with her horses. From the Modenese I continued my journey, more leisurely, through the Parmesan, the Milanese, and part of the Venetian territory, to Chiavenna, subject, with its district, to the Grisons, who abhor the very name of the Inquisition, and are ever ready to receive and protect all who, flying from it, take refuge, as many Italians do, in their dominions. However, as I proposed getting as soon as I could to the city of Bern, the metropolis of that great Protestant canton, and was informed that my best way was through the cantons of Ury and Underwald, and part of the canton of Lucern, all three popish cantons, I carefully concealed who I was, and from whence I came. For, though no Inquisition prevails among the Swiss, yet the Pope's nuncio, who resides at Lucern, might have persuaded the magistrates of those popish cantons to stop me, as an apostate and deserter from the order.

Having rested a few days at Chiavenna, I resumed my journey, quite refreshed, continuing it through the country of the Grisons, and the two small cantons of Ury and Underwald, to the canton of Lucern. There I missed my way, as I was quite unacquainted with the country, and, discovering a city at a distance, was advancing to it, but very slowly, as I knew not where I was; when a countryman, whom I met, informed me that the city before me was Lucern. Upon that intelligence, I turned out of the road as soon as the countryman was out of sight; and that night I passed with a good-natured shepherd in his cottage, who supplied me with sheep's milk, and my horse with plenty of grass. I set out very early next morning, making the best of my way westward, as I knew that Bern lay west of Lucern. But, after a few miles, the country proved very mountainous, and, having travelled the whole day over mountains, I was overtaken amongst them by night. As I was looking out for a place where I might shelter myself during the night, against the snow and the rain, (for it both snowed and rained) I perceived a light at a distance, and making towards it, got into a kind of foot-path, but so narrow and rugged, that I was obliged to lead my horse, and feel my way with one foot, having no light to direct me, before I durst move the other. Thus, with much difficulty I reached the place where the light was, a poor little cottage; and knocking at the door, was asked by a man within, who I was, and what I wanted? I answered, that I was a stranger and had lost my way. Lost your way? replied the man, there is no way here to lose. I then asked him in what canton I was,

and, upon his answering, that I was in the canton of Bern, "I thank God," I cried out, transported with joy, "that I am." The good man answered, "And so do I." I then told him who I was, and that I was going to Bern, but had quite lost myself, by keeping out of all the high roads, to avoid falling into the hands of those who sought my destruction. He thereupon opened the door; received and entertained me with all the hospitality his poverty would admit of; regaled me with sour crout and some new laid eggs, the only provisions he had, and clean straw with a kind of rug for my bed, he having no other for himself and his wife. The good woman expressed as much satisfaction and good nature in her countenance, as her husband, and said many kind things in the Swiss language, which her husband interpreted to me in the Italian; for that language he well understood, and spoke so as to be understood, having learned it, as he told me, in his youth, while servant in a public house on the borders of Italy, where both languages are spoken. I never passed a more comfortable night; and no sooner did I begin to stir in the morning, than the good man and his wife came both to know how I had rested; and, wishing they had been able to accommodate me better, obliged me to breakfast on two eggs, which providence, they said, had supplied them with for that purpose. I then took leave of the wife, who, with her eyes lifted up to heaven, seemed most sincerely to wish me good journey. As for the husband, he would by all means attend me to the high road leading to Bern; which road, he said, was but two miles distant from that place. But he insisted on my first going back with him, to see the way I had come the night before; the only way, he said, I could have possibly come from the neighbouring canton of Lucern. I saw it, and shuddered at the danger I had escaped; for I found that I had walked and led my horse a good way along a very narrow path on the brink of a dreadful precipice. The man made so many pious and pertinent remarks on the occasion, as both charmed and surprised me. I no less admired his disinterestedness than his piety; for, upon our parting, after he had attended me till I was out of all danger of losing my way, I could by no means prevail upon him to accept of any reward for his trouble. He had the satisfaction, he said, of having relieved me in the greatest distress, which was in itself a sufficient reward, and he cared for no other.

I reached Bern that night, and proposed staying some time there; but, being informed by the principal minister of the place, to whom I discovered myself, that boats went frequently down the Rhine, at that time of the year, with goods and passengers from Basil to Holland, and advised by him to avail myself of that opportunity, I set out accordingly the next day, and crossing the popish canton of Soleurre in the night, but very carefully avoiding the town of that name, I got early the next morning to Basil. There I met with a most friendly reception from one of the ministers of the place, having been warmly recommended to him by a letter I brought with me from his brother at Bern. As a boat was to sail in two days, he entertained me very elegantly, during that time, at his house; and I embarked the third day, leaving my horse to my host, in return for his kindness.

The company in the boat consisted of a few traders, of a great many vagabonds, the very refuse of the neighbouring nations, and some criminals flying from justice. But I was not long with them; for, the boat striking against a rock not far from Strasburgh, I resolved not to wait till it was refitted, (as it was not my design to go to Holland) but to pursue my journey, partly in the common diligence or stage-coach, and partly on post horses, through France into Flanders.

Having got safe into French Flanders, I there repaired to the college of the Scotch Jesuits at Douay, and, discovering myself to the rector, I acquainted him with the cause of my sudden departure from Italy, and begged him to give immediate notice of my arrival, as well as the motives of my flight, to Michael Angelo Tamburini, General of the order, and my very particular friend.

The rector wrote as I had desired him, to the General; and the General, taking no notice of my flight, in his answer (for he could not disapprove it, and did not think it safe to approve it) ordered me to continue where I was till further orders. I arrived at Douay early in May; and continued there till the latter end of June, or the beginning of July, when the rector received a second letter from the General, acquainting him, that he had been commanded by the congregation of the Inquisition, to order me, wherever I was, back to Italy; to promise me, in their name, full pardon and forgiveness, if I obeyed; but, if I did not obey, to treat me as an apostate. He added, that the same order had been transmitted, soon after my flight, to the nuncios at the different Roman Catholic courts; and he, therefore, advised me to consult my own safety without further delay.

Upon the receipt of the General's kind letter, the rector was of opinion that I should repair by all means, and without loss of time, to England, not only as the safest asylum I could fly to, in my present situation, but as a place where I should soon recover my native language, and be usefully employed, as soon as I recovered it, either there or in Scotland. I readily closed with the rector's opinion, being very uneasy in my mind, as my old doubts, in point of religion, daily gained ground, and new ones arose upon my reading (which was my only employment) the books of controversy I found in the library of the college. The place being thus agreed on, and it being at the same time, settled between the rector and me, that I should set out the very next morning, I solemnly promised, at his request and desire, to take no kind of notice, after my arrival in England, of his having been any ways privy to my flight, or of the General's letter to him. This promise I have faithfully and honourably observed; and should have thought myself guilty of the blackest ingratitude if I had not observed it, being sensible that, had it been known at Rome, that either the rector or General had been accessary to my flight, the Inquisition would have resented it severely in both. For, though a Jesuit in France, in Flanders, or in Germany, is out of the reach of the Inquisition, the General is not; and the high tribunal not only have it in their power to punish the General himself, who resides constantly at Rome, but may oblige him to inflict what punishment they please on any of the order noxious to them.

The rector went that very night out of town; and in his absence,

but not without his privity, I took one of the horses of the college, early next morning, as if I were going for change of air, being somewhat indisposed, to pass a few days at Lisle; but, steering a different course, I reached Aire that night, and Calais the next day. I was there in no danger of being stopped and seized at the prosecution of the Inquisition, a tribunal no less abhorred in France than in England. But, being informed by the General, that the nuncios at the different courts had been ordered, soon after my flight, to cause me to be apprehended in the Roman Catholic countries through which I might pass, as an apostate or deserter from the order, I was under no small apprehension of being discovered and apprehended as such, even at Calais. No sooner, therefore, did I alight at the inn, than I went down to the quay; and there, as I was very little acquainted with the sea, and thought the passage much shorter than it is, I endeavoured to engage some fishermen to carry me, that very night, in one of their small vessels over to England. This alarmed the guards of the harbour; and I should have been certainly apprehended, as a person guilty or suspected of some great crime, fleeing from justice, had not Lord Baltimore, whom I had the good luck to meet in the inn, informed me of my danger, and pitying my condition, attended me that moment, with all his company, to the port, and conveyed me immediately on board his yacht. There I lay that night, leaving every thing I had, but the clothes on my back, in the inn; and the next day, his Lordship set me ashore at Dover, from whence I came in the common stage to London.

To the Editor of the Methodist Magazine.

Sir

If you think the following truly deplorable specimens of Popery are worthy a place in your Magazine, their early insertion will oblige

Your's respectfully,

Collumpton, June 29, 1816. W. T.

WORSHIP OF IRISH CATHOLICS.

EXTRACT FROM THE ACCOUNTS OF THE HIBERNIAN SOCIETY.

Letter from one of their Teachers.

The week before last, I went with a few friends to a place called Ardman, about five miles from Youghall, to see what is called a pattrin. O that British Christians had but beheld the sight! most deeply would they have been affected. Their hearts are impressed with the tale of woe, of wretchedness, and misery arising from ignorance and superstition among Heathens, Indians, and Islanders, in Africa, Asia, and the South Seas. They pray for their conversion, they subscribe liberally, and send them the Gospel: but here are millions of their countrymen, separated only by a narrow channel, living in ignorance as dark, and manifesting superstition as absurd, as the most unenlightened people. I came from Cork in the morning, so that it was after one o'clock before we could set off; much too late to go to such a place. The road was crowded with people going and coming, and many thousands had been there in the course of the day. We arrived at the place about three o'clock; left

our carriage at the church-yard stile, and went to the tower of the old church. This church was built by the venerable St. Dillon, many ages ago, and built by him *in one night;* (I speak according to the received and believed report of the Papists.) Nothing but the tower stands. Around it, numbers of pilgrims were walking in solemn pomp, praying, bowing, and beating their bosoms: others were crying over the graves of their relatives, and talking to them. We went next to the tomb of the saint, which is enclosed in a little house built for the purpose. Here the clay (precious and sacred,) of the holy man continues to be sold. Numbers of people buy it, take it home, and preserve it as so much precious gold. The virtue of it consists in preserving them from sickness, and many other evils. This dust has been sold for several hundred years; but by a wonderful miracle is still preserved. An old woman sits in a hole dug in the ground, in the shape of a coffin, with a heap of dust at her feet, and a number of men and women kneeling round her, and listening with eagerness to the wonderful account the old woman gives of the saint's dust.

We then went down to the sea-side, to a piece of a rock sacred indeed! for his holiness the Pope sent this rock, with a set of bells upon it, from Rome to the priest St. Dillon; for, having finished his church, he could perform no mass in it without consecrated bells. They were sent over, one Sunday morning, on the floating rock, and therefore it remains a precious relic of the Pope's care and love. Under it is a small hole, through which men, women, and children pass on their bare knees and hands; and if they are any way bulky, it is with much difficulty they push themselves through. They crawl round it, over sharp pieces of rock, upon their bare knees, and go under it three times, saying their prayers upon their heads, crossing themselves, and beating their backs against the stone. The devotional part of their work is finished at the sacred well, about a quarter of a mile from the rock, to which they go, to drink the water and pray. The well stands in an old chapel, now in ruins; around which they walk barefooted, and uncovered, in a most solemn attitude, praying all the way. Their prayers are only repetitions of their Ave-Maries and Pater-nosters. When this is over, they go to the booths pitched here for the occasion, where they eat, drink, get drunk, and then fight, till many are wounded, and often some killed. It was our unhappiness not to get away till the whisky began to work, and their sticks to play. We were much alarmed and agitated, but at length got into a field, and escaped danger.

To the Editor of the Methodist Magazine.

SIR,

THE following piece on Devotion, is transcribed for the Methodist Magazine; if you think it calculated to profit the numerous readers of that useful work, its appearance there will oblige

Your's respectfully,

Collumpton, June 29, 1816. W. T.

ON DEVOTION.

(From Letters to a Young Lady: by the Rev. Mr. Bennett.)

DEVOTION, considered simply in itself, is an intercourse between us and God; between the supreme, self-existent, inconceivable

Spirit, which formed and preserves the universe, and that particular spirit with which, for awful reasons, he has animated a portion of matter upon earth, that we call man. It is an act in which the soul divests itself of outward things; flies into heaven, and pours forth all its wants, wishes, hopes, fears, guilt, or pleasures, into the bosom of an Almighty Friend. Though this devotion, in its first stages, may be a wearisome or insipid exercise, yet this arises merely from the depravity of our nature, and of our passions. A little habit will overcome this reluctance. When you have fairly entered on your journey, "the ways of this wisdom will be ways of pleasantness, and all its paths peace." True devotion, doubtless, requires a considerable degree of abstraction from the world; hence modern Christians treat it as a vision; hence many modern writers have little of its unction. But it glows in the Scriptures; it warms us in the fathers; it burned in an Austin, and in many of those persecuted martyrs who are now with God. That we hear little of this true devotion, is not wonderful; it makes no noise in the circles of the learned or elegant. Under a heap of worldly cares, we smother the lovely infant, and will not let it breathe. Vanity, ambition, pleasure, avarice, quench the celestial fire; and these, alas! are too much the gods of mortals. Ever since the world began, writers have been amusing us only with shadows of this piety, instead of giving its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, persecution; an august temple, or splendid imagery, which had little connexion with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of this engaging child of Reason and Truth; whilst the lukewarm have rested in a few outward duties, which have had no vigour; and as they sprung not from the heart, have never entered the temple of the Most High. Real piety is of a very different, and a much more animated nature. It looks up to God; sees, hears, feels Him in every event, in every vicissitude, in all places, in all seasons, and upon all occasions. It is faith, substantiated by mental enjoyment; it is theory, vivified by experience; it is heaven transplanted into the human bosom; it is the radiance of the Divinity, warming and encircling man; it is spiritual sense, gratified by spiritual sensations. Without this, all ceremonies are inefficacious. Books, prayers, sacraments, and meditations, are but a body without a soul, a statue without animation.

That man is capable of such an intercourse with his Maker, there are many living witnesses to prove. God is a Spirit; so is the mind. Bodies can have intercourse; so can souls. When minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise; sin interrupted it, and holiness must restore it. To a soul thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye, as the falling of the dew; but not less refreshing to its secret powers, than that is to vegetation. The primitive saints are describing this when they speak of their transports. David felt it, when he longed for God "as the hart panteth after the water-brooks." St. Paul knew it, when he gloried in his tribulations. It was embodied in him, when he was carried up into the third heaven, and heard things impossible to be

uttered. St. Stephen was filled with it, when he saw the heavens open, and prayed for his murderers. By it martyrs were supported, when they were stoned and sawed asunder. And until we feel it in ourselves, we shall never fully know how gracious the Lord is. If you can acquire this spiritual abstraction, you will at once have made your fortune for eternity. It will be of little moment, what is your lot on earth, or what the distinguishing vicissitudes of your life. Prosperity or adversity, health or sickness, honour or disgrace, a cottage or a crown, will all be so many instruments of glory. The whole creation will become a temple. Every event and every object will lead your mind to God; and in his greatness and perfection you will insensibly lose the littleness, the glare and tinsel, of all human things.

To the Editor of the Methodist Magazine.

SIR,

SHOULD your opinion and mine agree, respecting the nature and importance of the following extracts, you will not hesitate to give them a place in your useful and extensively-circulated Magazine; as they appear calculated to shew, in the clearest manner, the unspeakable advantages which mankind derive from the Gospel of Jesus, and the labours of his servants.

I am your's, respectfully,

Warrington, May 9, 1815. P. G.

There is no part of Christendom which stood more in need of the Gospel than the Scandinavian nations. Saxo Grammaticus, Adamus Bremensis, Dithmar, Arngrim Jonas, Keysler, and other authors, point out the shocking condition of the Danes, Swedes, &c. before their conversion to Christianity. The Danes imagined their gods, especially Odin, Thor, and Freia, were delighted with human victims. According to the Icelandic mythology, Odin, the supreme god of the nothern nations, was called the *terrible* and *severe* god; the father of *slaughter*, and the *depopulator;* the incendiary; the active and *roaring* deity, who giveth victory, and reviveth courage in the conflict; who nameth those that are to be slain. It was believed he often descended to intermix in the conflict, to inflame the fury of the combatants, to strike those who were to perish, and to carry their souls to his celestial abodes. Warriors going to battle, made a vow to send him a certain number of souls, whom he was to receive at Valhalla, his ordinary residence. He adopts for his children all who are slain with swords in their hands, and admits them, as heroes, into his palace: they only who died fighting, could aspire to the pleasures prepared for them in Valhalla.* The pleasures they expected in the next world, shew what they relished in this; namely, fighting, eating, drinking, and women. In Valhalla, they expected the daily pleasure of ranging themselves in order of battle, and of cutting each other to pieces; but as soon as the hour of repast approached, they were to return on horseback, all safe and unhurt, to eat and drink in

* Mallet, Northern Antiq. ch. 6.

the hall of Odin. The flesh of the boar Serrimnar, was sufficient for them all; every day it was served up at table, and every day was renewed again entire. Their drink was beer and mead; one single goat furnished enough of these liquors to intoxicate all the heroes: their cups were the skulls of the enemies they had slain. Odin alone, who sat at table by himself, drank wine for his entire liquor. A crowd of virgins waited upon the heroes at table, and filled their cups as fast as they emptied them. It was the hope of such joys which prompted the Scandinavians to defy death, and even to seek it with ardour. The following extracts from the dying ode of King Regner Lodbrog, point out the genius of the northern nations. "We fought with swords; a shower of blood rained from our weapons. Many a lifeless body fell to the earth: the raven waded in the blood of the slain. In the shower of arms Rogvaldur fell; I lost my son! The birds of prey bewailed his fall; they lost him that prepared them banquets. Death is the happy portion of the brave; for he stands the foremost against the storm of weapons. We fought with swords; this fills me still with joy; because I know a banquet is preparing by the father of the gods. Soon, in the splendid hall of Odin, we shall drink beer out of the skulls of our enemies. A brave man shrinks not at death. I shall utter no repining words as I approach the palace of the gods." According to the northern mythology, they who died of disease, or old age, fared miserably in the next world. To such, the palace of death was anguish; her table famine; her waiters were expectation and delay; the threshold of her door was precipice; her bed leanness: she was livid and ghastly, and her very looks inspired horror. In consequence of such notions of futurity, some, rather than die in their beds, got themselves carried into the field of battle, and died there, or put themselves to death in some other way.* Surely such opinions tended to render the Scandinavian nations fierce and desperate, and to inspire them with an enthusiastic thirst for blood. Even the Danish women exercised war and piracy, and had their Amazons, lest the Greeks alone should boast of them. The pagan Danes offered human victims to their gods; captives in time of war, slaves in time of peace: and in case of famine, or other public calamity, their *king*, as the highest price for averting the divine anger. They entertained such erroneous ideas of a future state, that they sometimes put themselves to death, in compliance with their superstitions; and on the death of a hero or chief, his arms, his cocks, his charger, dogs, and domestic attendants, were placed with him on the pile; his dependents, friends, and favourite wife, frequently solicited death, to serve him in Odin's palace.

Such erroneous opinions were necessarily exploded, and such practices restrained, by a religious system which declared the pleasures of the next world to be such as eye hath not seen, nor ear heard of. Self-murder, human sacrifices, drunkenness, and other crimes, founded on paganism, must have been abolished, together with the superstitions which caused them. These happy effects were produced by the learning and piety of Ebbo, Ansgarius, and others, who were employed in

* Mallet.

the work of conversion, and who zealously encountered the selfishness of the pagan priests, and the prejudices of the most cruel and ferocious of all people. The unremitted endeavours of a succession of such men gradually abated the ferocity of the barbarians, who must have been influenced by the doctrines, gentleness, loving-kindness, and charity of these laborious missionaries of Christ. Though the pagan Danes were so hard-hearted, that they never wept, yet those of them who were converted by the labours of Egino, were softened to such a degree, by his pious exhortations, that they burst into tears, from sorrow for their sins. To Christianity we may fairly ascribe the happiness enjoyed by the subjects of religious princes, who have attended to the spirit and precepts of the Gospel, and formed their laws accordingly. In Norway, the laws of Christian law-givers recommended the love of God, and the practice of virtue; and required kings to rule agreeably to law, in the name of Christ, for the glory of God, and for the good of their subjects. These laws enjoin men to renounce the devil and all his works; namely, lying, perjury, deceit, adultery, fornication, theft, gaming, discord, anger, hatred, envy, and other vices, as displeasing to God, and pernicious to the souls, fortunes, and health of his creatures. A writer of the eleventh century thus exultingly expresses the happy change wrought by the Gospel on the northern nations. "Behold the Danes, Swedes, and other ferocious nations, who formerly uttered barbarous sounds like the neighing of horses, have been taught to sing hallelujahs in praise to God! Behold a people who depopulated France and Germany, by piracy and rapine, are now satisfied with their own boundaries! Behold a district, always inaccessible, on account of idolatry, and no less cruel than the worshippers of the Scythian Diana, now divesting themselves of their natural ferocity, emulously admitting evangelical preachers, destroying altars consecrated to demons, erecting churches, and unanimously celebrating the name of Christ!"

A celebrated modern author thus represents the beneficial effects of Christianity on the northern nations: "It was an event which, viewed only in a philosophical light, should be considered as the dawn of the happy days which were afterwards to shine forth with superior splendour. In effect, this religion tended to correct the abuse of licentious liberty; to banish bloody dissention; to restrain robbery and piracy; to soften ferocity of manners; to require a certain knowledge of letters and history; to re-establish a part of mankind, who were miserably enslaved, in their natural rights; and to introduce a relish for a life of peace, and an idea of happiness independent of sensual gratification."

Most of these remarks apply equally to the improved state of the Russians, Poles, Prussians, and other nations, in consequence of the influence of the Gospel.

To the Editor of the Methodist Magazine.

Rev. Sir,

In the last Number of the Methodist Magazine I observe there is a valuable communication from J. C. of Perth, upon the abuse of spirituous liquors. If you think the following extract from "Malcolm's Manners and Customs of London, during the eighteenth century," worthy your notice, as in some respects confirming the state-

ment of the awful effects which your correspondent, J. C. has given of the abuse of ardent spirits, you will oblige me by inserting it in the Methodist Magazine.

I am, Sir, your's respectfully,

July 12, 1816. A CONSTANT READER.

The extreme misery of the lowest description of Londoners received some ameliorations about 1750, through the commendable inquiries and remedies made and applied by the legislature, relating to their monstrous excess in drinking ardent spirits. The evidence given before a committee is too interesting to be omitted, yet it is a disgusting and melancholy picture of London as it was at that date.

An eminent physician to one of our hospitals gave the following information: "That the increase of patients in all the hospitals from 1704 to 1718, being 14 years, the total increase was from 5612 to 8189, which was somewhat about one-fourth; that from 1718 to 1734, being 16 years, the total increase was from 8189 to 12,170, or, perhaps, 13,000, which was above one-third; but that from 1734 to 1749, being 15 years, the total increase was from 12,170 to 38,147, which was near three times the number." Being asked his opinion whence he apprehended so great an increase could arise, he answered, from the melancholy consequences of gin-drinking principally; which opinion he enforced with such strong reasons (in which he was supported by another eminent physician to one of the hospitals) as gave full conviction to the house.

It appeared by the evidence of John Wyburn, of Whitechapel, and John Rogers, of Trinity-lane, both of whom had followed the trade of bakers for 30 years; "that the consumption of bread amongst the poor had greatly diminished since the excessive drinking of gin, which would proportionably increase again as that vice abated: that the poor laid out their earnings in gin which ought to purchase them bread for themselves and families, and that in many of the out-parts the bakers were obliged to cut their loaves into half-penny worths, a practice unknown to the trade till gin was universally drank by the poor."

It appeared that one house in seven, from the Hermitage to Bell Wharf, was a gin shop; it appeared there were about 10,000 houses in the city of London, and that there were about 1050 licences granted annually to victuallers, which was about one house to fifteen.

It appeared by the evidence of the high constable of Westminster, that there were in that city about 17,000 houses, of which 1300 licensed, and 900 unlicensed, sold liquors, which was about one house in eight.

It appeared by the evidence of the high constable of Holborn, that there were in his division 7066 houses, of which 1350, licensed and unlicensed, sold liquors, being about one house in $5\frac{1}{4}$.

That in St. Giles's there were about 2000 houses, and 506 gin shops, being above one house in four; besides 82 twopenny houses of the greatest infamy, where gin was the principal liquor drank.

If, Mr. Editor, such was the state of things sixty-six years ago, what would these witnesses say to the dreadful state of morals in the lower orders of the Metropolis in the present day, could they now

behold it? This statement needs no comment; I shall therefore make none, but leave it to your own discretion to insert it or not, as you think proper, in your widely-extended and useful Miscellany.

ANSWERS TO SEVERAL QUESTIONS.

We have occasionally, and as our leisure has permitted, endeavoured to answer several questions proposed to us by our obliging correspondents; but we find, on examining our papers, that several of them still remain unanswered. We feel grateful for the confidence which those querists repose in us, and shall, in as few words as possible, reply to such of them as come under our inspection at present.

We refer Methodisticus, who writes from Warrington, to Wesley's Answer to Dr. Taylor, on the Doctrine of Original Sin, for our views of that subject; and assure him, that we are decidedly of opinion, with the author of that unanswerable work, that, independent of divine grace, procured by the death and sufferings of Christ, none of the human race possess either will or power to be devoted to God. We steadily maintain, that salvation, from first to last, is of grace; but we maintain, with equal steadiness, that those who perish everlastingly, have themselves alone to blame, and not *philosophical, absolute, hypothetical,* or *any other* necessity, for their final misery. Reason, common sense, and Revelation, combine to demonstrate, that it is essential to moral agents in a state of probation, to possess a liberty of choice; which liberty, we maintain, every man, during the day of his gracious visitation, possesses. To *grace*, not *nature*, men are indebted for that power of self-determination which we consider essential to moral agency.

We refer W. C. to Dr. Clarke's Letter to a Preacher, and to the Methodist Magazine for 1814, large Number, p. 138, for an answer to his questions. A truly pious and faithful minister of Christ, in any part of the world, possesses all the requisites essential to a Christian Missionary.

To a young preacher, who signs himself "An earnest Inquirer after Truth," we recommend a careful perusal of Wesley's, Fletcher's, and Sellon's works, together with the Commentaries of Coke, Benson, and Clarke. We refer him also to the Methodist Magazine for the year 1814, page 138, for some directions on the subject of his inquiries.

If our serious and intelligent correspondent, who writes from the Isle of Wight, and styles himself "An Old Leader," will favour us with his address, we shall, by a private letter, endeavour to give him all the satisfaction in our power relative to his scruples. Meantime, we would observe, that while. with him, we wish to be sincere and consistent advocates for plainness of dress, we are apprehensive that he has not sufficiently considered the subject in all its bearings and tendencies.

We are not sufficiently acquainted with the causes and consequences of the Methodists having their chapels and public works done by "general contract," to be able to answer, to our own satisfaction, the queries proposed by "An Old Methodist."

MISSIONARY INTELLIGENCE.

A Letter to Mr. Benson.

Cambridge, June 21, 1816.

Very dear Sir,

From a sense of duty, I transmit the following extract from a letter which I have received from Mr. Beacock, Missionary in St. Vincent's. Your readers will peruse it with more than common interest, if made acquainted with a few facts respecting this excellent young man.

About four years ago, he came to reside in Cambridge, where he found Methodism only in its infancy. He remained in this town awhile, then left it, and followed his calling (that of a plasterer) in a distant county. Having continued there several months, he returned to Cambridge, determined to forward, if possible, the erection of a chapel. Intent upon his object, he stated his views; when some pious friends, apprehensive that it would not succeed, and fearing to involve the Connexion, steadily opposed the measure; while others* entered into his views, encouraged him to proceed, and rendered him every assistance under these peculiar circumstances. In the Spring of 1815, he purchased a piece of ground, sufficient for his purpose, in the vicinity of the town; and agreed for building materials, which were immediately supplied. He proceeded to build—toiled most indefatigably; and soon, to the astonishment of all, completed the chapel; having done with his own hands, and frequently without the assistance of a labourer, the work of a bricklayer, plasterer, and slater: and this he did, Sir, while he steadily refused to make any charge whatever for his labour, and having himself become a subscriber of 5*l.* The trustees, however, refused to receive his subscription, and made him a small present; which, yielding to their importunity, he accepted. On the 30th of May, the chapel, which will hold perhaps 250 or 300, was opened by Messrs. Gaulter and Bransbard; on which day the collections amounted to upwards of 50*l.* and, though no other collection has been made for it, it is placed in easy circumstances, and well attended.

When I came to this town, I found Mr. B. exercising as a local preacher and class-leader, having the principal management of the concerns of the Sunday-School, society, and chapel; adorning the gospel in his life and conversation, and earning, by his industry, his daily subsistence. The admiration of your readers would be materially increased if particulars were minutely detailed.

I am, dear Sir,

Your's, very affectionately,

James Mole.

Antigua, Jan. 11, 1816.

Dear Brother,

On the 25th of October, Messrs. Shrewsbury, Huber, and myself, took our leave of the Committee and friends in London. The following day we embarked at Gravesend, on board the ship Camden, bound for Antigua; we ghed anchor the same evening, and after a pleasant passage, made this island Dec. 4. O the immeasurable goodness of the Lord! We took an affecting leave of the passengers and of the captain, who had been like a father to us. May the Lord abundantly reward his kindness! Messrs. Morgan and Lewis fetched us on shore, and were overjoyed to see us. Many came to hail us as we landed. The whites, coloured, and blacks, rejoiced on account of our arrival. The negroes, with eagerness, took our luggage and went before, joyful as though they had taken great spoil. The day on which we landed was spent in talking over the goodness of God. The next morning we rose at five o'clock, and went to the chapel, as is usual. I gave an exhortation. It was dark when I began, and most of the people being blacks, I could not see them; but I could hear them weep and praise God; and I wept too, my soul being filled with love to them. They blessed the Lord, particularly, for sending them new massas. (They call the preachers massas.) Had you been here you would have admired their simplicity, and rejoiced with them. Since my arrival, I have preached in many places, and the people appear comforted; but whether they are or not, my cup in general runneth over. On Dec. 24th, I preached at English Harbour, and the next day, being Christmas-day, I published that there would be preaching at 5 in the morning; at which hour I preached to a crowded congregation:

* Among these were Mr. P. coal and timber merchant, whose kindness and exertions were very peculiar: and Mr. L. whose consistent conduct and steady zeal, as a local preacher, class leader, &c. from the commencement of the Institution in C. have been productive of the happiest effects.

eyes and hands lifted up, engaged in prayer, that the Lord would remember his people, and ever send them faithful ministers; saying, that there was no place which needed them more. I then went to prayer, in company with others, who were much affected, and recommended her to the care and mercy of heaven. In the performance of this duty, she joined in a most devout manner. I then parted with her, purposing to visit her again; but before I returned, her happy soul had left "the dull body behind." A little before she departed, she called her father, and kissed him, and said, "Papa, I love you, but I love God more: do not weep for me, I am going to the Lord." She then lay quiet for some time, and was heard to say, "O death! O death! but it will soon be over;" and then breathed out her soul into the hands of God. I preached her funeral sermon in our chapel, to a large and an attentive congregation of weeping acquaintances, and mourning relatives, from Amos iv. 12, "Prepare to meet thy God."

The third I shall notice, was S. Tucker, a free woman of colour, who was nearly one of the first that joined society, after the arrival of Mr. Marsden. The change that divine grace made upon her mind appeared to all. Her humble deportment, and the pleasing manner of her address, attained for her the particular affection of her Christian friends, and the general respect of all her acquaintance. She was truly a mother in our Israel, and a bright example to all whom she has left behind. For some time before her death, she very frequently and feelingly conversed on the subject of a meetness for glory. The last time she met in class, she spoke of religion with great earnestness, and recommended it to all present. On the day of her death, she was exceedingly happy in God. Her death was sudden and unexpected. On the morning of the day which proved her last, she felt a little indisposed, but attended to her domestic concerns till about four o'clock in the afternoon, when she took an emetic, sitting up in her chair, and then instantly called for her husband to come and assist her to bed. Her strength so rapidly decreased, and the helplessness of death so instantly seized her, that when her husband came to her, she could just utter, "I am going!" and so sunk down upon the floor. Help immediately came, and every means were tried to restore her to life, but all in vain. I have just to add, that if works are rewarded by the Lord, and if opening her house for the people of the Lord, regular attendance upon the means of grace, and cheerfully helping, according to her power, the cause of God in this place, rank above the giving of a cup of cold water, great is her reward.

W. Wilson.

From Mr. Woolley, to Mr. Buckley.

Antigua, May 3, 1816.

My very dear Brother,

As the ship in which I came out, is about to sail for Europe, I gladly embrace the opportunity to send you a few lines. At our District Meeting I directed the brethren to write to you on the state of their respective missions, at least once a quarter, and to communicate to me on the same subject, in order that the Committee may receive general and particular information on the diffusion of truth, and the enlargement of Emmanuel's empire. From the two letters I have received since the period adverted to above, it appears that the gospel still prevails, and its mighty efficacy is witnessed in the conversion of souls to God. This is the grand and worthy end to which divine truth is destined, and when with confidence we can say to those who receive the gospel, or the truth as it is in Jesus, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance," we rejoice with uncommon joy, because the pleasure of the Lord prospers in our hands. And while we view information of such interest and moment, we are constrained to breathe with ardour the poet's prayer, and intensely to long for the accomplishment of his exalted wish:

"O Jesus ride on till all are subdu'd,
Thy mercy make known, and sprinkle thy blood;
Display thy salvation, and teach the new song,
To every people, and nation, and tongue."

In the West-Indies the fields are already white to harvest. The harvest there is truly plenteous; but the labourers are few. Send! oh! send more labourers into this part of the Lord's vineyard. Let young men of piety, *talent*, and zeal, be told that souls are perishing for lack of knowledge. Tell them God requires their service; tell them the panting negro says, "Come and preach Christ to me!" Can they be deaf to such calls? Can they harden themselves against such intreaties? Impossible! They must hear; they must feel; for apathy and insensibility belong not to sons of Britain; the sons of piety; the sons of God. You must send us six or seven Missionaries

this year. We cannot do with less: indeed this number will only furnish a bare supply for the colonies in which we have settlements; to say nothing of the many islands yet unvisited by us.

In this island we are doing well. We have but one chapel which is at all large enough for the congregations which attend. I have it in contemplation to enlarge our chapel at St. John's, which I suppose will cost from 1500 to 2000 pounds. However, I hope we shall accomplish our wish. For the last ten days we have been under martial law; and it is still in force. It is owing to an insurrection which has broken out at Barbadoes. When the alarm was fired, and the militia of the colony were called out, I went with my colleagues to his Honour the President, and offered our service to be disposed of as he thought proper. His Honour thanked me for the offer, and said, "Sir, you can render us more important service than bodily exercise." I assured him in return, that nothing on our part should be wanting to do away any bad impression, which the present painful reports might have produced. It is no more strange than true, that some think religion seditious, and the implantation of religious principles in the negro mind, dangerous, and calculated to bring about revolt. I need not tell you that the subjects of these sentiments are strangers to religion. They understand not its nature; they are strangers to its influence; and ignorant of its results. I have been at some pains to discover whether any of our people's minds had received an unfavourable bias from the alarming reports, and am proud in being able to state, that I found in them no disposition even to *murmur* at their situation; *much less to rebel.* One man of whom I inquired, (a well-informed man, a leader,) took up a book and said, "Sir, with this book in your hand, you will do more to prevent rebellion, than all the king's men." Hail! thou Divine Religion, thou art the bulwark of our colony, the guardian of our peace, the author of our tranquillity, and the grand cause of our safety. May thy bright beams increasingly enlighten the African's mind! and under thy cheering influence, may he be happy in time, and in eternity!

Remember me kindly to all the brethren of the Committee.

I am,
Your's, affectionately,
S. P. Woolley.

Extract of a Letter from Mr. D. Hillier, Missionary, to Mr. Buckley.

St. John's, Antigua, April 25.

Dear Brother,

I am thankful that this circuit is in a prosperous condition. The word of life continues to be attended with power, and sinners are converted unto God. Our chapel in St. John's is very well attended, particularly on the Lord's day, when there is not room to contain the congregation. I never saw people more attentive, and I hope the Lord will pour out his Spirit abundantly upon them. Several have lately joined the society in this place; some of them respectable white people. At Parham, six miles from town, where we have a large society of negroes, we continue to go on well. These people are very loving and simple; hundreds of them are truly converted to God, and enjoy the comforts of vital religion. Their gratitude for the gospel is very great, and they often, with tears, bless God that ever he inclined our hearts to cross the Atlantic, and come to preach Christ unto them. At English Harbour our society increases; several have lately experienced the pardoning love of God, and are now walking in the comforts of the Holy Spirit. Our societies to windward are increasing; and throughout the island God sends us prosperity. I am thankful that the providence of God made my way clear to preach to these outcasts of men the glorious truths of the gospel. I find myself quite at home in my present situation, and have never repented leaving my native country for this distant land.

I remain,
Your affectionate Brother,
Dan. Hillier.

Extract of a Letter from Mr. Lynch, to the Missionary Committee.

Jaffna, Ceylon, Jan. 17, 1816.

Rev. and dear Fathers and Brethren,

Since my last to you, dated Nov. 15, 1815, I have received a copy of your most welcome Letter of last February. Your prayers and tender regard for us, and your warm approbation of our proceedings, have given fresh energy to my mind, also strengthened and encouraged me to trust in God, and labour for him.

The more I consider all things relative to our Mission to the *East*, I am the more convinced that, though our venerable father, Dr. Coke, fell a sacrifice to it, yet *Ceylon* was and is the place best adapted for making the first attempt, and General Brownrig's administration the most sea-

sonable time; and to both these, the providence of God has been directed in a very singular manner.

I am inclined to believe that *Ceylon* will be the centre of Gospel light, in this part of India, for many years to come: at the same time I cannot affirm that much good has yet been done; that I know that a little has. I believe, at each of our present stations there are a few who know the truth as it is in Jesus.

I have at last commenced class-meeting, and the few who meet feel that God is present. I could have done this twelve months ago, but from what I knew of the people at large, and even of the few who had a degree of piety, I believed it better to defer it. I knew that much depended upon the members of our first society or class, and wished them to be sensible of the necessity of such an institution before I introduced it to them. This was the case, for I was several times requested to introduce class meeting before I did. Nor did I commence it till I explained to them what they might expect to meet with from the world, and the devil, so soon as it should be known that such a meeting was established. And I trust the few who now meet, are not reeds that will easily be shaken with the wind.

I bless God, I feel perfectly resigned, and as happy in my soul as ever I did. My trials have been, and still are, less than I expected. I am fully convinced that God is communicating light both to Christians, and Heathens, and Mahomedans, in this place. The cordial co-operation of the Rev. Mr. GLENIE is rendered an unspeakable blessing. He is a warm advocate for *every* doctrine believed and preached by us; and neither he, nor Mr. DAVID, nor I, am afraid of opposing or contradicting each other from our pulpits, nor in our private intercourse with the world. The former is well aware of the opposition which may be expected from every description of men, where the plain, simple, self-denying Gospel of Jesus is preached; and I believe his mind is tolerably well made up to meet it. From all these considerations and blessings, I doubt not but you will join with me in sincere thanksgivings to our gracious Lord and Saviour, and also continue your ardent prayers for us, and the ministry which we have received of the Lord.

Both my English and Malabar congregations are on the increase; and scarcely a day passes wherein some Mahomedans or Heathens, and sometimes both at once, call upon either Mr. GLENIE or me; and several have confessed, that if they continue to worship idols, they cannot be saved. Our bazar, or market preaching, has caused many to inquire what this new doctrine is, and why we so publicly tell it to the world? For the grand object of *all* Priests in this place, is, to keep their religion a secret.

We have lately established a fund for the relief of the poor Protestants, but out of which, however, none are to be relieved, who are of an idle or immoral character. By this, a line of distinction is drawn betwixt moral and immoral Protestants. Under the denomination of Protestants, we include those of the Dutch church. Our subscriptions already amount to nearly 60 rix-dollars per month. From this institution, we expect to result the most salutary effects. Heathens and Mahomedans see that *we* care for our poor, and that we have no connexion with the Roman Catholics. For however unpleasant it is to our feelings, and ungrateful it appears to the Catholics, we have been under the necessity of publishing our disapprobation of all saint and image worship. To this we have been led by plain and pointed questions, originating with the people to whom we explain the commandment, and the nature of the Christian religion. Though the Catholics of this Island have liberty from the Archbishop of Goa, to read the Scriptures, yet I understand the Priests secretly and positively forbid the people to read them. Both Catholic, Mahomedan, and Heathen Priests, are greatly alarmed; they see that we are determined to spread the Scriptures, and to preach the Gospel, in every way we can. I understand the Catholics are attempting to establish English schools, and funds for their own poor; so that we are at least provoking each other to good works.

For no one circumstance of the providence of God to me, since I came to *Ceylon*, am I more thankful, than to have such a respectable, sensible, pious colonial chaplain as Mr. GLENIE, in this place. I do not know one point of doctrine, or mode of propagating the Gospel, wherein we differ. If all Missionaries were as zealous and prudent as he is, we might hope for abundant success.

But, my dear fathers, we want more help; and from your kind letter, we are in the greatest expectation of soon embracing those who shall come to help us. Could I address my young brethren in Europe, I would assure them of the faithfulness of the Lord Jesus to his promise, that those who forsake father and mother,

&c. &c. for his sake and the gospel, shall receive a hundred-fold in *this world*. I know the unspeakable blessing and happiness of a religious and loving society of Christian parents and Christian friends in my native land. I know the superior happiness of preaching the gospel to many hundreds of the most loving and beloved people that my soul could wish for in this world. I have witnessed several outpourings of the Holy Ghost upon the people, when our rejoicing and happy souls united in praising a redeeming, pardoning, and sanctifying God and Saviour. These seasons I still remember, and remember them with humility and thankfulness to God. Yet, in my present situation, my religious joy is of a more happy and soul-satisfying kind. If it would not be thought rather presumptive or singular, I would call it a more apostolic happiness. I feel a stronger confidence in the promises and faithfulness of God, and am more satisfied that God has sent me to preach his gospel in *India*, than ever I was in my own country. There, I rather considered myself as a cumberer of the ground: here, unfaithful and unfruitful as I am, I know that God has made me of some use in his vineyard. O that my future life may be more holy and more useful than that part of it which is past!

You request us to give you all the information we can of the natural and religious state of this country. As to myself, I can scarcely give you any thing new or interesting concerning either. Before my next, I shall endeavour to turn my attention to these particulars. But I shall just observe, that ignorance, pride, and fornication, appear to be the grand obstacles in the way of the gospel in this place. As to the heathens and Catholics, very few of them have a rational idea of God: some of the latter, as well as the former, cannot tell who made the world, or themselves; and have no knowledge of that ever-adorable person, called Jesus. And of the thousands of Christians reported to be in the province of Jaffna, I am persuaded that there are not 200 who know the principles of Christianity, or wherein it differs from the heathen or Mahomedan religion: I mean native Protestants. The Dutch Protestants are professed Calvinists, but very few of them know any thing about their religious principles. Not many of the rising generation, or young people, know either English or Dutch sufficiently to understand the Scriptures; and the Sabbath-day evenings are the usual seasons for their dances and balls of every kind. There are, however, a few exceptions; and but few. The pride of all descriptions is truly astonishing! Many of the latter would stay from Church, rather than sit on the same seat with one of a lower rank, or allow the lower order to sit before them. I know some who are in a starving state, who would not go to the bazar or market to buy their food. A poor little girl, who came to us to beg alms, said she could not return home till an aich, or servant, came to walk home with her. Many miserably poor families have still their horde of slaves to attend them; and, if possible, the pride of the natives exceeds theirs. A native Headman or Modelier, is seldom seen without several servants or slaves after him; and it quite astonishes them to see two or three English and Dutch gentlemen carrying their own umbrellas, or walking about without servants. Adultery and fornication are scandalously common; indeed it can hardly be otherwise, where there is such a system of slavery. Slaves of both sexes live promiscuously: the sons and daughters of their masters, being constant witnesses to their vile conduct and conversation, can hardly obtain an idea of what the world calls virtue, much less of religion. However, I still hope and believe there are a few exempt cases, where parents have taken peculiar care of the minds and morals of their children. I had lately a conversation with a very intelligent heathen, who, with all other heathens, says, that if a man commits a sin without knowing it to be so, he may be forgiven; but if a man commits a sin, or does wrong, knowing it to be so, he cannot be forgiven, but must be sent to hell. I asked him, if every man did not know that robbing his neighbour is wrong? he replied, Yes. Does not every man that murders another, know that murder is a sin?—Yes. Does not every man know that fornication or adultery is a sin?—Yes. Well, on the ground of this one sin, how many heathens can be saved?—*Not one*, that he knew. From this I draw the conclusion, that this vice prevails almost universally. I may just observe, that the object which I had in view with this heathen was, to shew him the superiority of the Christian religion, on the ground of the atonement of our Lord and Saviour Jesus Christ, and which several both Brahmins and others have repeatedly acknowledged. On a certain occasion, one of the Chief Brahmins put his hand on his breast and said, This (meaning his heart) tells me the Christian religion is best. I have lately written five short discourses on the Ten Commandments, which my interpreter

has translated, and are read on Sabbath evenings. At the request of some who heard them, I have got them written on olas, and intend to circulate them amongst the natives. I have also two short discourses on Matt. xxv. 46, and one on Deut. xxxii. 29, which, having been requested to circulate, I am getting them written on olas. These will be received as plain discourses, delivered in my own little chapel, rather than sermons published to the world. I do not know that the natives have any discourses on the Commandments, nor on the subjects of death and judgment, heaven and hell.

I have collected a part of the life of Mahomed from Sale's Koran, made considerable extracts from the Koran itself, selected the portions of Scripture whence the passages in the Koran were taken, and have got them all translated into Malabar, for the benefit of the Mahomedans. My reasons for doing this were, that as the Koran is in Arabic, and only two or three Mahomedans in this country understand that language, and even these persons cannot translate a chapter of it into Tamul: so by reading this extract, they will see that they have had wrong views of the Scriptures, and that Mahomed took a part of the Koran from the Scriptures; and by reading this, they may be brought to read the Scriptures, which now they dare not touch. We have already read a little of both in the bazar, and the Mahomedans hear with great astonishment. Praying that God may continue to direct and prosper you, and all our fathers and brethren in the Gospel, and requesting a continued interest in their and your prayers,

I remain, in Gospel love,
Your Son and Servant,
JAMES LYNCH.

Extract of a Letter from Mr. CLOUGH, to Mr. BUCKLEY.

Point-de-Galle, Feb. 12, 1816.

Rev. and dear Sir,

In our letters to the Committee, sent on board yesterday, we gave you a hasty sketch of the general state of the Mission, at least that part of it in which Mr. Harvard and I am more immediately concerned. I most sincerely wish we had it in our power to give you an account of more evident good having been done. But I need not tell you that India differs, as a Missionary station, from every other part of the world. We have to labour among a people speaking different languages, of settled religious opinions, and of course their minds are strongly prepossessed in favour of the systems they have been taught to believe and love from their infancy. And their systems are not only directly opposed to Christianity, but the people are taught from one generation to another to hate and despise the gospel of Christ. Now these things standing in our way, it will be some time before any extensive good will be done, unless God impart the gift of tongues, or send down his Spirit upon the ministers and the people as in the days of the apostles. We preach to the people, we warn them, we persuade them, we argue with them, we do every thing in our power, at least we think we do, and they will apparently pay the utmost attention, and yet the idolatrous part of them remain the same. However, we go on with a conviction of mind that the gospel of Christ must prevail. We cannot be much surprised at the coolness and apathy of the people when we consider the nature of their religious system; so far as we are able to form an idea of it: though it is a matter of very great doubt with those, who have paid any attention to this subject, whether ever it has been properly explored by any Europeans, or fully known by any but themselves. The priests are extremely reluctant to bring their books of any importance to light, and it is very difficult to get them to answer any question in a direct way; indeed, the best of them will prevaricate, and avoid a fair statement, if he can, without being suspected of duplicity. And it is almost impossible to find two of them who will give the same answers to the same questions. And when we remind them of the difference, their general reply is, the books that we studied have it so: yet all contend for the same degree of veracity. Mr. Harvard and myself have been labouring the last six or eight months to find out, if possible, what the system is, and what the main pillars are that support it; as it appears to us absolutely necessary to aim at these in some degree, in order to sake it, and give the people to see its insufficiency to save their souls.

The gospel has been preached among them in one way or another for the last 200 years. Thousands and tens of thousands of the inhabitants have been baptized, and call themselves Christians; and if we chose, we might soon baptize half the people in the island. They have no objection to be Christians; for they imagine it is part of the government-regulations, and yet I had almost said to a man they remain the same idolatrous people. In their souls they are married to the

priests, the temples, and the idols. Therefore we think some effectual means should be tried to subvert or expose the whole system. We have spent much of our time in conversing, in a quiet way, with the most learned priests we could meet with. We have gone to their temples and inquired into the genealogy of the images, with which they are crowded. But as yet we almost find ourselves where we began; for they carry us through such labyrinths of confusion and nonsense, that we are sometimes ready to despair of effectually succeeding. So that at present I cannot give you a systematical idea of the religion we have to contend with. They deny altogether the existence of one supreme God. They believe there is no Creator; that all things existed from eternity; that matter and spirit, soul and body, men and things, animals and the world that supports them, are all the same in reality: and that the difference of all things we see are only so many modifications of the same substance or uncreated matter: and that these changes are effected by its own inherent laws. They believe also in the existence of an infinite number of worlds, the first and highest, of which they can form any idea, according to their own writings, is called the Brachmaloke. The word *Brachma* signifies *the highest*, and *loke*, *world*. Hence you see this means the *highest world*, and out of this comes all the other worlds. But here the religion of Budhoo incorporates itself with the religion of the Brahmins. But I am unable to say how other worlds came out of this. They say, the highest class, or cast of people in this world, are the Brahmins, and they came out of the breasts of the inhabitants of the Brachmaloke, and the different casts came from their different members, even down to the feet, from whence came the lowest cast. The strangest things are related of this Brahmas, all of which prove this one fact, that they believe in the eternity of matter, and nothing else.

In respect to futurity, we find them equally confused. They believe in future rewards and punishments, not that they conceive these to be equally distributed to every man by a just Supreme Being, but that virtue and vice, of necessity, punishes itself. Their greatest punishment is an almost endless transmigration through the bodies of beasts, birds, fishes and reptiles. In this transmigration, the soul they think undergoes a purgation, or preparation for that state of existence, if such it can be called, which is the summit of all their wishes, viz. *Nerewaana*. Their descriptions of *this place* are almost endless. It is a place without wish, or desire, or want of any kind. Indeed all they say respecting it amounts to this; that the inhabitants of Nerewaana become nothing; and the consummation of all their wishes is to be annihilated, which can be effected the sooner by a virtuous life in this world. The fact is, it is the most perfect system of Atheism, that perhaps the world ever saw; and every priest that has any knowledge of it is an Atheist in the strictest sense of the word. And it is a singular fact that when they are reasoning concerning the matter, either as disputing the truth of the Bible, or defending their own religion, they make use of the same arguments that our philosophical gentry in England do to defend the same Atheistical cause. These few observations will give you some faint idea of the nature of those materials we have to work upon, and in all our intercourse with them, the same comes over again: so that, at present, I sometimes think we are like boys at school constantly repeating the A, B, C. However, we have no doubt but the case will alter soon; since, in consequence of the conversion of one of their greatest priests, and the conduct he at present pursues, together with a number of other things of a similar nature, that have lately occurred, a general alarm has been sounded through the island.

Like all other idolatrous nations they believe in the existence of the devil, and think he has great power over the bodies and circumstances of men. They have temples and priests dedicated to the devils. The former they call *Dewauleys*, and the latter *Cappoas*. Was St. Paul among them he would no doubt say to the people of Ceylon, as he did to those at Athens, *I perceive that in all things ye are too superstitious*; or given up to the worship of demons. Though this is altogether distinct from Budhuism, and though Budhu forbade the worship of devils, yet the whole of the Cingalese inhabitants are most awfully devoted to it; priests as well as people. In some districts it prevails to a most shocking extent. They dedicate their children, when born, to the devil, and many of them before their birth. In cases of affliction or distress, they use extraordinary means. They send for the Cappoa to the house of the patient. He first endeavours to find out by what devil the person is afflicted: then the supposed image of that devil is brought to the house; large presents set before it, lights hung all round it, and the patient brought and placed at the feet of it. Then the Cappoa begins his intercessions to that devil in a very loud

tone of voice, accompanied with the most curious gestures and anticks; all of which are timed by a tom-tom, or native drum, and a bell. These ceremonies he will continue for ten or twelve hours. During the whole time, he waves a lighted torch in one hand, and a bell in the other; and at intervals, quantities of a compound, something like gunpowder, are discharged over the image of the devil, either by himself, or an assistant. When a patient is pronounced incurable, or when the Cappoa says the devil will not accept of the offerings, and heal the man, then, in order not to have their houses polluted, they carry the poor wretch out into the jungle, dig a hole and leave him by it until he expire; then they put him in, if he is not previously worried and eaten by the jackalls or tigers, which is commonly the case. Many of these miserable creatures are carried out perfectly sensible, and when they see themselves about to be carried out, terrified with the idea of their awful doom, they shriek and pray, and catch hold of every thing that comes in their way to avoid their fate; and in one district where I was very lately, I was informed if a person happen to die in a house, it is either immediately pulled down or abandoned for ever. These, Sir, are things which call aloud for Missionary exertions, and could the people in England witness scenes of this kind, how it would make them prize their lot. They would bless God for having given them an existence in a land where *Life and immortality are brought to light by the Gospel.* I am sure they would exert all their powers to assist a people in such a state.

I do assure you, there is much to be done in this island, before a radical change for the better can be effected; yet it is pleasing to reflect that a desire to do good is more prevalent at the present period, than has been the case for some time. All classes of Europeans appear actuated, in one way or another, to be of some use to the inhabitants of this place; and I believe our Mission has the approbation of the whole settlement: the conduct of His Excellency the Governor towards us having had a considerable influence on the public mind in our favour. He is ever kind, ever attentive, and ready to enter into any thing we lay before him. Sir Alexander Johnston, the Chief Justice, is also extremely kind to us, and gives us many pleasing proofs that we have in him a warm friend. But we owe a great deal to the Hon. and Rev. T. J. Twisleton, the senior chaplain and principal of the schools. His public situation gives him almost an unbounded degree of influence among the natives, and that affords him a fair opportunity of doing much good among them. Though he has been our constant friend since our first arrival in Ceylon, yet of late he has been more remarkably kind, and endeavoured, all in his power, to forward the grand design of our Mission. And I have no doubt it is from the purest motives, knowing that in proportion as we are helped forward, the natives will be benefited by our efforts and exertions. To this end, he has laboured to give us as much influence among them as he could; and to convince them (as he expresses it,) that we are all one. He has repeatedly taken Mr. Harvard and myself in his own carriage, out upon little journeys, for 20 or 30 miles distant from Columbo, where we spend our time in preaching in the native churches, to large congregations, assembled by orders that are previously sent out by him. At the same time he makes provision for others to accompany us; so that our parties are in general pretty large; and we spend a few days and then return; and all the expenses he bears out of his own pocket. I have no doubt but it would be interesting to you to have the particulars of all our visits, as they are so closely connected with our Missionary work. To give you an idea how we spend our time on these occasions, I will give you a hasty sketch of one of our last. On this excursion, we were accompanied by three Church Missionaries, who had just come to the island. About seven o'clock, on the Tuesday morning, we left Columbo, and went to Galikese, about seven miles distance, and one mile from the Governor's country-house. At half-past eight, Mr. Harvard preached to the natives from Rom. xv. 4. His Excellency the Governor and Lady Brownrigg, and two of the Aides-de-camp, were present. From thence we went to Moretto, six miles farther, and here we had a very large congregation. Mr. Norton, one of the church Missionaries, preached after Mr. Armour had opened the service, by singing and prayer. Mr. N. was followed by our converted priest, who gave them a warm exhortation of about twenty minutes, and then I concluded with a short exhortation and prayer. Here we dined, and then went to Caltura, about 16 miles farther, and here we met with Mr. Squance, from Galie, who preached to the people that assembled a sermon in Portuguese. At this place we stayed all night. Next morning, a very numerous congregation came together from many miles round the country. At ten o'clock in the forenoon the service began, and I

preached to them from Jam. iv. 7. Then the converted priest got up, and spoke for some time. Then Mr. Chater, the Baptist Missionary, preached from Luke ii. 10, 11. Mr. Armour concluded by singing and prayer. In the afternoon the people assembled again. Mr. Greenwood preached from *Now is the accepted time*, &c. The converted priest got up again, and then Mr. Armour spoke to them for some time, and dismissed the congregation. At seven in the evening, another congregation assembled. Mr. Schroeter, a German, another of the Church Missionaries, preached, and Mr. Armour interpreted it into Portuguese. He was followed by Mr. Squance and Mr. Chater, who gave exhortations in Portuguese, and concluded with prayer. Thus ended the services of such a day as the inhabitants of that place never before witnessed. In the evening we received a letter of thanks, drawn up and signed in behalf of all the inhabitants of Caltura, by several of the principal men of the place. Here we stayed all night: next morning we set out for Pantchura, 10 miles, where we found another very large congregation waiting. We began the service by singing and prayer. Mr. Norton then preached. After him, Mr. Schroeter gave them an exhortation. Then the converted priest stood up again. This was the first place wherever he met with any opposition. In the middle of his discourse, a shrewd man, supposed to be a Cappoa, stopped him, and began to reason with him in the public congregation. At first it caused some disturbance among the people, but when the priest began to reply to the Cappoa's objections, all was silent, and he soon silenced the man. When he had done, Mr. Harvard concluded by an exhortation and prayer. At this place we took a little refreshment, and then proceeded to the Governor's house at Mount Louvinia, about 10 miles, all the party having had a previous invitation to dine with his Excellency. Here we spent the day, and in the evening reached home.

Allow me now, my dear Sir, to request an interest in your prayers. Though we are not surrounded by Methodist people and privileges, yet we are persuaded we have the prayers of thousands of the excellent of the earth, and did they know the greatness of our work, the unfitness of some of the instruments, and the difficulties we meet with, O how earnest would they be on our behalf. Indeed, God has done wonders for us! Our whole progress, thus far, has been attended with blessings, (I had almost called some of them miracles) for which I believe we are thankful, and we will bless him both in time and eternity!

Your's affectionately, B. CLOUGH.

OBITUARY.

ON January 19, 1812,* died, of a consumption, JOHN SHEMELDS, aged 20 years. He was born in Skelton, Yorkshire, of respectable parents, who have long been respectable members of the Methodist Society, and afforded great pecuniary aid to the interest of Christ in that place. His disorder reduced him exceedingly low in August, when he began to see the necessity of a preparation for death; and on December 27, he experienced peace with God. From that time till his death, he gave the most striking proofs of his having been savingly converted to God. On his receiving a sense of the divine favour, he called his father and mother to his bed-side, and broke out in a strain of thanksgiving to the Lord; saying, "O! if I had strength, how I would sing the praises of my forgiving God!"

From that time, prayer became his constant employment. His father and mother saw him ripening for a blessed eternity, and they greatly rejoiced. Five of his brothers and sisters, by means of his importunate prayers and tears, were brought to seek the Lord; and they joined the Methodist Society. Several of their servants were awakened, and obtained mercy. Indeed, most of the young men and women in the village were much affected on visiting him, and began to say, "What must I do to be saved?" From this time, a blessed revival took place in the village; and the little society increased from about 11 members to near 50 before I left the circuit. The room in which we preached became too small for the congregation, so that we were under the necessity of building a chapel; for which purpose we met with great encouragement from kind friends in the village; particularly from T. Warton, Esq. M. P. for Burnley, who gave us 5*l.* and a hearty sanction to preach the gospel in the village, (which belongs to him) and all round about. Toward the close of brother Shemeld's life, his confidence in God grew stronger and stronger; and just before his death he repeated that verse of his favourite hymn, in Wesley's Hymn Book, p. 320.

* Notwithstanding the length of time which has elapsed since the death of Mr. Shemelds, his having been made, on his death-bed, an instrument of a glorious revival of religion, affords sufficient reason for our inserting the following account of him; which account we did not receive before July, 1815.

"So when on Sion thou shalt stand,
And all heaven's host adore their king,
I shall be found at thy right hand,
And free from pain thy glory sing."

He then took an affectionate farewel of his relations, and immediately breathed his happy spirit into the hands of his blessed Redeemer. T. SIMMONITE.

DIED on Friday the 6th of January, 1815, GREENFIELD MARTIN, of Perranwell, near Truro, Cornwall. He was a man of a very meek and gentle mind, serving the Lord with all humility, and copying the example of his Saviour with uniformity and delight. He had been a useful class-leader for many years, and his instructions were rendered important by the authority of a life in which they were all exemplified.

He lived and died a blessed witness of christian perfection; and of him it might be said, with as much propriety as of any man I ever knew, behold an Israelite indeed in whom is no guile!

During his last affliction, which lasted for full two years, he had many opportunities of showing those around him how a Christian can suffer; and, no doubt, many were edified by the example of his patience.

A few minutes before he departed, he awoke as out of sleep; and being asked how he felt, he said, with a heavenly smile, "*I have heard the heavenly music, and I shall soon be in heaven.*" These, I believe, were his last words, which having uttered, he took his wife's hand into his own, and pressing it, sunk back in the bed, and sweetly fell asleep in the Lord.

Thus died my dear uncle, a blessing to his family, and an honour to the church. May I close my days with equal comfort, and may my last end be like his!

T. MARTIN.

DIED in London, May 17, 1816, aged 41 years, Mrs. ELIZABETH STAFFORD. She was born at Daventry, in Northamptonshire. When she was about twenty-one years of age, the Methodists first came to Daventry, and some time after she became a member of their society. In consequence of scarceness of work, she and her husband being obliged to leave that place, removed to Hilmorton, in Warwickshire. She was the instrument of bringing the Methodists first to that place, where, by means of her truly christian zeal, many were brought to a saving acquaintance with God; some of whom have, in their dying moments, witnessed a good confession. She was diligent in visiting the sick, and in reading and praying with them, as well as in relieving, to the utmost of her power, those that were in distress.

In 1804 she came to London, and about six years ago became one of the visitors employed by the Benevolent Society, in which office her labour of love was made a blessing to many in the London West Circuit. In 1813, she came to reside in the London East Circuit. She was recommended, and that in the strongest terms, to my class, by her former leader. I always found her at the place of meeting in due time; and I observed that her experience in divine things was sound and deep. Her copiousness in prayer, joined with a divine unction, was admired by the whole class; and she was highly respected by all the truly pious with whom she was acquainted. The poor in many workhouses, as well as those she visited in the office she filled in the Benevolent Society, have cause to bless her memory. She always made it a point to visit on the Sunday, or early in the week.

Throughout the course of her long illness, which lasted about two years, during which, from the nature of her complaint, her sufferings were frequently extreme, she was never known to murmur or complain. Amidst her greatest afflictions, she frequently said, "It is all for the best." She often observed to me, when I visited her, "I am prevented from class-meeting, and from hearing the servants of the Most High, but I am not prevented from meeting with my God; for I find that he is present and precious." At one time she said to me, "I am more happy than I can express—my cup runs over."

About two years before her death, she felt much uneasiness on account of her son, who was a dissipated young man then at sea; and she often said, "Pray for my son that is at sea; I could gladly die if he was in the way to heaven." Early and late she continued to pray for him, and, blessed be God, not in vain; for about six months before she died, he came to town, and through the means used by her, he has been brought to see and feel his need of a Saviour. He meets in my class, and is earnestly seeking that peace which passeth all understanding.

During Mrs. Stafford's long illness, she exhorted those who visited her, to seek the Lord earnestly, and to search the Scriptures with diligence. A little before she expired, she called her husband and son, and said, "O my dears, give your hearts to the Lord;" and shortly after, her happy, placid spirit took its flight to the regions of eternal felicity.

London, May 24, 1816. D. MORGAN.

Printed at the Conference-Office, 14, *City-Road, London*: T. CORDEUX, *Agent*.

THE

METHODIST MAGAZINE,

FOR NOVEMBER, 1816.

BIOGRAPHY.

A SKETCH OF THE LIFE AND CHARACTER OF LADY MAXWELL, *of* POLLOCK;—*late of* EDINBURGH.

(Continued from page 731.)

THE nature and progress of Lady Maxwell's experience may be faintly gathered from a covenant with God, into which she entered at the outset of her Christian journey; and afterwards renewed at different times during a succession of years. The practice of covenanting with God must be acknowledged to be very ancient, and as it has a scriptural warrant, a divine sanction, so its utility has frequently been proved both by individuals and collective bodies of Christians. That which is here copied, is dated August 9th, 1764, and is as follows.

"I am this day renenewing a covenant made with God in Jan. 1762, but never written until now; Lord, help me in this great work. It is in the view of thy great strength *alone* that I am attempting it, being altogether unable in myself to vow unto thee, or to perform. Yet I would, in obedience to thy command, lay hold on thy strength, that I may make peace with thee; and, blessed be thy great name, thou hast said, that such shall make peace with thee, Isai. xxvii. 5. If thou, Lord, wilt manifest thy dear Son to me, clear up my evidence of mine interest in him, shed abroad his love at all times in my heart, and let me feel him ever drawing me to himself with the cords of love, and with the bands of a man; and in times of trial make his strength perfect in my weakness, and not desert me in duty nor in temptation: if thou, Lord, wilt do these great things for me, then, in thy strength, I give myself up unto thee, soul, body, and spirit, in the bonds of an everlasting covenant never to be forgotten. Despairing in myself, I flee to the great refuge set before me, Jesus Christ the righteous, desiring to accept of him as my prophet,

my priest, and my king; I give up my heart wholly to him, earnestly praying that he may empty it of sin and vanity, and fill it with his immortal self, that he at all times may be the object of my warmest wishes. I engage, Lord, if thou wilt give me thy strength, ever to espouse thy cause and interest in the world, however it may be despised; and to esteem thy reproach *more* than fine gold.

'No cross, no suffering I decline,
Only make my heart all thine.'

But, Lord, if thou dost not that, I shall fall a prey to every temptation, and so perish, for thou knowest the deceitfulness of my heart, and how hardened it is by sin, so that nothing but thy love can allure it. But, Lord, as thou art in Christ reconciling the world to thyself, I believe that in him thou art pure, universal love: that thy tenderness to those who are seeking thee through him, is inconceivable; therefore into that ocean of mercy I desire to plunge myself; oh! give me strong faith to lay hold on those precious promises which thou hast given, for divine teaching, pardon, and sanctification; and now, Lord, I give myself and my resolutions into thy hand, do thou make them good, and let none pluck me out of thy hand, that I may be thine in that day when thou makest up thy jewels.—Signed, Darcy Maxwell."

"March, 1765. Upon a review of the above, and in the view of the Sacrament to-morrow, I feel an inclination in the strength of God to renew my former engagements to be the Lord's, being in some degree convinced, that there is no *lasting* peace but in his favour, and no *solid* happiness but in his friendship; both of which I desire to believe. Blessed Lord, thou art in mercy offering salvation to a lost world for the sake of thy dear Son, through whom *alone* I would presume to covenant with thee. He hath died, O God, and that is my only plea; reject me not, though in myself only fit for hell, but accept of me in the Beloved. O Jesus, undertake for me; make me thine in the bond of an everlasting covenant, for I give myself unto thee; incline my heart unto thee and thy ways, and O seal me thine to-morrow at thy own table. I would give up my heart to thee, O take it, reign for ever in it, and subject all that is in me to thyself. In time of trial, stand by me, sustain me in the path of duty, let me not start aside; fill me with thy love; and thine, and *only* thine, in thy strength I promise to be. Signed, D. M."

"Edinburgh, Aug. 10, 1765. Having by the kind providence of God, a prospect of going to the Sacrament to-morrow, I would, in the strength of the Lord, renew my engagements to be his. He has sustained me until now, and still is, I trust, drawing me after him; gracious God, let me not be disobedient

to the heavenly voice, but with my *whole* heart, may I ever seek thee. O Jesus, undertake for me; to thee I would desire to give myself up, in time and in eternity; set me as a seal upon thy heart, and let me experience *all* thy fulness. I again subscribe with my hand unto the Lord, and give myself up; accept of me for Christ's sake, and seal me to-morrow. Darcy Maxwell."

"Oct. 19. Having this day an intention to go to the Lord's table, I would in his strength give myself up to him. Thou, O God, seest how cold and dead my heart is, and what darkness is upon me; yet I would not give up my hope: I trust *wholly* in thy mercy; and without any of those conditions formerly asked, I would cast myself upon it, and in the strength of Jesus, renew my engagements to be thine, &c. &c. D. Maxwell."

"March 14, 1767. Having a view of going to the Lord's table to-day, though distressed in mind, and weak in body, and without those comfortable views which I have formerly had, yet being convinced that *without God I must* be miserable, and knowing that there is no access to him but through the Son of his love; I desire, in *his* strength, to give myself up to him. Lord make me more willing, remove what hinders; make this surrender effectual; and ratify it in heaven, for Christ's sake. O give me to profit more by the ordinance than formerly: Lord draw me, and I will run after thee; O quicken me, and I will call upon thee; and make me, O Jesus, thine in time and for ever. D. M."

"Oct. The Lord in mercy having spared me until now, and as he is now giving me another opportunity of going to his Son's table. and having been very merciful to me since I was last there, I would here record his goodness, take shame and confusion to myself for past unfaithfulness, and renew my engagements to be his for ever. O God, thou hast been good, to thee be endless praise! Upon mature deliberation, I still see it my *greatest* honour, and desire it as my *highest privilege* to be *devoted* to God; and therefore, in thy strength, O Jehovah, in thy name, O Jesus, I again cheerfully desire to give myself to the Lord, soul, body, and spirit, for time and eternity. O let it be effectual; and to-morrow, at thy table, shine upon me, and give me power to live more to thee than hitherto, for Christ's sake. D. M."

"Edinburgh, Feb. 1768. O God, what reason have I to speak of thy goodness, to stand astonished at thy patience with such a sinful creature! O let thy grace bind my wandering soul to thyself more closely than ever. I would confess and bewail my past unfaithfulness; and in some measure feeling a sense of it, and a hope in thy mercy; in the view of the Sacrament to-day, my soul is very desirous of renewing her engagements to be thine. O God, make me accepted in the Beloved, and more faithful than formerly, for Christ's sake. Make me thine in the bond of an everlasting covenant, wholly given up to thee. Lord,

ratify this above, make it an irrevocable deed; let me never have power to forsake thee; save, O save me, in spite of myself. To thee, O Jehovah. I would look for power: keep me every moment. D. Maxwell."

"April. Great has been thy goodness unto me, O God, since I last sat at thy Son's table. I blush at thy amazing kindness to such an unworthy creature: O for power to love and serve thee! Lord, thou art again giving me the prospect of another Sacrament, therefore, would I renew my engagements to be thine, now and for ever; O give me grace to be *wholly* given up unto thee. I trust thou hast given me thy Son; O hasten then to spread throughout my soul the sanctifying leaven; let me experience all that conformity to thee, of which my nature is capable. Lord Jesus, to thee I look up for strength, I would hang upon thee. Hast thou not given me power to call thee mine? O keep and love me to the end, be thou glorified in me, whether in doing or suffering. Amen, and Amen."

"Nov. 5. O thou great and merciful God, how astonishing has been thy goodness to me, who am less than the least of thy mercies, since I last renewed the dedication of myself to thee. What shall I render unto thee, the God of all my mercies, *who hast revealed thy Son in my heart*, and hast given me power to say, 'The Beloved is mine, and I am his'—endless praises for redeeming love. And now, Lord, I thirst to be wholly thine, filled with all thy fulness. Thou, in great condescension, hast promised that it shall be so; hasten the happy day when I shall be wholly devoted to thee. Again, my God, I render up my soul, body, and spirit to thee, in the name of Jesus. O let this be effectual, ratified above, and witnessed to my heart by thy Spirit. O my God, I would love thee with my *whole heart*, and serve thee with *all my strength*; give power for Jesus' sake. D. M."

"Edinburgh, Aug. 1769. O how unable is my pen to recount the goodness of my God since my last dedication! I am lost in wonder, love, and praise, when I call it to remembrance. My Father, everlasting praises to thee, for what thou hast done for me since the last date. And now, Lord, I would rejoice to renew my covenant in the view of the Sacrament to-morrow. I would seal it cheerfully with my blood, would that make it effectual. O God, in the most *solemn* and *hearty* manner I renew my obligations to be thine; thou wilt, for thy name's sake, perfect what concerns me: my hope is in thee. O fill me with all thy fulness. I flee to thee to make this covenant acceptable and effectual: keep me near thyself, stamp thy whole image upon me, and sanctify me throughout, that I may glorify God in soul, body, and spirit. N. B. The Lord granted me a day of much peace, blessed my spiritual provision, and made me

sensible of sustaining and confirming grace in this ordinance. D. Maxwell."

"July 27, 1771. Since my last renewal of my covenant engagement to be the Lord's, I have many times sat down at his table; and with heart, though not with pen, have vowed to be his. How numberless have been his mercies since I last signed this! How rich the manifestations of his love. O my God, what shall I render unto thee? I have nothing but *two mites*, *body* and *soul*; Lord, take them, and now seal me unto the day of complete salvation. I earnestly desire that measure of grace that shall save me into full salvation. Words fail, when I would express the ardour with which I desire to be devoted unto thee. In the most solemn manner I renew my covenant with thee—

'Take me body, spirit, soul,
Only thou possess the whole;'

And bind me to thyself with the strongest ties of love, and never, O never let me depart from thee. D. M."

"Nov. 7, 1772. The hairs of my head are not more in number than the mercies of my God have been since my last date. Here, O Lord, I set to my seal that thou hast been to me a faithful and a merciful God. I bless thee for all that is past, and, through thy strength, will trust thee for all that is to come. O how much of thy goodness hast thou caused to pass before me at communion seasons, and on other occasions, since I last put my name to this. With *delight*, and *strong desire*, I again, O Lord, declare myself willing to be wholly thine. O enable me to walk with thee like Enoch; and do thou, heavenly Jesus, let me *drink deep into thy Spirit*, and do thou keep my soul as a watered garden. Lord, I *am thine*, guide me by thy counsel, and secure me by thy grace for ever. D. M."

"March, 1774. Still I have cause to sing of mercy, and to say, the Lord *is* gracious. Yet I have gone through many trials since the last date, but remaining sin *is*, and has been, the greatest of all. Yet my God has spoken many precious words concerning what he will do for me even *here*, for the accomplishment of which I am kept daily and hourly looking; some, I feel him daily fulfilling. Great is his goodness, and great is the desire of my heart after a full enjoyment of him. My heart breaks with longing after closer communion with him, and for Jesus's whole image to be stamped upon my soul. Lord, thou art *my God*, and *I am thy child*. I again renew my engagement to be thine, every power and faculty; O accept of me. Holy Jesus, dwell in me richly, let me be implunged in the glorious abyss, and lost in the ocean of love. D. Maxwell."

"Aug. 27. Since last I subscribed with my hand unto the Lord, I have passed through fire and through water, but, blessed

be my God, he has within these few weeks turned my captivity, and brought me into a wealthy place. He has, I think, in a measure, accomplished in my soul these promises, John xiv. 23, Mal. iii. 1, and John xi. 40. My fellowship is *now* almost *uninterrupted*, with the Father and the Son, through the Eternal Spirit. Lord, what shall I render unto thee? Words fail when I would attempt to thank thee. I again give myself to thee through Christ." D. M."

"March 16, 1776. Since I last renewed my covenant engagement on paper, to be the Lord's, I have frequently been privileged with an opportunity of sitting down at his table, where he has made much of his goodness to pass before me. In his adorable providence, I have the prospect to-morrow, of eating bread in my Father's house below. In Nov. last, 1775, at that sacred ordinance in our church, God was unspeakably gracious. Before that, I was brought very low, seemingly stripped of all former attainments, except a grain of faith in Christ; but upon the fast day, the King appeared in his beauty, and my fellowship was with the Father and the Son, in a most *remarkable manner*, and ever since, my God has been carrying on his work in my soul in a wonderful way. I cannot express what he has done for me, but I have proved him to be a faithful God: and now, O God, with my *whole soul*, I again give myself wholly unto thee, with all I have, and am, or ever shall have. From this time forth, let me have power to glorify thee in every possible way, let me so enjoy thee, that,

'Not a cloud may arise, to darken the skies,
Or hide for a momont the Lord from my eyes.'

"D. M."

"Nov. 1776. By all the endearing ties of duty, gratitude, love, &c. &c. I am bound to renew my engagements to be the Lord's in the view of sitting down at his table to-morrow. What he has done for my soul since this time twelve months, eternity alone can unfold; for it mocks all power of expression. I would only say, that since that time he has been carrying on his work in my soul in a *glorious* manner. Truly my fellowship has been with the Father and the Son. The last time I partook of the Sacrament was at Leith, about a month ago, and *at that time*, the Lord did great things for me, and ever since. And now, O my God, I would, in thy own strength, and in the name of Jesus, devote, I hope, *an undivided* and determined heart to thee; O accept of me, 'and keep me to prove, thy utmost salvation, thy fulness of love.' Let every power and faculty of my mind be sanctified, *set apart*, for thee. May I be honoured to become one of thy witnesses of that *truth which is in Jesus*, firm as a wall of brass, as an iron pillar strong. Jesus is more precious to me

than I can express. *How deep, how unfathomable is redeeming love.* D. M."

"May, 1779. Still I live to record the loving kindness of my faithful and gracious God. Since I last put my name to this covenant, I have had an opportunity of commemorating the dying love of Jesus, and in mercy he dealt bountifully with me. He surrounded me with his presence, and filled me with *unutterable peace.* And now, again, I would renew my engagements to be *his*, in his own strength. Lord, bring me nearer to thee—I pant for closer communion; bind me to thyself with the *strongest* cords of divine love. I would glory in these chains, and esteem it my highest liberty to have *no wish* but thy will; *no desire*, but thy glory. Let me walk every moment in the unsullied light of thy countenance; give me the *abiding* witness of thy Spirit, and the *entire fruit* thereof, to ascertain the work of sanctification; *fill me with thy perfect love*, and keep me full. And now, Lord, I offer *myself, my all to thee*, now and for ever. D. Maxwell."

The above extracts, which are all that can now be furnished, must be taken as a specimen of her religious experience during the remaining thirty-one years of her life. For if indeed her Christian course could still be pursued, guided by the clue of her own diary, it would be found to be of the same kind; the same strains of humility, devotedness to God, constant assurance of sanctifying grace, accompanied by an ardent desire for greater conformity to the divine mind, would be those on which she would continue to speak; or rather these strains would be found gradually to rise in the scale, to notes more exalted and more divine. There was, in her experience, moments of mental depression, but not of unbelief; there was a deep consciousness of short coming, but no condemnation on account of backsliding. Her religion had its *varieties*, but these were the varieties of *advance*, the blade shooting into stalk, then the ear, and the ear gradually receiving the golden colouring of maturity and ripeness; her inward experience had its changes, but these changes were only those of the glorious rising morn, which shineth brighter and brighter to the perfect day.

The foregoing extracts will clearly shew the light in which Lady Maxwell viewed the communion of the body and blood of her Lord. She looked upon this as an act of obedience to a solemn binding command of her Redeemer, given at a time, and under circumstances so awful and endearing to Christians, as should cause it ever to live in their remembrance—she viewed it as forming a bond of union among God's faithful followers; as being one of the nearest approaches to the Deity, and most intimate participations of himself; as furnishing one of the choicest means of grace, in which God seals his children; she moreover considered it as a practical avowal of the Christian's attachment

to his Lord; and a public renewal of his covenant engagements. For her to have learned, that there were in the world Christian persons, professing the power of godliness, and declaring their love to Christ; zealous in their attendance on *prudential means* of grace, yet living in the glaring neglect of this *divinely instituted* ordinance, would have appeared to her such an anomaly in religion, as to involve in itself a palpable contradiction. These views were in no wise peculiar to herself. This is the light in which that ordinance is viewed by every serious person in Scotland, while its binding obligation on every Christian is acknowledged even by the profane. It is there considered as the *test*, or *sign* of church membership; and how far *any* kind of connection with the Christian church can constitute a member without this; or whether a person can be a member of the universal church of Christ *at all*, without commemorating his dying love, as opportunity may offer, are questions fairly open for discussion. The *stress*, likewise, which the ministers, north of the Tweed, lay on a proper observance of the Christian passover; explaining its nature, displaying its use, describing the qualifications necessary to a worthy and profitable participation of it, and urging its indispensable obligation; all of which are warranted by Scripture, and justified by the importance of the thing, have a tendency to awaken general attention, excite desire, draw a full attendance on those occasions; and as great expectations are raised, so spiritual profiting most frequently ensues. To this may be added, that the assistant ministers, whose services are necessary at Scottish Sacraments, bring forward a pleasing and instructive variety of talent. Its administration being in public, and unfettered by *forms*, which, however sound may be their words, have, in the opinion of some, a tendency to congeal the spirit of devotion, by a cold, tiresome monotony of expression, the perpetual recurrence of which impairs their solemnity, and dissipates their weighty meaning; and the ordinance likewise being received in the original scriptural *posture*—these things all together have a tendency to make the season interesting, and at least to resemble the communion of saints. But while these seasons have been peculiarly owned of God, both in quickening the pious, and impressing concern on the thoughtless, there have indecorous scenes occurred at Scottish *country* Sacraments; and it is to be feared, that the means which have been employed to cure the evil, have also destroyed the good, the wheat and tares having been plucked up together. Those persons, however, who gather their information of these times from the profane descriptions drawn by the licentious author of "*The Holy Fair*," will be prepared to form an opinion of puritannic intellect and piety from the buffoonery of Butler in his Hudibrastic rant. But should it even be the case, that some of our northern neighbours

place a Christian ordinance too high, elevating the *means* to a level with its Author and end, there is scarcely any danger of the professors in the southern part of the island carrying the matter to the same extreme. For it is truly lamentable to see, how many persons, of the reality of whose piety we could scarcely indulge a scruple, absent themselves from the Lord's table. Is this on account of a mistaken notion of the nature of it? Or is it because it is often administered, at such unseasonable times, that many cannot attend? or that after such a variety of other religious exercises, both ministers and people are wearied, and that hence the deadness, hurry, and slovenliness accompanying its administration, must tend to make it an unprofitable service? The plea of "unworthiness" is generally urged by neglecters of the Lord's table. But if the requisites for worthy communion be rightly stated by a national church, which justly boasts of the excellency and soundness of her formularies; viz. "To examine themselves, whether they repent them truly of their former sins; steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men:" certainly, those persons who do not repent of former sins; do not purpose to lead a new life; have not a lively faith in God's mercy; or a sincere desire for such a faith through Christ, &c. such persons, I say, are not only unworthy to partake of the Lord's body, but unworthy of any kind of connection with his church; so that what unfits them for the Lord's table, equally unfits them for any religious society; the requisites of the one and the other being perfectly the same.

From these observations, suggested by Lady Maxwell's covenant, and which it is presumed are neither unseasonable nor misplaced; we return to the subject of this sketch, who, from the commencement of her religious course, appears to have given herself *wholly* to God. Being then in the bloom of youth, a person cast in nature's finest mould; possessed of a mind superior both in its kind and its culture; each capable of raising admiration and commanding esteem; these, with other qualities, procured her various solicitations again to enter into the marriage state, by which she might have formed an alliance with the first families in the empire, and considerably elevated her rank; but as her time and her talents, so were her person and affections, offered a willing sacrifice to God; nor can there be a doubt that she never indulged a temptation to revoke the surrender thus willingly made.

The manner in which Lady Maxwell spent her time may now be detailed. She was an early riser; during the former part of her life she rose at four o'clock, and attended preaching in the

Methodist Chapel at five, morning preaching being usual at that time, but at a later period of her life she did not rise quite so soon. The time between rising and breakfast was spent in devotional exercises. She breakfasted, in her earlier days, at seven, afterwards at eight o'clock; after which she discharged the duties of the head of a family, in the character of priest in her own house. From eleven till twelve was spent in intercession with God, for her friends, the church, &c. and the remainder of the forenoon was devoted to reading, writing, exercise, and the performance of acts of benevolence to such as might require it. She generally retired to her closet before dinner, and again as soon after dinner as was at all convenient. The evenings, when she was alone, were spent in reading, chiefly divinity; and after an early supper, she again committed her family into the kind keeping of that Great Shepherd who never sleeps—and then, having spent some time in praising the God of all her known and unknown mercies, she retired to rest, in full assurance of eternal salvation, should she never see the light of another day. The history of one day may be considered as a fair specimen of the history of every day, and in this manner for the space of near 50 years.

"Her virtues walked their [daily] round;
Nor made a pause, nor left a void;
And sure the Eternal Master found,
His [various] talents well employed."

As she walked with God in her own dwelling, so her heart loved the very gates of Zion, and she shewed this love by attending the house of the Lord whenever her health would permit. She regularly attended the morning and evening sermon in the Methodist Chapel on a Sabbath-day, until declining health limited her attendance to the morning in winter. She occasionally went to her parish church, almost constantly on sacramental occasions. On the Monday evenings she was present at the public prayer-meeting in the chapel, and afterwards stayed the band-meeting, at which she always spoke with great freedom, whether the persons present were many or few, poor or rich; she always made it a point to speak at every love-feast which she attended. When nothing extraordinary prevented, the preachers in Edinburgh visited her ladyship on the Thursday in every week, on which occasion she met in *class* along with the preachers and such other religious friends as were frequently present on those days, for the two-fold purpose of enjoying the privilege of meeting in class, and of sharing the company and conversation of the preachers and her ladyship. These class-meetings were very solemn occasions. It was here, in a very peculiar manner, that the clearness and extent of her views of divine things appeared, and the lustre of her Christian graces shone. Here was perceived

the depth of her humility, the strength of her faith, the vigour of her hope, the fervour of her love, and the ardour of her zeal. Here it appeared, how dead she was to the world, how far she was saved from self, and how entirely she was losing herself in the will of God; there was no appearance of extatic rapture, but a deep serenity of mind, a constancy of peace, and an inexpressible fulness of love. It was here that she spoke the most freely of that union which she had with a triune God, and that communion which she held with each person of the Godhead *distinct*, in his operations and communications. She considered that the revelation, which God has made of himself to man, must needs be very partial; sufficient, however, for every practical and saving purpose—that no revealed truth is of a merely speculative nature, but that every one is designed to produce a practical influence on our mind or conduct, on our duties or privileges. The doctrine of three distinct, divine subsistences in the *one* indivisible God, is a revealed truth, and on the authority of that revelation the Christian believes it; but in her view, and in her experience, this grand truth was not merely believed, but *known*. The revelation of the doctrine is not for speculation; its direct influence on conduct is not easy to see; then it must wear an important aspect on the Christian's privileges. It was in these meetings likewise, that most of the numerous preachers who have enjoyed the privilege, felt, as they seldom felt in any other place, such an over-shadowing of the divine prsesence, as seemed to annihilate every former attainment, and while it filled them with holy shame, they left the solemn scene determined to follow the Lord fully. The course which she took in relating her experience, was, not to confine herself to *present* views, desires, and enjoyments, but to detail the dealings of God with her since the time of last meeting, remarking on each particular day, the manifestations of divine goodness to her soul; noticing especially how her mind had been affected during public ordinances and private means; and adverting also to any exercise of soul which might have given occasion to less pleasurable sensations; and it was not uncommon to hear her, in these meetings, speak an experience, and express herself in language which appeared quite new, even to advanced Christians. Such for instance, that on such a day "I had a sweet sense of the presence of the Father, after which, the Holy Spirit drew nigh, and for the remaining part of that day I had full communion with Father and Spirit." That at such a time "I had much of the deep, inward teachings of the Son." "When in prayer, both Father and Son drew intimately nigh." And again, "All the Deity made himself known, completely emptied me of self, and filled me with his fulness." It is much to be desired, that her own views on this singular and interesting subject, should be given in

her own words; some endeavours have been made to procure this, but although her own writings must contain many passages to the point, yet the result has been only to obtain two extracts from her Diary, which scarcely touch the subject. As these may serve to shew the progressive state of her experience some years after the date of the last extract, and one of them only seven years before her death, they shall here be set down. The first was written at Coates, without date.

"Having complained in my last, that the Lord did not witness by his Spirit to the work of sanctification in my soul, his goodness now constrains me to say, that this is no longer the case. He shines *now* with meridian brightness upon his own work, and in his light I see light and full liberty to testify that the bitter root is destroyed. How shall I sufficiently praise him who has dealt thus graciously with me! The wonderful display of the power, glory, and goodness of Father, Son, and Holy Ghost, which I have enjoyed since the commencement of this year, though matter of unspeakable thankfulness, could in no ways satisfy me while a doubt remained of the Canaanites being wholly driven out of the land. For this, I besought the Lord with a degree of importunity which his own Spirit bestowed; therefore he listened to the prayer, and gave me the desire of my heart. For the sake of Jesus, I am now brought into the wealthy place, I am kept in the immediate place of the Most High; privileged to see the King in his beauty, with the land that is afar off. But although thus mercifully and bountifully dealt with, the Lord so manages the work, that I am kept from being high-minded—my soul is humbled in the dust before him; he makes me deeply to feel that I only stand by faith, and keeps me continually dependent on himself. Being, through abounding mercy, emptied of evil, I look forward and enjoy the pleasing prospect of being filled with all the communicable fulness of Jehovah."

The other extract is dated Friday, Nov. 16, 1803. "Of a truth, the scale of mercy hath greatly preponderated since the 8th current. I have dwelt in the secret place of the Most High, and abode under the shade of the Almighty; my fellowship with Deity hath been peculiarly near, solemn, and sweet, more so than words can express; with increasing power to realize the divine presence, to be all attention to an indwelling, in-speaking God. I have also been enabled to get through much business, some more immediately, and some more remotely connected with the work of God; his courts likewise have been to me as the gates of heaven." In this manner she was accustomed to speak in class, only with more copiousness, and still greater freedom.

Immediately after the meeting, she gave to the preachers, to pay into the hands of the respective treasurers, her usual contributions for the poor, and the support of the gospel; and then

proceeded to inquire after the success attending their labours; the state of religion in each place in the circuit; how the classes in general were attended; and whether the work of God was prosperous in the Methodist connexion at large; and in these inquiries, she seldom lost sight of the sick and poor of the flock. In company, and at table, she gave every subject of conversation a pious and profitable turn, that all present might be benefited. And as on these occasions,, some young female relations were frequently present, for whose spiritual good she was deeply solicitous, so she particularly suited the topic of conversation to their state and feelings; dwelling most frequently on the pleasantness of religion, and the doubtfulness of all piety which was not accompanied with a scriptural assurance of acceptance with God.

From the beginning of Lady Maxwell's widowhood, she resided in Edinburgh, or its vicinity, from which, however, she made occasional excursions to the south, sometimes as far as Bristol, as health or business might demand; and while she often made these visits useful to the bodies and minds of others, they were rendered peculiarly profitable to herself. But she had always much business on her hands at home, having to go through as much writing as might have employed a private secretary; yet as she rose early, applied herself closely, and did every thing by rule, she lived and did much in a short time, and was able to despatch the whole of her business with her own hand.

For some years previous to her death, her constitution became delicate; but while this imposed upon her a greater degree of care and attention to her health, it did not often confine her to her room. In the early part of spring, 1810, she suffered an almost total loss of appetite, which was necessarily followed by a growing weakness and gradual decay; and although every aid of medicine was tried, administered by the hand of a most able physician, who had long attended her, and to whom the peculiarities of her constitution were well known, yet her appetite could not be restored. Nothing, however, appeared to indicate a speedy dissolution, until within about a fortnight of her death, when one night she became so very feverish, and her pulse so high, that it was seriously feared that the time of her departure was come. At this time, her attendant requested that she might be permitted to call in some of her ladyship's relations, but received for answer, "No, it will hurry me. I feel such a divine calm, that I wish not to be disturbed." She afterwards recovered a little, but being incapable of taking nourishment, her delicate frame gradually sunk. She was frequently visited about this time, by the Methodist preacher then in the city; to whom she appeared to suffer no pain of body, nor mental decay. She expressed her hearty thanks for every little attention which was

shewn to her, and poured her solemn benedictions on all who came near her. As she was so very weak, the preacher who visited her, did not urge her to speak, but when she inclined to it of her own accord. Having on one occasion joined with her in prayer, he left her abruptly, as she appeared to be engaged in some mental exercise; when, as soon as he was gone, the physician came in, and enquired how she felt herself; she thanked him for all his kindness and attention, but assured him that her mind was so absorbed in divine things, that she could neither speak of the body nor of the world. At another time, she was asked by the preacher how she was, but she had only strength to say, "God is with me." Two days before her death, he called upon her, when she desired him to be seated, and appeared very wishful to speak, but her strength was gone. She was only able to say, that through her affliction she had "had no painful exercise of mind;"—that her "confidence was unshaken," and her "peace inexpressibly sweet." She was visited again on the day that she died, when, without pain, and in the perfect use of her senses and faculties, she seemed to be gently breathing herself away; and on the afternoon of the same day, while one of the ministers of the city was engaged with her in prayer,

"She took her last triumphant flight,
From Calvary's to Sion's height."

Thus died Lady Maxwell, July 2d, 1810, in which the society to which she belonged lost its oldest member, the world one of its best inhabitants, and the church universal, throughout the earth, one of its brightest ornaments.

(To be concluded in the next.)

DIVINITY.

A DISCOURSE ON ROMANS v. 6, 7, 8.—BY A FRIEND.

"*When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.*"

In the preceding part of this epistle, the Apostle proves, by the most cogent and unanswerable arguments, the total depravity of mankind. That the Jews, notwithstanding all their boasted privileges, were, in this respect, merely on a level with the Gentiles;—that all, in order to their salvation, must come to God as guilty sinners, and implore pardon as his free gift, for the sake of Jesus Christ. Having, then, established the importan

doctrine of justification by faith without works, he proceeds to shew the blessed effects produced in the hearts of believers by the reception of this doctrine. These are enumerated in the five first verses of this chapter, in which we are led from peace, the first fruit of pardon, to that love which is the end of the commandment, and the crowning grace of the whole.

As our love to God must always be founded on the consideration of his love to us, (1 John iv. 19,) the Apostle proceeds, in the verses of our text, to shew how God has displayed his infinite love towards man. The passage naturally leads us to notice the following particulars.

I. The wretched state of mankind.

II. The means of their redemption and salvation.

III. The amazing love of God displayed in the death of Christ.

I. The wretched state of mankind is here pointed out in three particulars; we are spoken of, as *without strength—ungodly—sinners.*

1. That fallen man is utterly helpless, unable to conquer his spiritual foes, or to extricate himself from the dangerous circumstances, in which sin has placed him, is plain from scripture and from experience. Without supernatural aid we cannot perform one truly good action, nor speak one good word, nor even conceive one good desire. The slightest inclination to will, or power to perform, any thing good, is the gift of God. While dead in trespasses and sins, we are devoid of all spiritual strength. Having eyes, we see not; having ears, we hear not; our understanding is dark, our heart callous and insensible. Sin has obtained a complete ascendency over us; and it is utterly beyond our power to break the chain, and recover our liberty.

How strikingly are the utter impotence and helplessness of the unregenerate man exhibited by our Apostle in another part of this epistle, ch. vii. 14, &c. "I am carnal, sold under sin. That which I do, I allow not; what I would, that I do not; but what I hate, that I do. The good that I would, I do not;—but the evil which I would not, that I do."

Even the heathen philosophers, in the researches after truth, notwithstanding their various systems of virtue and morality, acknowledge the impotence of man, and concur in establishing the sentiment of our text. Thus Ovid,

> "Video meliora proboque;
> Deteriora sequor."

> I see the right, and I approve it too;
> Condemn the wrong, and yet the wrong pursue.

Of ourselves, therefore, we have no ability to take one step towards heaven; to do any thing whereby we can in the least atone for our crimes, or recommend ourselves to the notice of

a holy and just Being. Those who talk of the dignity of human nature, and encourage man to raise himself, and in fact to become his own Saviour; telling him that by the exertion of his own rational powers he may repent, reform, and obtain acceptance with God, betray the grossest and most lamentable ignorance and folly.

2. The second particular that claims our attention, as characterizing the wretched state of mankind, is, that they are *ungodly*, —without God,—destitute of true godliness,—having neither the knowledge, the fear, the love, nor the enjoyment of God.

Human sciences may be attained by human means; but religion is a divine science, which can be learned only from the teachings of the Holy Spirit. Not all the learning and ingenuity of either ancient or of modern times can lead fallen man to the knowledge of his Maker. The absurd and ridiculous mythologies of the heathen too plainly evince their total ignorance of the only true and living God. And even amidst the meridian splendor of a gospel day, how many still have the veil upon their heart! and in regard to spiritual things are enveloped in midnight darkness. Theoretic and speculative knowledge they may possess, but without faith they can never attain a practical and experimental knowledge of the things that make for their peace. They do not know God as their reconciled Father, nor Jesus Christ as their Redeemer and Saviour; nor the Holy Spirit as their Instructer, Guide, and Comforter.

They have not the fear of God before their eyes, nor a proper sense of the infinite majesty and glory of Jehovah, before whom they should appear with the deepest humility and self-abasement, feeling their own utter insignificance and nothingness. Nor have they such a view of him as an infinitely pure and holy Being, as causes them to discover the extreme sinfulness of sin, to abhor and detest it; fearing lest the divine displeasure should be manifested, and their crimes meet with due punishment. They fear to offend a fellow creature, but have no fear of offending their Creator. They dread the displeasure of man, but set the great Jehovah at defiance.

They have not the love of God in their hearts. They love the follies and vanities of the world, but slight those excellencies and glories which are concentrated in the Deity. They can feel some measure of gratitude for trivial benefits conferred by fellow creatures; but are totally ungrateful for the innumerable favours bestowed by the Creator. Towards a Being, worthy of all admiration, praise, honour, and love, they feel nothing but sentiments of disrespect and enmity. They even hate him who is their greatest benefactor, the source of all their blessings, and to whom they are under incalculable obligations.

They do not enjoy God; all their enjoyments are earthly

sensual, devilish. They no more wish or expect to find happiness in the Supreme Being, than to dig it out of the earth.

Thus, all by nature are ungodly, practical Atheists, living as though there was no God, no Being, on whom they are continually dependent, and to whom they are accountable for the whole of their conduct.

3. The last particular is, that we are *sinners*. The Lord God is the great legislator of all his rational creatures. He has supreme authority over us, and has therefore laid down laws for the regulation of our conduct. These laws are obligatory on us at all times, and on all occasions. Our peace and happiness are suspended on our obedience to these laws. But we have all transgressed, we have gone beyond the boundaries marked out, and have thus become sinners against God. The ideal meaning of the word αμαρτωλος, *sinner*, is one who misses his mark. We have all aimed at the attainment of comfort and happiness, but taking a false aim, seeking it in opposition to the will and word of God, we have missed the mark, and have been disappointed. Whenever we commit any sinful act, it is with the expectation of deriving a certain pleasure and benefit—but painful experience will convince us of our error, and shew that we have completely missed the mark.

Whatever degree of criminality may have been attached to our conduct; whether we have been notoriously wicked or comparatively moral and virtuous, this is an undeniable truth, that, before God, we are all guilty sinners. We have despised his authority, neglected his admonitions, done what he has forbidden, and left undone what he has enjoined. We have withheld that honour, love, and obedience, which were his due. Our time and talents have been more or less prostituted to the service of Satan. *There is none righteous, no, not one. All we, like sheep, have gone astray. We have turned every one to his own way. All have sinned, and come short of the glory of God.*

Behold, the wretched and awful state of all men by nature, whether Jews or Gentiles, whether in ancient or modern times! *without strength, ungodly, sinners;* exposed to the divine displeasure; unable to help themselves, and every moment on the brink of endless ruin. This leads to notice

II. The means by which salvation is provided for the human race. When we were without strength, ungodly, sinners, Christ died for us; not merely, as some would interpret it, for our instruction and benefit; but, as the words strictly mean υπερ ημων, in our stead; υπερ ασεβων, instead of the ungodly; and from the sacred oracles it does appear, that the death of Christ was the only effectual means, whereby salvation could be rendered possible to fallen man.

By man's wilful sin against the positive laws of his Maker, the authority of the legislator had been slighted, the threatened penalty incurred, and the display of vindictive justice rendered necessary. Had man been immediately re-established in the favour of God, he might have been led to infer that sin was not offensive to God; that he is not concerned about the breach of his own laws, nor careful to fulfil his own declarations in punishing wilful offenders. The mercy and goodness of Jehovah might seem to plead in behalf of his guilty creature; but the claims of justice, holiness, and truth, cannot be neglected. The holiness of the Deity must lead him to express his utter abhorrence of sin; his justice must require him to punish the guilty; his faithfulness and truth must lead him to enforce the penalty which he himself had threatened, in case of disobedience. How shall these attributes, apparently incompatible, be led to harmonize! What plan can be devised for the salvation of ruined man, consistently with the claims, not of one only, but of all the divine perfections?

Man's transgression, being committed against the highest authority in the universe, even against the infinitely great and glorious Jehovah, is of a nature incalculably heinous, and involves in itself infinite demerit and guilt. In order, therefore, to atone for it, there must be something infinitely meritorious; because infinite demerit can be counterbalanced only by infinite merit. But man being already a guilty, condemned sinner, it is absolutely and eternally impossible that he should ever merit the smallest favour from God. Punishment and misery indeed we have merited; for death is the wages of sin; but in regard to mercy and favour, human merit is for ever excluded. Nor does it appear that any creature, however highly exalted, could ever have any claims on the ground of merit; his very existence, and all the blessings connected with it, being the free, unmerited gifts of God. And even could we allow any merit in the creature, it could never amount to infinite merit; that which is infinite, being within the reach of none but an infinite being, and therefore beyond the attainment of any mere creature. Hence it appears that the salvation of man requires the interference of one, who is capable of acquiring an infinitude of merit, and who must consequently be not only super-human and super-angelic, but *really* and *essentially* divine.

At the same time, it is equally evident that, in order to display the inflexible justice and unsullied holiness of the Deity, sin cannot be atoned for, except through the medium of suffering; and it must be that very mode and degree of suffering, which were primarily threatened in case of disobedience. Hence the origin of sacrifices; which appear to have been introduced and established by divine authority, immediately after the fall. For we read, Gen. iii. 21, "Unto Adam and unto his wife did the Lord

God make coats of skins, and clothed them." The discovery of their nakedness had made them afraid, and unfit to hold any farther intercourse with their Creator. A covering was become necessary; for this they must be indebted to another creature; and this creature, in order to furnish it, must die. This was in all probability the first death that ever occurred in the whole creation of God; the life of an innocent brute, being emblematically offered as a substitute for the life of a guilty human being, as an acknowledgment that the person offering it, himself deserved death; but thus implored the mercy of his offended Maker. This principle, exemplifying the Apostle's declaration, Heb. ix. 22, "Without shedding of blood there is no remission," has prevailed in all ages, from the remotest periods of antiquity. The sacrifices of the most barbarous and idolatrous nations are virtual acknowledgments of the sinful state of man, and of his need of an atonement; and may all be adduced as collateral evidences that the doctrines of Christianity are true. In order, therefore, to secure the salvation of man, we must find one, who not only can possess infinite merit, but who can also be capable of suffering and death. And here we are brought into a dilemma, from which no created power can extricate us; it is a problem, which nothing short of infinite wisdom could ever solve. The Saviour of men must be *divine*, in order to atone for the infinite demerit of man's transgression; yet he must be *human*, in order to bear the punishment due, and in the same nature which had offended. But how can the extreme links of this endless chain be brought together? Where can we find one who unites in himself deity and humanity?

In answer to these inquiries, we would say in the language of the Baptist, "Behold the Lamb of God, which taketh away the sin of the world" Jesus, the Christ, is the only being in the universe adequate to this great work; and he accordingly is held forth as the only saviour of the ruined race.

In Him the divine and the human nature are mysteriously combined. He is styled, (and his names evince his nature and essence,) the Great God, the Mighty God, God over all. He is spoken of as the Creator and Preserver of all things, and is represented as possessing all the incommunicable attributes of Deity. But God was manifested in the flesh. The Word became flesh, and dwelt among us. He took on himself the form of a servant, and was made in the likeness of men. He subjected himself to all the innocent infirmities of human nature, and lived a life of poverty and distress. Yet all this time, he was truly Emmanuel, GOD with US.

The blessed Jesus being born of a virgin, through the miraculous agency of the Holy Spirit, did not bring into the world with him any seeds of depravity, corruption, or sin; but from his

birth was perfectly pure and holy. He never committed any sin, in deed, word, or thought. He completely satisfied all the claims of the divine law, with regard to his own human nature, by his perfect, uniform obedience. It could not have any farther claims on him, and therefore all that he did and suffered, beyond what the law of God required of him, procured for him a superfluity and infinitude of merit. Though he acted and suffered only in his human nature, yet the constant and indissoluble union between his humanity and divinity, stamped his every act and his every suffering with infinite merit. Great indeed is the mystery of godliness. The only-begotten Son of the Father, who existed in divine glory, before the world was, descends from the realms of bliss, lays aside his majesty, fixes his tabernacle among men; leads a suffering life, and dies an accursed and ignominious death!

"'Tis mystery all! let earth adore,
Let angel minds inquire no more."

That life, which the blessed Jesus possessed as man, was his own rightful and unalienable property. Every mere man, since the fall, has merited death. because of his sins; for "death is the wages of sin." Hence that sentence always has been, and always will be applicable to the posterity of Adam, "Dust thou art, and unto dust thou shalt return." God has provided for the fulfilment of this declaration; we bring into the world with us the seeds of mortality, which must inevitably lead, sooner or later, to our dissolution. Not so the man Christ Jesus; having never been tainted either with guilt or pollution, he was naturally immortal. Not all the power of men and devils could have deprived him of life, unless by his own choice and consent. "No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again," John x. 18. The death of Christ, therefore, on his part, was perfectly free and voluntary. He bore the punishment due to us, he became a substitute for guilty man; he suffered and died *in our stead.* He suffered, that we might not suffer; and died, that we might not die. By this astonishing scheme, sin is duly punished; the claims of divine justice completely satisfied; the law of God magnified and honoured; the purity and holiness of Jehovah, with his utter abhorrence of sin, strikingly exemplified; Satan confounded; death and hell disappointed of their prey; the enemies of God vanquished; and a full, complete, and everlasting salvation provided for every soul of man. Well might the angelic host exclaim, "Glory to God in the highest; and on earth, peace; good will toward men."

While, however, we contend that this scheme of salvation gives the most illustrious display of all the divine attributes, and

is quite consistent with every perfection of Deity, we cannot fail to notice that it peculiarly exhibits his goodness and mercy, and most forcibly sounds in our ears that sublime evangelical truth, GOD is LOVE.

(To be concluded in the next.)

OF THE CAUSES AND CONSEQUENCES OF MAN'S MORAL AGENCY.

To the Editor of the Methodist Magazine.

SIR,

You know that the questions, 'Whence the origin of evil? and how is its existence reconcileable with the wisdom, power, and goodness of God?' have long exercised the ingenuity of those who wish to trace moral, as well as natural, effects, to their proper causes. I know not that a better answer can be given to those questions, than is contained in the following extract from a work published shortly after the beginning of the 18th century. Should you insert it in your Miscellany, I doubt not that it will be acceptable to your intelligent readers.

1816. D.

A freedom of choice conduceth more to the happiness of the blessed, than a necessity of not sinning could have done. The happiness of heaven consists in the love and enjoyment of God; but love is never so great, nor so sensible an happiness, as when there has been some trial and experience in the proof of it. And it must advance the happiness both of men and angels in heaven, that, upon choice and trial, they have preferred God before all things; and upon that, find themselves confirmed and established in the perpetual and unalterable love and enjoyment of him. This very consideration, that they might once have fallen from his love, inspires them with the highest ardours of love, when they rejoice in the infinite rewards of so easy and short a trial; and the reflection upon the dangers escaped, heightens even the enjoyments of heaven itself to them, and makes an addition to every degree of bliss. The remembrance of their past sins and temptations, and the sense of their own unworthiness arising from the remembrance, will continually excite in the blessed fresh acts of love, and adoration of God, who has raised them above all sin and temptation, and fixed them in an everlasting state of bliss and glory. The trial that the righteous underwent here, makes up some part of their happiness in heaven; and in what degree soever their happiness can be supposed to be, yet it is in some measure increased, and, as it were, endeared to them, by reflecting upon their former state of trial, in which they were subject to temptation and sin.

The love, and praises, and adorations of the Father, for sending

his Son, and accepting his ransom; of the Son, as our blessed Saviour and Redeemer; and of the Holy Ghost, as our Guide and Conductor to heaven; must suppose, that we wanted a ransom, and a Redeemer, and the grace and influence of the Holy Ghost; that is, we must have been capable of sin, or else we had wanted these motives to the love of God, which the dispensation of the gospel affords, and which will make up the happiness of heaven to us. Creatures cannot comprehend the Divine Essence, but they know and love God, according as he manifests himself to them; and therefore that dispensation which doth most manifest the love, and wisdom, and goodness of God, doth most conduce to the glory of God, and the happiness of men. The blessed shall see God *face to face*, they shall enjoy his presence, and partake of his glory, and in this their happiness will consist; but the love of God is not only the necessary consequence of the beatific vision, but it is antecedently necessary to qualify us for it: and the more any soul is inflamed with the divine love, the fuller and more perfect vision of God we must suppose it to enjoy. But goodness is the object of our love, and not goodness in the idea, so much as goodness extended to us: and as God's goodness is more manifested by sending his Son to atone for our sins, than it could have been by exempting us from all possibility of sinning; so our love to him must be more strongly excited, whereby the soul is dilated, as it were, and made more receptive of the communications of the Divine Essence in the beatific vision. As faith is *made perfect by works*, proceeding from love in this life, and without charity is nothing worth; so, in the other world, where faith shall be swallowed up in vision, love must be the quality in the soul, whereby we become capable of receiving the divine communications; and, the more extensive and boundless this is, the more happy we shall be: and, therefore, whatever is most conducive to advance the love of God in us, is the best means of our salvation and future happiness. Our love towards God, excited and advanced by the manifestation of his love to us, can alone capacitate us for the beatific vision; and this vision consists in discerning and contemplating the mysteries of God's love, whereby the love of the blessed must be raised to all possible degrees of ardency towards him.

The motives which the Christian religion affords, to praise and love God, will accompany us for ever, to augment and improve the happiness of heaven itself, where *charity never fails:* and it is not conceivable, how the divine love could have been so fully manifested, and set forth to us so gloriously, if man had never fallen, but by representing to him the danger of his fall and the gracious design of God towards him, supposing he had fallen. To have escaped hell, and to find ourselves in the unchangeable possession of salvation by the free mercy and good

ness of God, and by the death of his own Son, are thoughts which must create a new heaven, as it were, in heaven itself: I mean, they will enlarge our souls to the utmost capacities of our natures, and fill and actuate them with such divine ardours of love, as, if we had been kept necessarily from all sin, seem impossible to have been raised in us. The angels themselves *rejoice over one sinner that repenteth*, and that joy must have been wanting to them, who are of so much higher and excellent a nature than we are of, if there had been no possibility of sin or of repentance. The wonderful dispensation of the gospel is an eternal subject of praise and adoration, an eternal fountain of love, and joy, and happiness to all the blessed spirits in heaven.

The more the divine attributes are displayed, the more adorable the majesty of God will appear, and will become the greater object of our praise and veneration; those that are wise and good, will be made the wiser and better by it, and the happier in the contemplation of the divine perfections, and in the sense and experience, that they have been all continually employed for their benefit, that the most unlikely accidents have constantly tended to the advantage of them that love God, *and all things have worked together for their good.* Now, a governor in his laws, and in the method and order of his government, has regard chiefly to the good and obedient. And we must consider God, not only as the father, but as the governor of mankind; and though an earthly father, perhaps, would by all means possible, preserve his son from incurring punishment, yet a good governor, when the ends of his government can be better obtained by leaving him to his liberty, would not restrain him by any force or violence. Therefore, if the liberty of choice in men, and the possibility of their sin and damnation be for the glory of God, and for the benefit of good men, and be no injury to the bad; this is a sufficient account, why man was not necessarily restrained from sinning, though damnation be the consequence of it.

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

SIR,

IN the summer of 1815, I wrote to an eminent divine, and stated an objection, which I conceived the Calvinists might make to his view of the atonement. The objection was this. The Methodists maintain, that Christ died, and made an atonement for the whole world. He therefore suffered a degree of punishment, equal to the sum total of the punishments, which were

due to the sins of all mankind. But the Methodists allow, that the mass of mankind will reject the grace of God and perish. It therefore follows, that Christ endured an immense degree of pain and suffering, which was superfluous, because no benefit will result. In answer to this objection, I received the following masterly epistle. I feel it is an act of selfishness, to reserve for my private use, so fine a piece of reasoning on so interesting a subject; and therefore I transmit it to you, for the benefit of your readers. I am, Sir, your obedient servant, H. S. B.

A LETTER ON THE NATURE AND EXTENT OF CHRIST'S ATONEMENT.

My very dear Friend,

The argument, which it appears certain persons found on "Christ's suffering just enough for every person that is redeemed; and that if it it could be supposed he died for all men, and some should be found at the last day unsaved, consequently he had suffered uselessly, &c." I say this argument seems founded on two errors of the first magnitude—a total misapprehension of the *infinite evil of sin*—and a total misapprehension of the *Deity of Christ*. I shall not take up my time to demonstrate the futility of this opinion, as founded on the double misapprehension above stated; I shall content myself with saying, what I am sure your good sense will at once perceive, that had there been but one sinner under heaven who was to be redeemed, it would have required nothing *less* than the whole agony and bloody sweat, the whole cross and passion—the whole death, burial, and resurrection of Jesus Christ to have redeemed that one soul! (1.) Such is the infinitely destructive nature of sin, that nothing less than the blood of the Son of God could atone for even *one crime*. (2.) Such is the infinite dignity of Jesus Christ, that his passion and death must be of infinite merit, and consequently *all* his sufferings are of infinite worth.—Had there been millions of worlds of *human* beings, these sufferings in *human* nature, as being of infinite value, must have been sufficient for the whole: nor was it possible that God himself should limit the merit of this suffering, for as Christ was God manifest in the flesh, his sufferings, had there been but one human creature to be redeemed, must still have been of infinite merit:—and consequently a sufficient atonement for infinite worlds of human transgressors, had there been such. As it now stands, because of his eternal Godhead, there is an infinitude of merit in his sufferings, *beyond* all that is necessary for the redemption of a lost world. To attempt to limit the merit of his death, is an attempt to limit the infinite dignity of his nature; and to suppose that God can do a thing that is of *limited* worth, which is absurd. Such, then, is the nature of sin, that, had there been but one transgressor,

he could not have been redeemed but by the whole sacrifice of Christ, that *all* his sufferings must necessarily be of infinite worth. He *has* suffered, and these sufferings are and must be of infinite value, independently of the salvation or destruction of mankind. But, as by the grace of God, he tasted death for every man, so there is merit sufficient in his death to redeem every soul. But as God has promised the forgiveness of sins and final salvation only to them who believe, &c. only such are finally benefited by the sacrifice, though throughout eternity it must continue to be of *infinite merit*.

REVIEW *of Eighteen Sermons, by the* REV. PHILIP HENRY, A.M. *Selected from his Original Manuscripts. Also, Two Sermons preached on his death. Now first published. With Notes, by* J. B. WILLIAMS.

THE late Rev. John Wesley, in his famous sermon upon the Trinity, which he wrote in the course of one morning, in 1775, very properly observes, that opinion is not religion, and that men who hold many wrong opinions may be truly religious. After mentioning a few celebrated names, who, notwithstanding they lived and died in the Romish church, adorned their Christian profession, he takes it for granted, that, when he wrote, there were many real, inward Christians to be found within its pale. "And yet, adds he, what an heap of erroneous opinions do they hold, delivered by tradition from their fathers! Nay, who can doubt of it (that opinion is not religion) while there are Calvinists in the world? Asserters of absolute predestination? For who will dare to affirm that none of these are truly religious men? Not only many of them in the last century were burning and shining lights, but many of them are now real Christians, loving God and all mankind. And yet, what are all the absurd opinions of all the Romanists in the world, compared to that one, That the God of love, the wise, just, merciful Father of the spirits of all flesh, has from all eternity fixed an absolute, unchangeable, irresistible decree, that part of mankind shall be saved, do what they will; and the rest be damned, do what they can."

To these sentiments, without meaning the least offence to our Calvinistic brethren, we willingly subscribe. We make a distinction betwixt them and their peculiar tenets, and while we maintain that the doctrines of unconditional election and reprobation, if acted upon, (supposing men to be moral agents,) would banish morality and religion from the earth, we are happy to observe, that with the base ore of those doctrines is blended

the sterling gold of orthodoxy; and that many who embrace them are sound, practical Christians.

It is too common with many who maintain the doctrines in question, to confound the Gospel with Calvin's peculiarities, and assert that wherever they are not delivered from the pulpit, the gospel is not preached. The piety and talents of many Calvinist ministers we highly respect, and rejoice in the success of their labours; but when any of them arrogate to themselves and their party the exclusive title of *gospel ministers*, we take the liberty of informing them that they labour under a gross mistake. We are as far from confounding the gospel with the peculiar sentiments of *Arminius*, as with those of *Calvin:* both those great and learned men, we doubt not, preached the gospel; but the former, in our apprehension, more clearly and consistently than the latter. Meantime, we accuse none of heterodoxy for thinking differently.

None can form a higher opinion of the piety, good sense, prudence, and usefulness of the Rev. PHILIP HENRY than we. Both himself and his excellent son, Mr. Matthew Henry, were a credit to their sacred profession.

After Mr. Henry's sermons had lain by in manuscript for upwards of a century, they are now presented to the public. "No alterations (saith the Editor) have been made, except what appeared to be absolutely needful—such as occasionally completing a sentence, and substituting, in a few instances, a word in more common use for one now become obsolete."

Mr. Henry's funeral sermon, preached by the Rev. Mr. Tallents, his old friend and companion in tribulation, begins the volume. It was well suited to the solemn occasion on which it was delivered, and not unworthy of the holy and laborious minister of Christ of whom it contains some account. The heavenly state of Mr. Henry's mind, about a month before his death, may be inferred from the following passage contained in a letter to his friend Mr. Tallents:—

"Methinks it is strange, that it should be your lot and mine, to abide so long on earth by the stuff, when so many of our friends and fellow-soldiers are dividing the spoil above: but God will have it so; and to be willing to live in obedience to his holy will, is as true an act of grace as to be willing to die when he calls, especially when life is labour and sorrow. But when it is labour and joy, service to his name, and some measure of success and comfort in serving him; when it is to stop a gap, and stem a tide; it is to be rejoiced in—it is heaven upon earth."(p. 22.)

His death was sudden. "He continued in his usual health till Tuesday, June 23, 1796; and after worshipping God in his family, went up into his chamber. Not coming down to breakfast, his dear wife went up, and found him lying on his bed and very

ill. His pains grew very great, so that he was not able to speak much: he had done that before. He lasted fifteen or sixteen hours only, notwithstanding all means used; for soon after twelve on Wednesday morning, God took him to his rest. His last words were, 'O death, where is thy'—sting, he would have said, but was not able to pronounce it."

On the Lord's day before his death, he preached at Broad Oak, from 2 Pet. i. 5. "Add to your faith, virtue." This was his last sermon. Mr. Matthew Henry writes thus on the subject of his venerable father's death. "In the morning, June 24th, the heavy tidings came to us. And what shall I say or do? I shall go softly all my days in the bitterness of my soul. But *God* is a father that never dies. O that I could renew my hold of *him*, and never let it go! I have lost—I cannot express it—my father! My father!—as well a spiritual as a natural father. Oft in the afternoon he cried out, 'I faint, I am dissolved! Come, blessed angels, do your office.' To some young ones in the family, who came to see him, he said, 'O do not put off your great work till you come to dying circumstances.'"

The first of Mr. Henry's sermons is founded upon Psal. xxiii. 1, *The Lord is my shepherd, I shall not want.* This, in common with the rest of his discourses, abounds with evangelical truth, expressed in easy and perspicuous language. It contains, in addition to an account of many scriptural grounds on which believers may be encouraged to trust in their Almighty Shepherd, that which is founded on the doctrine of *unconditional election.* "Though (saith the pious speaker) the devil may prevail so far as to rob a believer of his peace, yet, do what he will to him, he cannot rob him of heaven hereafter." (p. 38.) That is, in other terms, a man who is now a believer, into whatever depths of wickedness he may fall, must be eternally saved. This doctrine, not only implies speculative antinomianism, but has a direct tendency to remove that holy fear, recommended by St. Paul, lest we should *come short* of the heavenly rest, (Heb. iv. 1;) for what have they to fear, upon that head, who believe that from eternity they have been *unconditionally* elected, and that the *number of the elect is so certain and definite, that it cannot be increased or diminished.* (See Westminster Confession of Faith.) No man was more opposed to practical antinomianism than Mr. Henry, and many of his non-conformist fellow-labourers in the Lord's vineyard. Those excellent men, after informing their hearers, that however *foully* a believer may fall, he cannot fall *finally*, were so blessedly inconsistent as to work out their *own salvation with fear and trembling.* But that the leaven of antinomianism, in Mr. Henry's time, had made a rapid progress, is evident from the following sentence:—"Alas! now-a-days, it is become almost a piece of popery to exhort men to good works."

(p. 45.) This was a natural consequence of the doctrine of *unconditional* election, a doctrine which, in proportion to its being inculcated, will be more or less productive of a similar effect.

In the second sermon, which has for its text, Gen. xxxix. 9, Mr. Henry dwells at some length upon the distinction which subsists betwixt wilful sins, and those of infirmity. "That is (saith he) a sin of infirmity, which, after it is committed, is a man's constant grief, and shame, and burden. His grief.—When a man reflects upon what he hath done, and hath no remorse in his conscience, no sense of the dishonour done to God; that was no weakness. But when his heart melts at the thought of it—as Peter's, when Jesus looked back upon him—it is a sign such was a sin of infirmity." (p. 73.)

We are confident, that good Mr. Henry, in writing the above passage, had not the most remote intention of giving the least encouragement to sin; but is it not probable that many will understand some parts of it as affording such encouragement? May not a *wilful* sin, after it is committed, as well as a sin of *infirmity*, (should we admit the distinction,) be "a man's constant grief and shame, and burden?" Is it peculiar to sins of infirmity to produce grief, and shame, and to burden the conscience? May not a man, after the commission of a wilful sin, feel *some* remorse? Does the fell murderer, inured to deeds of blood, feel no remorse, after having taken away the life of a fellow creature? Perhaps there are few upon earth, however abandoned, whose consciences are so hardened as to put them beyond the reach of all remorse. Do men's hearts melt at the thoughts of sins of infirmity only? Were not the sins of David and of Peter, wilful sins? If adultery, murder, and denying Christ, with oaths and imprecations, be not wilful sins, what may be considered as such?

Our great respect for Mr. Henry leads us to conclude that the passage, on which we have just now considered it our duty to make a few observations, is a mere rough draught, which, had it been corrected by the author himself, would have appeared very different from what it does at present. Reason and candour unite to claim great indulgence in favour of works, which their respective authors never designed to see the light.

From the discourse under consideration, we quote as follows:

"Consider, 1. What a dishonour it is to a man to serve sin. The baser and more ignoble he is whom we serve, the baser and more ignoble is the service. It was Ham's curse to be a servant of servants. Now what is so base as a base lust, be it what it will—uncleanness, drunkenness; to be at the beck and command of it—where that says, Go, we go; Come, we come. It is below a man.

2. "In serving sin thou servest the devil too. Where sin

hath dominion the devil hath dominion, Eph. ii. 2. O how should this affect us! Shall I engage myself in the devil's service! To have the *body* possessed by legions of unclean spirits was sad, but much more to have the *soul* possessed by sin.

3. "Consider what wages will sin and Satan give his servants. If a service be hard and tedious, yet if the pay be good, it is some encouragement. Thus Jacob served for Rachel. But know, sinner, 'the wages of sin is death.' O how canst thou choose but flee from such a master as will give thee no other reward in the end but everlasting chains of darkness.

4. "Consider, in serving sin thou refusest all that liberty, and sweetness, and peace which are to be had in serving the living God. Two masters thou canst not serve: if thou cleave to the one, thou must renounce the other; and in so doing you forsake your own mercies. O therefore call to Him who hath an ear open for the oppressed!" (p. 70, 71.)

The fourth sermon, which is written upon Ps. lxxvii. 19, contains many truths which are worthy of all acceptation, on the subject of God's government of the Universe. But surely, in shewing that the divine judgments *are unsearchable*, there was no necessity for introducing the doctrines of *unconditional* election, and reprobation. But as these formed a part of Mr. Henry's creed, he very judiciously, in describing God's ways to the children of men, as "exceeding dark, unsearchable, and undiscernible," gives the first place to what he terms, "The way of his decree of election." In considering mysteries, for the existence of which we have sufficient evidence, we find that nothing more is necessary, in order to our embracing them, than a sincere admission of what needs no proof, viz. that the "human understanding" is necessarily limited; but before we can admit that of *unconditional* election, which implies *unconditional* reprobation, we must believe, in *direct opposition* to every idea which we can form of God's moral attributes, that the eternal salvation of one part of mankind, and the eternal damnation of the other, are the necessary consequences of an *eternal* and *irreversible* decree. Never can we believe, that all mankind are equally guilty, or that any of them are guilty at all, if "God, from all eternity, did unchangeably ordain whatsoever comes to pass." (Westminster Confession of Faith.) Those who attribute *all events* to an eternal and irreversible decree, if they be but consistent with themselves, cannot, with the colour of reason, blame us for rejecting that decree, as they well know that our doing so is an event which has *come to pass*. But to return to Mr. Henry: "Election, saith he, is that decree of God, whereby, from all eternity, according to the counsel of his own will, he hath freely chosen in Christ a certain number of the children of men to grace and glory, for the manifestation of his own mercy." In proof of

this eternal election, he quotes Mal. i. 2; and, taking it for granted, that the passage proves Jacob's *eternal* and *unconditional* election to glory, and Esau's *eternal* and *unconditional* reprobation, he observes, "No reason can be given, but, 'Even so, Father, for so it seemed good in thy sight.' It was not for works foreseen." The author then quotes Rom. ix. 11, 12, 13, "The children not being born," &c. and adds, "here is a mystery, that so few should be chosen—a remnant—and so many left to perish. All are equally guilty: then why not all either saved or damned? If all were saved, where would be the glory of Justice? If all were damned, where would be the glory of mercy." (p. 103.)

The doctrines maintained in this passage are to us as "dark and inexplicable," as that of Transubstantiation itself; for we are as incapable of believing, that the *Father of mercies* ordained the existence of moral evil, in order to the display of his justice and mercy, as of admitting that the glorified body of our blessed Saviour, to which locality is essentially necessary, can be *wholly* in heaven, and at the *same time* in every place wherever a priest says over a wafer, *Hoc est corpus meum.* Let those who accuse us of carnal reasoning for speaking thus, produce their strong reasons, in proof, that it is compatible with eternal justice, to say nothing of mercy, irresistibly to decree sin for the purpose of being glorified, by inflicting "the bitter pains of eternal death" upon a single individual of the human race.

The following quotation affords a specimen of good Philip Henry's faithful manner of preaching.

"I have a question or two this day to put to you, as in the sight and presence of God; and I beseech you, let each of us put it to ourselves; you to yourselves, and I to myself; and let us mark the answer. Let us not do as Pilate did, who asked Christ, What is truth? but stayed not till he could tell him.

"The question is, Hath the word of Christ a place in you? And what place? For aught I know, this is as sufficient a mark of trial whereby to know our spiritual state as any other."

"It may be it hath a place in your heads. You know the truth, and can remember a sermon and can discourse of it, and repeat it, and perhaps commend the preacher. It is well. But hath it a place in thy heart and life? Dost thou esteem and value the word? Dost thou embrace it? Is it welcome to thee; then most welcome when it touches thee in a sore place, and meets with thy iniquity, and lays thee open to thyself? And dost thou walk according to it?

"It may be it hath a place; but is that place a prison or a throne? Some are said to *hold* the *truth in unrighteousness*, Rom. i. 18. They cannot keep the truth from coming in: it will come in in spite of them. Yes, but they will do what they can to lay

it fast enough. How? By multiplying sins against knowledge conviction, conscience; by suppressing all the stirrings and strivings of the word; stifling, keeping it down. And in this sense the word of God is bound, 2 Tim. ii. 9. But where it hath place as it should have, it is in the throne, and rules the man; it has the uppermost place: every thought is in obedience to it."

"You know the word of Christ is a word of faith and repentance, holiness and new obedience, patience and self-denial. Now, hath this word an awe upon, an authority over you. Or, can you, in the very face and light of it, be vain, foolish, proud, worldly, froward, censorious; neglecting prayer, reading, meditation, alms-giving, and trample the calls of the word and Spirit to these things under your feet, while lust and sin have a place in your affections. This is a bad sign."

"I pray and beseech you, in the name of the Lord Jesus, and for the love of the Spirit, that you will let the word of Christ have a place in you: that you will read and hear it as often as you can have opportunity. And when you hear it, that you will receive and embrace it; hide it in your hearts; keep it as the apple of your eye; and resolve to live according to it. This is my errand here to-day, to treat with you concerning a place for the word of Christ in you. Shall I prevail? What say you? What answer shall I return to him who sent me?" (p. 136—139.)

In this, as well as in many other parts of the volume, Mr. Henry is as practical as if he had not embraced the doctrine of *unconditional* election. He was practically the very reverse of an Antinomian.

From the sixth sermon we quote as follows: "It is by faith that we set the Lord always before us; and this is of great consequence. That God is present every where, and sees all, is a truth assented to by every one: none denies it but he who says there is no God. But it is applied and improved by few. If it were, it would not be with us as it is; if we believed God to be present with us, and always to see us. The words of the covenant are, 'walk *before* me,' Gen. xvii. 1: as if he had said, 'Live by faith: you do not, cannot see me with bodily eyes, but by an eye of faith you may. Believe I am where you are.' What influence would this have upon all our callings, to make us diligent in them. Servants, obey your masters in all things: not with eye-service, that is, as to men. But I would it were with eye-service as to God. It would make us just, and true, and honest: we should not defraud and over-reach one another, because God sees it: though no one knows any thing of it, he doth. *Cave, Deus videt—Beware, God sees you.*

"What influence would this have upon us in the use of creature-comforts; to keep the spirit serious; and to curb vanity and

froth! And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law *before God*. This would work fear in feeding. See Jude 12.

"It is by faith that we acknowledge God in all our ways. And this is another great thing in ordering of the conversation. 'In all thy ways acknowledge him.' *In all thy ways*, that is, *in every action*. To acknowledge God is to knock at his door, to inquire what his mind and will is concerning us. 'Lord, what wilt thou have me to do?' in opposition to walking at all adventures. This is counted needless nicety, and more ado than needs: but faith says it must be so. Leave is light; he that runs of his own accord without warrant, may well look for disappointment." (p. 147—149.)

"It is by faith that we take our aim right in what we do in the course of our conversation. And this is a main matter. 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God,' 1 Cor. x. 31. The glory of God is to be our chief and ultimate end, into which all subordinate ends are to be resolved. We must eat, and drink, and sleep, and buy, and sell, and sow and reap, that God may be glorified; that is, pleased in having his will done. Now this cannot be without faith. Faith is the eye of the soul looking at the invisible mark, and shooting towards it.

"It is by faith that we expect and receive strength and assistance to do what we do. There is absolute need of it, not only in spiritual, but also in natural and civil actions, Acts xvii. 27, 28. Now faith is a grace which doth cast self down, self-conceit, wisdom, will, and power; and the lower self is cast, the more God is advanced.

"By faith we are enabled to submit unto Jesus: to his life, as our pattern. How did he live in the world? As one *in*, not *of* it: he went about doing good. It is by faith that we believe the acceptance of what we do in Christ Jesus, through his meritorious righteousness. An ordinary action done in faith, is pleasing to God through Christ. Luther instances in sweeping the house, or milking the kine, as having more true worth in them, when done aright, than all the brave exploits of the great men of the world in conquering nations and kingdoms, when they do it from other principles—as to gain applause, and make their names great. 'We walk by faith, not by sight,' said the apostle: 'Wherefore we labour, that, whether present or absent, we may be accepted of God.' Oh how comfortable is this when we come to lie down at night! to be thinking, This day I have been *serving God* in the duties of my particular calling—perhaps mean, but my *calling*—and I believe God hath therein accepted me, in and through the Mediator.

"Faith helps in the redeeming of time—it sees it going—that sense doth. It sees also eternity coming—that sense doth not. The primitive saints 'all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.'" (p. 153—155.)

Of Mr. Henry's good sense, eminent piety, and great usefulness, there can be but one opinion among those who are acquainted with the history of his life, and possess sufficient discernment to appreciate his worth. Having embraced the doctrine of particular redemption, he occasionally touches upon it in his discourses, but never with a design to sanction Antinomianism, in either principle or practice. He found the peculiarities of his system associated with the grand doctrines of the gospel; and having proved the latter to be the power of God unto salvation, he does not appear to have ever after called the truth of the former in question. His holy zeal, and sweet peacable disposition, led him to avoid the thorny paths of controversy; and hence he rarely, if ever, entered into a laboured defence of the doctrines of *unconditional* election and reprobation. The grand object of his public and private labours was to turn sinners from darkness to light, and to build up the saints in their most holy faith. Every part of his writings which have come under our inspection, breathe the true spirit of evangelical piety; and hence, notwithstanding our being avowedly opposed to him in several matters of opinion, we take this opportunity of expressing our obligation to the Editor, for affording us an opportunity of perusing the sermons of the amiable and heavenly-minded PHILIP HENRY.

REVIEW *of "Characteristics of Men, Manners, and Sentiments: or* THE VOYAGE OF LIFE." *The second Edition, revised. And other Poems. By the Rev.* DAVID LLOYD, *Vicar of Llanbister.*

THE author of this volume evidently possesses a strong, comprehensive, and discriminating mind. He has studied men with care and attention, and hence describes them justly in various states and circumstances. His "Voyage of Life," which consists of ten books, abounds with scriptural, solid argument, and loyal sentiments, generally expressed in suitable language. Independent of the poetic spirit discernible in most parts of the work, the numberless just sentiments which it contains, are sufficient to recommend it to the esteem of such readers as know how to appreciate original composition. The extracts with which we shall furnish our readers, will enable them to form a tolerably correct judgment of the execution of the performance.

The warm-hearted bard begins "The Voyage of Life" thus:

"Life and its fates I sing: th' important theme
Solicitis prime regard, for all are borne
Adown the stream of time, and soon must reach
The boundless ocean whence none e'er return—
The pleasing, though advent'rous task be mine
To plan life's voyage, and resolve the course
That tends direct to realms of future joy.

"To win the ear, to meliorate the heart,
Its sympathies to touch with various skill,
In consonance with Cambria's far fam'd lyre,
Delights a muse like mine, which loves to dwell
Amid the harmonies of sacred song.
Studious to profit, while intent to please,
I sing of men, of manners, and of fates."—(p. 1.)

The spirit of piety that breathe in the following lines, with which the first book concludes, will be felt by every reader who is steering his course towards the haven of eternal felicity.

"Should I succeed in my advent'rous launch,
Nor only traverse Life, but safely gain
The blissful Port of Peace, and land secure,
By virtue of His love who still'd the waves—
I'll there attune some sweet celestial lyre
To higher notes, on higher themes intent,
And oft with glowing gratitude rehearse
My Pilot's honours through the sacred realm.

"In yonder Port, of harmony and love,
No dangers dire assail: no horrid sound
Of war's shrill clarion rends the peaceful ear!
In that celestial Paradise, the joy
Of Angels, and the Saints' secure abode
No sadd'ning clouds of evil intervene;
But ever-tranquil scenes of bliss ensue,
Fair as the dawn of Heaven's eternal day."—(p. 35.)

In the following paragraph, the author pays a just tribute of praise to our civil government, which is the *strongest*, because the *best* government in the world.

"Of all experienced forms of goverment,
'Twere politic the kingly to prefer,
For this just cause—that virtue sits supreme
In one crown'd head; or should malignant vice
Inhabit there, 'twere preferable still
To brook one villain, than a thousand knaves.

A temp'rate *Monarchy* is Britain's boast,
Cementing all the orders into one,
And so supporting a well-balanc'd power,
'Mid all the complex interests of a realm.
Give virtue birth, beneath a crown like ours,
She will be foster'd, and her influence,
Soft and benign, dispens'd in kindly gleams
Down from the throne, to all the various ranks
And orders of society; while each
Pays due submission, where submission's due.
While unity, in such a case, is strength
Cemented firmly underneath a throne,
Strength is security; and hence again
Security is peace. Thrice happy Peers!
Whose hearts are rivetted to a virtuous King.
Thrice happy BRITAIN! while I recognize
This envied privilege, and say 'tis thine:
Thrice happy BRITAIN! in whose temper'd form
Of government, wisdom and strength unite:
The Monarch and his subjects here are one—
One shepherd and one fold, beneath heaven's care."—
(p. 49, 50.)

In the third book, the author combats at some length the doctrines of *unconditional* election and reprobation. From this part of the work we shall quote no more than the following few lines.

"Forbear, fond advocate of partial grace,
So studiously t'exclude from mercy's door
The plea of penitence. What can avail
The partial tenet, save t' exterminate
The mild diffusive rays of gospel grace,
And fix the bolts of horror and despair
On th' excluded mass of hapless men.
To substitute, in place of promises,
A billet of decrees, but tends to bar
All effort, counteract all stimulus,
All motive, rend'ring man a mere machine,
A creature of the Fates."—(p. 88, 89.)

After quoting this passage, it is no more than justice to the author, and to his opponents, to lay before our readers part of an explanatory note directed to, from the last line which we have quoted.

"The author could furnish abundant proof, in confirmation of these allegations, both by theory and inference, from the polemic writings of Calvinists of the most rigid order. As to more moderate polemics, of this school, he is well aware there are among

them men of eminent virtue, and respectable talent. Many of these, it may be presumed, have thought deliberately for themselves, and have founded their sentiments upon a supposed conviction of truth: he has no more wish to stigmatize such men for not thinking as he does, than that they should criminate him, for holding tenets which he derives from the standard of truth, and which he is convinced are well supported there."

While we acknowledge the author's candour and openness in writing thus, we could wish, were it only in order to the more extensive circulation of his work, that he had not introduced the Calvinian controversy. Cold, calculating prudence, unless we are strangely mistaken, forms no prominent trait of his character. But though he possesses the ardent and enterprising spirit of a man, who could be happy in any department of life, yet he thinks soberly on both politics and religion. The following quotation will prove to every discerning reader, that he forms correct views of what is called, "The Catholic Question."

"Though sacred still I deem the rights of man,
And toleration hold as near the heart
As heaven-born charity; for just as far
As rational respect to truth and peace,
And innocence and conscience are concerned,
All men have equal claim to just regard;
Yet would I not commend the exercise
Of high preferment and prerogative,
By overweening right, to be transferr'd
To men who 'hold no faith with heretics.'
Such their established rule, and such their shame.
Have they renounc'd th' exterminating creed?
This were impossible to Papal powers.
Our fathers lost a torrent of rich blood,
In firm defence of the true Catholic
And primitive religion—in support
Of sacred Liberty, and holy Truth.
Shall we, their offspring, dwindled down, alas!
To apathy: shall we, with fluent tongue,
Support to boundless latitude a cause,
Enough to rouse their sacred manes, back,
And urge the martyr'd saints t' exclaim, 'How long?'
What oft has been achiev'd, may be again:
When stimulated by an arm of power,
A Jeffries and a Bonner yet may rage,
To be consign'd to endless infamy,
For acting Smithfield scenes in face of day.

"Such an excess of ill-judg'd lenity
Unsafe to try, to recollection wakes

The fable of the simple husbandman,
Who, with temerity—more kind than wise—
Cherish'd the wily snake, whose gory fangs
Too late disclos'd a misplac'd confidence,
And poison'd soon the vitals of his son.
Are sad Hibernia's scenes so soon forgot?
What Romish priests were prov'd, seven years ago,
Remove the mask, and you will find them now.
It seems a rule essential to their creed,
That Papal polity remain the same.
Admit but this, and see the inference:
For since infallibly the maxim holds,
That all men's deeds are govern'd by their faith,
By plain analogy we may infer
Our safety lies in standing on our guard:
If these * lack power, those † did not lack the will
T' extirpate Protestants from off the globe,
Like flaming stubble, driven before the wind."—

(p. 111—113.)

From this quotation, it is discernible, that ardour of spirit and political prudence may be found in the same individual. The author, according to our apprehension, sees the subject of the Catholic question, in a proper point of view; and hence, with the spirit of a true Briton, remonstrates against the granting of such privileges to Papists as might eventually, and most probably would, overthrow our most excellent government. The steady maintenance of our wise, mild, *Protestant* government, seems essential to the progress of true religion and civilization in the world. And shall a government, to which all the civilized nations of the earth are considerably indebted, and which has been for ages the grand bulwark of civil and religious liberty, be tampered with, in order to gratify a small minority of the population of the British empire, who still maintain that their church is *infallible*, that none can be saved out of its pale, and that *faith is not to be kept with heretics*, *i. e.* with any whom they brand with that odious epithet?

To our young readers especially, we recommend an attentive perusal of the following extract.

"Youth is the golden opportunity
In which to traffic for the precious pearl
Of price, which, haply gained, enriches soon
The fortunate possessor, and affords
The most enchanting prospect short of heaven.

"Youth is the golden prime, in which to sow
The seeds of education, which supplant

* Modern Catholics. † Their predecessors.

The unbless'd produce of our native soil,
Us rendering more susceptible of good.
As the laborious hind prepares his field
By careful culture, ere he sows the seed;
And waits with patience for heaven's kindly showers,
Ere yet the fruitful crop rewards his toil—
The blade, the ear, the life-sustaining wheat:
Just so, kind youth, begin with fix'd resolve,
Proceed with pious care, and cautious skill,
T' uproot and dispossess the worthless weeds,
And stubborn brambles of the native glebe:
Under the influence that crowns the year,
Success and blessing will succeed your aims,
Respect and honour on your steps attend:
Reject this counsel, wretchedness in life,
Or infamy in death, your hapless doom!"—(p. 150, 151.)

All who form correct views of friendship, know that it must have true religion for its basis, and that consequently it is not to be found in any who, by living in sin, contend with their Maker; for surely, as our sententious poet says,

"A foe to God was ne'er true friend to man."

Let us hear our author upon this interesting subject.—

"Fortune and friendship twine a brittle band,
By ruthless accident soon rent in twain.
Such seems the casual friendship of the world.
'Tis counterfeit and false, and proves at last
As light as vanity. True friendship, pure
And permanent, can form a sacred knot
Indissoluble; and a two-edg'd sword,
Though temper'd high as Alexander's blade,
May haply fail to cut the Gordian twine,
Its record is above, by angels read,
By white-rob'd saints admir'd: still, like a flame,
It soars aloft, and centres in the skies,
Surmounting time, and chance, and death's assault.
These ruthless rend true friends apart;
But soon they meet, beyond these changeful scenes
Of instability, nor sever more.
True friendship is in conscious merit form'd,
Uniting kindred spirits in a bond
Of lasting union, which will prove mature
In the pure regions of unfading bliss.
For me, should gratitude desert this breast,
And apathy possess the fort; should e'er
The fond and dear respects to friendship due,

Surcease to kindle here; ah! let me first
Be banished from society's sweet joys,
And all the bliss that mutual love inspires—
Live unesteemed, and unlamented die.

"Since friendship stands connected with your peace,
First prove your friend; then trust him as a man,
But fix your hopes alone on the Supreme."—(p. 227—229.)

Without taking any farther notice of the short poems annexed to "The Voyage of Life," than that, on account of the subjects, treated in some of them, we could wish that they had not been published, especially "MAY MORNING," and "SYLVIA and LYSANDER;" we shall close this article with an extract from the last book:

"Religion! O thou source of sweetest joy,
Thou balm of hope, my yielding heart is thine:
I feel myself to thee betroth'd by ties
Indissoluble: still, still, bind my soul
With twice ten thousand bands of sacred love,
No more to sever from thy company,
In life, in death, or distant worlds unknown.

"And are there those who at religion scoff,
And cast aside the only balm of hope?
Though fortune smile within their palace gate,
I envy not their lot; nor would I change
The harness'd African's hard yoke for theirs.

"If vile ingratitude to man proclaim
A low and sordid mind, how must appear
The wretch who lives unmindful of his God!
In whom each name is truly realiz'd,
Of Father—Benefactor—Friend? Such sight
Might guardian angels move to drop a tear.
Hence, irreligion is ingratitude
Of deepest die; and worse, 'tis war with heaven.
Man's disobedience urges destiny
To grasp the bolts of justice with fix'd aim,
And dart them down, quick as the glancing flash,
At the defenceless head of impious pride;
To sink the scorner low as is the realm
Of ancient Night, and Erebus profound.

"Shall man, the child of GOD, whom mercy crowns
The favourite of heaven, whom goodness guards
Throughout the busy day, and close pursues
What time the evening shades invite repose,
Its station fixing round his silent bed,

Still provident, to guard from every harm;
Shall man be still ungrateful, and not pay
A tribute of devotion to his God?
Forbid it, heaven! let earth and skies exclaim
Against the baseness of impiety,
And vocal elements proclaim his guilt.

"What folly or what fate can equal his
Who spends life's little day, as if this life
Were all his care, regardless to secure
The all-important and eternal stake,
Till cast the die, and fix'd his endless doom!" (p. 249, 250.)

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

SIR,

AN Observation in Dr. Reid's Essays on the Intellectual and Active Powers of Man, relative to Memory, is, I think, well worthy of attention, as tending to demonstrate the futility of those cavils against the possibility of an effect being produced, *not emanating from the divine will as its cause;* upon the ground that in such case it could not constitute a possible subject of divine foreknowledge. Dr. Reid very appositely remarks, that between present memory and *past* incidents, there is no more real connection, than there is between the human intellect and *future* incidents; and, therefore, if memory was not a power which every man's consciousness assures him of, very plausible arguments might be adduced to demonstrate the metaphysical *impossibility of his possessing it.*

As I have not present access to Dr. Reid's book, I will not enlarge beyond this hint, but make it introductory to what has satisfied my mind respecting the meaning of a portion of Scripture which long appeared to me the most difficult in the bible; I mean that contained in the 8th of Romans from the 28th to the 35th verse *inclusive.* It is evident, that if these verses declare what our Calvinistic brethren suppose them to do; no man, who receives this epistle as of divine inspiration, can hesitate a moment to believe that a certain number of persons are chosen to unconditional salvation, of which salvation it is utterly impossible one of them should fail. This, if all other parts of Scripture harmonized with it, ought to be received with respectful silence. But I am bold to say the proof destroys itself by proving too much. An intelligent reader must discern that so decided a declaration in one place, opposed by apparently contradictory

enes in others, would, in any respected book *but the Bible*, extort the confession that one part must necessarily be misunderstood. I say nothing of cautions which pre-suppose the reality of danger, and which may be useful *until* neutralized by further light; but I cannot comprehend how the grief of heart expressed in the three first verses of the ninth chapter, can be reconciled with St. Paul's submission to, and still less with his delight in the will of God, if he understood the 8th chapter when he wrote it, as so many good men do when they read it.

But I hasten to give you what has appeared, and does appear to me to be the true bearing of the passage:—St. Paul had to vindicate the election of the Christian church; which was not so easy at that time as some may imagine. Hitherto external prosperity had been the visible mark of God's approbation, and calamities of his displeasure, and this was so generally understood that the unblamable and useful conduct of Job, even in the estimation of his friends, was deemed hypocrisy, because his afflictions were great. Hence the persecutions and contempt which the Christians suffered, appeared to authorize the charges against them of apostasy as Jews, and of impiety as gentiles. To meet these accusations, St. Paul declares the reward of the future eternal inheritance, and insists that the present *new* order of things was according to the purpose and foreknowledge of God, who had predestinated the Christian church to be conformed to the image of his Son, and called them to pass through sufferings to glory; which calling both required and received the attestation of the Spirit in his miraculous gifts, and thereby *justified* so high a claim as that of superseding the ancient dispensation; which, having been honoured with the *visible* glory of the divine presence, could not be made inferior but by a visible glory which excelled, even by the spirit of holiness whereby the moral image of God was restored. So St. Peter tells the suffering Christians, 1 Pet. iv. 14, that "the Spirit of glory rested on them," which was predicted by Isaiah, ch. lv. 5, and lx. 9.* St. Paul used the preterperfect tense for glorified, as he did for called, and justified, and therefore could not intend the *future* glory; and indeed the whole context, and, especially, the close of the chapter, appears to me in perfect unison with his design to shew that the affliction of the church was no token of its reprobation. We who have learnt by the experience of ages to consider them as the portion of God's best servants, are perhaps not sufficiently aware how much the cross, even in this lower sense, was a stumbling block at that day. Hence when our Lord spoke of the difficulty with which rich men would enter the kingdom of heaven,

* I am aware, the Hebrew may be rendered "*beautified*," but moral beauty is glory.

meaning that of the Messiah; the apostles, who themselves were poor, were greatly astonished, and certainly thought, if this doctrine was taught, their Master's cause could not prevail. In any other view their anxiety would be unaccountable: since multitudes might be saved, though riches should prove to all their possessors an insurmountable impediment.

June, 1816. C. L.

THE WORKS OF GOD DISPLAYED.

OF THE ANIMALS, BIRDS, &c. OF CEYLON.

To the Editor of the Methodist Magazine.

SIR,

As the Island of Ceylon, the whole of which is now providentially under the British government, has recently, on several accounts, engaged the attention of the Public, I doubt not that the following account of the animals of that island, extracted from Captain Percival's history of it, will, if admitted into your Miscellany, be highly acceptable to your numerous readers.

1816. N.

At the head of the class of quadrupeds, and superior to those of the same species found in any other part of the world, are the elephants of Ceylon. The number of these noble animals produced there is very great, and no where are they found either so docile or so excellent in their shape and appearance. To give any particular description of a species so often described, and so universally known, would be superfluous: but as the manner of catching them in Ceylon is considerably different from that practised on the continent of India, some account of it may not be without entertainment to my readers.

For a month or two previous to the elephant-hunt, the natives are employed in enclosing a large space of ground in the midst of a tope of cocoa-trees, and adjoining, or perhaps encompassing a tank or pond of water. The enclosure consists of large, strong posts, usually of cocoa-wood, driven firmly into the ground, and fastened and connected together by strong ropes and the branches of the contiguous trees interwoven. The inclosure is covered with bushes and boughs, so as to prevent the posts or the ropes from being seen. The way leading into this inclosed space is by long, narrow, and circuitous paths fenced on each side in the manner already described, and approaching in every different direction. Besides these paths, which are sufficiently large to admit the elephant, there are various other very narrow ones to allow the hunters to advance towards him, and retreat

occasionally without his being able to pursue them. Within the large enclosure are several smaller compartments formed with paths leading into them; and one straight path is prepared at the further end to lead out the elephant when he is secured. The whole has the appearance of one large labyrinth; and its construction displays a very considerable degree of ingenuity.

As soon as all this work, which occupies some time, is finished, the Moodeliers and other principal men among the Cingalese set about collecting the peasants from every quarter; and a vast number of men, women, and children, furnished with drums and other noisy instruments are speedily assembled. The woods are immediately beset on all sides by this multitude; when day-light fails them they find their way through the thickets by torch light, and they are furnished with fire arms to defend themselves from any sudden attack of the beasts of prey which infest the forests. The elephants are by this time reduced to great extremities by thirst, as guards have for some days previous been stationed at all the lakes and ponds of water to frighten them away; and now they find themselves roused from their haunts in all directions by loud noises and the glare of torches. One quarter alone, the enclosure I have described, remains undisturbed, and here they are presented both with a peaceful retreat and plenty of water. To this spot therefore they all repair, and are frequently compelled to hasten their steps by the approaching noises which continually assail them from the rear. On coming to the entrance of the paths leading to the enclosure, their natural sagacity enables them to perceive the altered appearance of the place: the fences and narrow paths, where so little room is left for their natural exertion, makes them suspect that danger is at hand, and a snare laid for them; and they begin to shew every symptom of dread and consternation. No time however is left them for deliberation, nor any opportunity of retreat; from the right and left, as well as from behind, the noise and clamour of enemies immediately press upon them.

Urged on in this manner, they at length enter the paths, and push forward till they reach the large space of the enclosure. As soon as they are thus secured, tame elephants are sent in after them, and all the avenues shut, except those narrow paths by which the natives are to approach them. The hunters now advance by these in all directions, and use every means to separate the elephants, and drive them singly into the smaller compartments which are contained within the large enclosure. On this being effected, the only thing that remains is to secure them with ropes. The tame elephants are here of the most effectual service to the hunters, and greatly assist them in throwing ropes round the legs and necks of the wild animals. As soon as the wild elephant is made fast with ropes, he is led out by the straight

path prepared for the purpose, and made fast to the strongest trees on the outside of the labyrinth. The hunters then renew the same process with the rest, till the elephants within the enclosure are successively secured.

It frequently happens that the elephants, when first caught, are very unruly and violent; in which case it is necessary to have recourse to the powers and sagacity of the tame ones. The latter, when they perceive their wild brother is unmanageable, fall to jostling him, and belabouring him with their trunks, till they have rendered him perfectly calm and compliant. They are also very assiduous in watching all his motions, and prevent him from making any sudden attack on their keepers.

The tract of country near Matura is the place where the elephants are chiefly hunted. The commanding officer of that post has the superintendance and ordering of the hunts.

In 1797, no less than one hundred and seventy-six elephants, taken in this manner, were sent over by Adam's bridge from Ceylon to the continent. On their way I had an opportunity of seeing these immense animals at the Grand Pass beyond Columbo. One of them was exceedingly large and tall, and surpassed in size even the royal elephant in the possession of the Nabob of Arcot, which I saw near his palace of Chepauk. These animals, though so lately taken in a wild state, appeared quite tractable, shewed no symptom of being mischievous, and readily obeyed their keepers.

The superiority of the elephants of Ceylon does not consist in their size, (for they are in general not so tall as those on the continent;) but in their greater hardiness and powers for exertion, in their docility and freedom from vice and passion. The natives are so possessed with the idea of the excellence of their own elephants, as to affirm that the elephants of all other parts of the world make obeisance before those of Ceylon, and thus instinctively acknowledge their superiority.

These lords of the forest, though from their size and strength formidable to all its other inhabitants, themselves live in continual apprehension of a small reptile, against which neither their sagacity nor their prowess can at all defend them. This diminutive creature gets into the trunk of the elephant, and pursues its course till it finally fixes in his head, and by keeping him in continual agony, at length torments the stupendous animal to death. So dreadfully afraid are the elephants of this dangerous enemy, that they use a variety of precautions to prevent his attacks; and never lay their trunks to the ground, except when to gather or separate their food.

The struggles which the elephants make to prevent themselves from being secured, and the violence employed to render them tame, produce a number of accidents, of which some of them die,

while others are rendered completely useless. Not above half of those driven into the enclosure, or otherwise taken, can be preserved from injury so as to be afterwards brought to sale. The hunt in 1797 was the greatest ever known till that time; but since I left the island there has been a hunt in which upwards of four hundred elephants were taken.

Of the animals usually applied to domestic purposes Ceylon produces but few. The horse and sheep are not natives of this island, and scarcely can be made to thrive there when imported. The horses which are bred on the small islands beyond Jaffnapatam, are a mixture of the Arab and the common horse of the Carnatic. They are mostly used for drawing gigs and other light pleasure vehicles. The Manilla, the Pegu, and the Atcheen horses, are much employed for these purposes, and, though small, are very much esteemed on account of their fast trotting, their strength, and their being capable of enduring a great deal of fatigue. The horses used by the civil and military officers are chiefly Arabs, brought by the way of Bombay.

As the expense of importation must be added to the price of sheep and horses, and as a great proportion, particularly of the former, die on being landed in the island, these animals are in consequence much dearer here than in any other part of India. Sheep sometimes fetch ten and even twenty times the price they do on the opposite coast of Coromandel.

In Ceylon, or indeed in any part of India, horses are never employed in servile work, or for drawing burthens. As they are scarcely ever castrated, they are indeed so spirited and vicious as in some degree to be unfitted for these purposes. The care and attendance which they require is also too great to allow their being kept by any but the wealthy for pleasure. Two attendants are constantly attached to each horse: one of them is employed in cutting and fetching him as much grass as he requires to eat; while the other takes care of him, cleans him, feeds him, and makes him ready for his master to mount. The last attendant never quits his horse, but follows him wherever he goes, and is ready on all occasions to take charge of him. I have seen some of these horse-keepers, as they are called, keep up with my horse for twenty or thirty miles together, while I was proceeding at the rate of five or six miles an hour.

The Indian horses are extremely spirited, and often defend their riders against the attack of other animals. I was once myself indebted to their prowess for my preservation from the fury of a buffalo, which I accidentally encountered at Ramnad, on the Coromandel coast. It is only when so vicious as to be perfectly unmanageable, that these animals are ever castrated in this quarter of the world; and in this mutilated state they decrease greatly in value, as they are then by no means so capable of enduring

the heat of the climate, and the violent fatigue which must be occasioned by exertion in these countries. In consequence of this, mares are seldom or never used; and in particular, on a line of march, or where a number of horses are collected together, they are never suffered to come in the way, as they would render the horses outrageous.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

I HAVE for some years been much edified in reading your excellent Miscellany, and frequently awed into *silent* submission to the Divine will, while reading of the hand of Providence in the preservation of men, when exposed to imminent danger. You have lately favoured your numerous readers with an interesting account of Pitcairn's island, and its present inhabitants. I have taken the liberty of presenting you with an Extract from an account of the Voyage and Sufferings of Captain Bligh, of his Majesty's ship the Bounty, and that part of the crew which were forced from the ship by the party who mutineered. Believing that some thousands of your present readers have never seen the work from which it is taken, and hoping it may be useful to those pious readers who go down to the sea in *ships*, I trust you will judge it worthy of publicity. Its early appearance will oblige

Merthyr-Tydville, Your's, respectfully,
July 10, 1816. W. WOODALL.

The king having been graciously pleased to comply with a request from the merchants and planters interested in his Majesty's West-India possessions, that the Bread-Fruit Tree might be introduced into those islands, a vessel, proper for the undertaking, was bought, and taken into dock at Deptford to be provided with the necessary fixtures and preparations for executing the object of the voyage. These were completed according to a plan made by Sir Joseph Banks, which, in the event, proved the most advantageous that could have been adopted for the intended purpose.

The ship was named *Bounty*. Lieutenant William Bligh was appointed to command her. The great cabin was appropriated for the preservation of the plants. It had two large sky-lights, and on each side three skuttles for air, and was fitted with a false floor cut full of holes to contain the garden-pots in which the plants were to be brought home. The deck was covered with

lead, and at the foremost corners of each cabin were fixed pipes to carry off the water that drained from the plants, into tubs, placed below to save it for future use.

The ship was stored and victualled for eighteen months. In addition to the customary allowance of provisions, it was supplied with sour krout, portable soup, essence of malt, and a proportion of barley and wheat. The captain was likewise furnished with a quantity of iron-work and trinkets, to serve in his intercourse with the natives in the *South Seas.*

The object of all the former voyages to the South Seas, undertaken by the command of his present Majesty, has been the advancement of science, and the increase of knowledge. This voyage may be reckoned the first, the intention of which has been to derive benefit from those discoveries.

After a voyage of ten months, the *Bounty* arrived safe at *Otaheite.* As they drew nigh, a great number of canoes came off to them. Their first inquiry was, whether they were friends, and whether they came from *Britain.* They were no sooner satisfied in this, than they crowded on board in vast numbers, notwithstanding the endeavours which were made to prevent it; and in less than ten minutes, the deck was so full that the captain could scarce find his own people.

The next morning I went on shore, says Captain Bligh, with the chief Poeno, accompanied by a multitude of the natives. He conducted us to the place where we had fixed our tents in 1777, and desired that I would appropriate the spot to the same use. We then went across the beach, and through a walk delightfully shaded with *bread-fruit trees,* to his house.

Here we found two women at work staining a piece of cloth red. These were his wife and her sister. They desired me to sit down on a mat, which was spread for the purpose, and with great kindness offered me refreshments. I received the congratulations of several strangers, who came up to us, and behaved with great decorum and attention. The people, however, thronged about the house in such numbers that I was much incommoded by the heat, which being observed, they respectfully drew back.

The next morning early, I received a message from Otoo, to inform me of his arrival from the back of the island, and requesting I would send a boat for him, which I immediately did, with an officer to conduct him on board. He came with numerous attendants, and expressed much satisfaction at our meeting.

In the morning I returned Tinah's visit. I made him understand, that my visit was designed as a particular compliment to him, and gave him a second present equal to the first, which he received with great pleasure; and to the people of consequence, that were about him, I also presented some article or other.

My next object was to go to *Opur,* to see if Nelson could be

able to procure any plants there, but I gave the credit of my visit to young *Otoo*, the eldest son of Tinah, and who had taken his name. I prepared a magnificent present for this youth, who was represented to me as a person of high rank in the island. Tinah, understanding from my conversation that I intended visiting some of the neighbouring islands, very earnestly requested I would not think of leaving *Matuvai*. "Here," said he, "you shall be supplied plentifully with every thing you want. All here are your friends, and friends of *king George:* if you go to the other islands, you will have every thing stolen from you." I replied, that, on account of their good-will, and from a desire to serve him and his country, King George had sent those valuable presents to him; and will not you, *Tinah*, send something to king George in return. "Yes," he said, "I will send him any thing I have;" and begun to enumerate the different articles in his power, among which he mentioned the *bread-fruit*. This was the exact point to which I wished to bring the conversation; for I had given directions to every one on board not to make known to the islanders the purpose of our coming, lest it might enhance the value of the bread-fruit-plants, or occasion other difficulties; and seizing an opportunity which had every appearance of being undesigned and accidental, I told him the bread-fruit-trees were what I was sure king George would like; upon which he promised me a great many should be put on board, and seemed much delighted to find it so easily in his power to send any thing that would be received by king George. The next day I sent Mr. Christian with a party of men to erect our tent, and soon after followed him myself. With the consent of *Tinah*, I fixed a boundary, within which the natives were not to enter without leave; and the chiefs cautioned them against it. The principal use of the tents on shore was for a lodgment for the plants.

Tuesday, March 31, 1789. To day, all the plants were on board, being in 74 pots, 39 tubs, and 24 boxes. The number of bread-fruit plants were 1015; besides which we had collected a number of other plants. The *Avee*, which is one of the finest flavoured fruits in the world. The *Ayyah*, which is a fruit not so rich, but of a fine flavour, and very refreshing. The *Ruttah*, not unlike a chesnut; they are singly in large pods, from one to two inches broad; and may be eaten raw, or boiled in the same manner as Windsor beans, and so dressed are equally good. The *Cerai-ah*, which is a very superior kind of plantain. All these I was particularly recommended to collect by Sir Joseph Banks. I had also taken on board some plants of the *Ettow* and *Matte*, with which the natives here make a beautiful colour; and a root called *Pecale*, of which they make an excellent pudding.

Friday, April 3. *Tinah* and his wife, with his parents, brothers, and sisters, dined with me to-day, and as I meant to sail early next morning, they all remained on board for the night. The ship was crowded the whole day with the natives, and we were loaded with cocoa-nuts, plantains, bread-fruit, hogs, and goats.

Saturday, April 4. At day-light we unmoored. At half-past six, there being no wind, we weighed, and towed the ship out of harbour. Soon after the sea-breeze came, and we stood off towards the sea. At sun-set, we bade farewel to *Otaheite*, where, for twenty-three weeks, we had been treated with the utmost affection and regard. We stood to the northward all night, with light winds, and on the 27th of April, at noon, were between the islands Tafoa and Kotoo.

Thus far the voyage had advanced in a course of uninterrupted prosperity, and had been attended with many circumstances equally pleasing and satisfactory. A very different scene was, however, soon to take place. A conspiracy was formed, which was to render all our past labours productive only of misery and distress. The means were concerted and prepared with so much secresy and circumspection, that no one circumstance occasioned the smallest suspicion of the impending calamity.

Tuesday, April 28. Just before sun-rising, while I was yet asleep, Mr. Christian, with the master at arms, gunner's mate, and Thomas Burkitt, seaman, came into my cabin, and seizing me, tied my hands with a cord behind my back, threatening me with instant death if I spoke or made the least noise: I, however, called as loud as I could, in hopes of assistance; but they had already secured the officers who were not of their party, by placing centinels at their doors. There were three men at my cabin door, besides the four within. Christian had only a cutlass in his hand, the others had muskets and bayonets. I was hauled out of bed, and forced on deck in my shirt, suffering great pain from the tightness with which they had tied my hands. I demanded the reason of such violence, but received no other answer than abuse, for not holding my tongue. The boatswain and carpenter, and also the clerk, Mr. Samuel, were allowed to come upon deck, where they saw me standing abaft the mizen-mast, with my hands tied behind my back, under a guard, with Christian at their head. The boatswain was ordered to hoist the *launch out*, with a threat, if he did not do it instantly, to take care of himself.

When the boat was out, Mr. Hayward and Mr. Hallet, two of the midshipmen, and Mr. Samuel, were ordered into it. I demanded what their intention was in giving this order, and

endeavoured to persuade the people near me not to persist in such acts of violence; but it was to no effect: "Hold your tongue, Sir, or you are a dead man." I continued my endeavours to turn the tide of affairs, when Christian changed the cutlass which he had in his hand, for a bayonet that was brought to him; and holding me with a strong gripe by the cord that tied my hands, he, with many oaths, threatened to kill me immediately, if I would not be quiet: the villains round me had their pieces cocked and bayonets fixed. Particular persons were called on to go into the boat, and were hurried over the side, whence I concluded that with these people I was to be set adrift. I therefore made another effort to bring about a change, but with no other effect than to be threatened with having my brains blown out.

The boatswain and seamen who were to go in the boat, were allowed to collect twine, canvass, lines, sails, cordage, an eight and twenty gallon cask of water; and Mr. Samuel, foreseeing what was to happen, got an hundred and fifty pounds of bread, with a small quantity of rum and wine, also a quadrant and compass; but he was forbidden, on pain of death, to touch either map, ephemeris, book of astronomical observations, sextant, time-keeper, or any of my surveys or drawings. The mutineers having forced those of the seamen whom they meant to get rid of, into the boat, Christian directed a dram to be served to each of his own crew. I then saw that nothing could be done to effect the recovery of the ship: there was no one to assist me, and every endeavour on my part was answered with threats of death.

The officers were next called upon deck, and forced over the side into the boat, while I was kept apart from every one, abaft the mizen-mast; the guard round me had their pieces cocked, but on my daring the wretches to fire, they uncocked them. Isaac Martin, one of the guard over me, I saw, had an inclination to assist me, and as he fed me with shaddock, (my lips being quite parched,) we explained our wishes to each other by our looks; but this being observed, Martin was removed from me. He then attempted to leave the ship, for which purpose he got into the boat, but with many threats they obliged him to return.

To Mr. Samuel I am indebted for securing my journals and commission, with some material ship papers. Without these I had nothing to certify what I had done, and my honour and character might have been suspected, without my possessing a proper document to have defended them. All this he did with great resolution, though strictly guarded. It appeared to me, that Christian was some time in doubt whether he should keep the carpenter or his mates; at last he determined on the latter, and the carpenter was ordered into the boat. He was permitted, but not without great opposition, to take his tool-chest.

The officers and men being in the boat, they only waited for me, of which the master at arms informed Christian; who then said, "Come, Captain Bligh, your officers and men are now in the boat, and you must go with them; if you attempt to make the least resistance you shall instantly be put to *death*:" and without further ceremony, I was forced over the side, where they untied my hands. Being in the boat, we were veered astern by a rope. A few pieces of pork were thrown to us, and some clothes, also four cutlasses; it was now the armourer and carpenter called out to me to remember that they had no hand in the transaction. After having undergone a great deal of ridicule, and been kept some time to make sport of, we were at length cast adrift upon the wide ocean! I had with me in the boat, *eighteen* men! There remained in the ship, *twenty-five*—the most able men of the ship's company.

Notwithstanding the roughness with which I was treated, the remembrance of past kindness produced some signs of remorse in Christian. When they were forcing me out of the ship, I asked him, "If this treatment was a proper return for the many instances he had received of my friendship?" He appeared disturbed at my question, and said, with much emotion, "It is that, Captain Bligh, which affects me, and makes me in *hell*." Having little or no wind, we rowed pretty fast towards Tofoa, which bore N.E. about ten leagues from us.

While the ship was in sight, she steered N. N.W. but I considered this only a feint; for when we were at a distance, "*Huzza for Otaheite*," was frequently heard among the *mutineers*. As soon as I had time to reflect, I felt an inward satisfaction, which prevented any very great depression of spirits. Conscious of my integrity, and anxious solicitude for the good of the service in which I had been engaged, I found my mind very much supported, and began to conceive hopes, notwithstanding so heavy a calamity, that I should one day be able to account to my king and country for the misfortune.

A few hours before, my situation had been peculiarly flattering. I had a ship in the most perfect order, and well stored with every necessary, both for service and health: by early attention to those particulars, I had, as much as lay in my power, provided against any accident, in case I could not get through *Endeavour Straits*, as well as against what might befal me in them; added to this, the plants had all been successfully preserved in the most flourishing state; so that, upon the whole, the voyage was two-thirds completed, and the remaining part, to all appearance, in a very promising way, every person on board being in perfect health, to establish which was ever amongst the principal objects of my attention.

Desertions have happened, more or less, from most of the

ships that have been at the *Society Islands;* but it has always been in the power of the commander to make the chiefs return their people. The *secresy* of this mutiny is beyond all conception. Thirteen of the party, who were with me, had always lived forward among the seamen; yet neither they nor the messmates of Christian, Stewart, Haywood, and Young, had ever observed any circumstance that made them in the least *suspect* what was going on. I slept with the door of my cabin always open, that the officers of the watch might have access to me on all occasions, the possibility of such a conspiracy being ever the farthest from my thoughts.

It was calm all the afternoon, till about four o'clock, when we were so far to windward, that with a moderate easterly breeze which sprung up, we were able to sail. It was nevertheless dark when we got to Tofoa, where I expected to land to seek a supply of *bread-fruit* and water. But the shore proved to be so steep and rocky, that we were obliged to give up all thoughts of it, and keep our boat under the lee of the island with two oars; for there was no anchorage. Having fixed on this mode of proceeding for the night, I served to every person half-a-pint of grog, and each took to his rest, as well as our unhappy situation would allow.

Wednesday, April 29. In the morning, at dawn of day, we rowed along the shore in search of a landing place, and about ten o'clock we discovered a cove with a stony beach, at the N.W. part of the island, where I dropped the grapnel within twenty yards of the rocks. I landed Mr. Samuel, who climbed the cliffs, and got into the country in search of supplies. Towards noon, Mr. Samuel returned, with a few quarts of water which he had found in holes, but he had met with no spring. As it was uncertain what might be our future necessities, I only issued a morsel of bread and a glass of wine to each person for dinner. At day-light we attempted to put to sea; but the wind and weather proved so severe, that I was glad to return to our former station near the cove; where, after issuing a morsel of bread and a spoonful of rum to each person, we landed, and went off with Mr. Nelson, Mr. Samuel, and some others, into the country in search of provisions. We advanced within two miles of the foot of the highest mountain in the island, on which is the volcano, which is almost constantly burning. We returned to the boat exceedingly fatigued and faint. Every person being returned by noon, I gave about an ounce of pork and two plantains to each, with half a glass of wine. About two o'clock in the afternoon, another party set out; but, after suffering much fatigue, they returned in the evening without any kind of success. At the head of the *cove*, about a hundred and fifty yards from the water-side, there was a *cave*—this situation secured us from the danger

of being surprised, and I determined to remain on shore for the night. I ordered one plantain for each person to be boiled; and having supped on this scanty allowance, with a quarter of a pint of grog, those whose turn it was, lay down to sleep in the *cave*, before which we kept up a good fire—notwithstanding which, we were much troubled with flies and musquitoes.

Friday, May 1. At dawn of day, a party was sent out by a different route, to see what they could procure. They, however, only met with two men, a woman, and a child, who accompanied them to the *cave* with two cocoa-nut shells of water. I endeavoured to make friends of these people, and sent them away for bread-fruit, plantains, and water. Some of the natives were coming and going the whole of the afternoon, and we got enough of bread-fruit, plantains, and cocoa-nuts for another day; but of water they only brought us about five pints. Towards evening, I had the satisfaction to find our stock of provisions somewhat increased. At sun-set all the natives left us in quiet possession of the *cave*. I thought this a good sign, and made no doubt that they would come again next day with a better supply of food and water, and we should obtain sufficient to stock us for our intended voyage. At night, I served a quarter of bread-fruit and a cocoa-nut to each person for supper; and a good fire being made, all but the watch went to sleep.

(To be concluded in the next.)

To the Editor.

If you deem the following Anecdote, related by Mr. Hervy, calculated to profit the readers of your highly interesting Miscellany, its insertion will oblige,

Maidstone, Your's, respectfully,
Sept. 6, 1816. Robert Hazell, jun.

DIVINE PRESERVATION DURING SLEEP.

"I think, (observes Mr. H.) it is referable only to a superintending and watchful Providence, that we are not hurried into the most pernicious actions, when our imagination is heated, and our reason stupified by dreams—if *we have laid us down and slept in peace*, it was, because the Lord vouchsafed us the sweet refreshment: if *we rose again in safety*, it was because the Lord sustained us with his unremitted protection. I will adduce a short story, or rather a matter of fact, suitable to the preceding remark. Two persons who had been hunting together in the day, slept together the following night. One of them was renewing the pursuit in his dream; and having run the whole circle of the chase, came, at last, to the fall of the stag. Upon this, he cries out, with a determined ardour, *I'll kill him: I'll kill him:* and

immediately feels for the knife which he carried in his pocket. His companion happening to be awake, and observing what passed, leaped from the bed. Being secure from danger, and the moon shining into the room, he stood to view the event; when to his inexpressible surprize, the infatuated sportsman gave several deadly stabs in the very place, where a moment before the throat and the life of his friend lay. This I mention as a proof that nothing hinders us, even from being assassins of *others* or murderers of ourselves amidst the mad sallies of sleep, only the *preventing care* of our heavenly Father."

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. MARTHA LESSEY.

To the Editor of the Methodist Magazine.

Dear Sir,

If you are of opinion that the following Memoir is calculated to promote practical and experimental religion, your favouring it with an early insertion in your Magazine, will, I doubt not, be highly grateful to the numerous friends of her who is the subject of it, as well as lay under a peculiar obligation,

Your's, very respectfully and affectionately,

Derby, June 24, 1816. T. Lessey.

My dear departed wife was, at a very early period in life, a subject of religious impressions, and those frequently of a very serious and operative nature, exciting in her mind tender contrition on account of sin, and calling forth ardent desires after that happiness, of which, at that time, she had but very faint and incorrect notions. That these promising appearances proceeded from the gracious influences of the Holy Spirit, there can be no doubt; and although for some years she was led, by the influence of youthful follies and amusements, to stifle her convictions for sin, they were by no means totally removed. When she was about seventeen years old, her mind was wrought upon in a most powerful and impressive manner; and the reality of a divine work was speedily evinced by a decided change in her character and pursuits. She was roused from a state of thoughtless indifference by an alarming dream. Although we ought to be very careful how we admit or listen to impressions excited by dreams, yet when they terminate in the most blessed religious consequences, we certainly must acknowledge that they are either produced or overruled by that all-wise Being, who sometimes speaketh to the soul by dreams and visions. That this was the case in the present instance, we had the most pleasing and satisfactory evidence. She dreamed that the last, the great Day of Judgment

was come; and that she was summoned, unprepared and guilty, to the tribunal of the Judge; the felicity of heaven, and the misery of hell, appeared in awful colours before her affrighted mind; and she imagined herself excluded from the glory of the former, and doomed eternally to endure the horrors of the latter. Under the most affecting impressions she awoke; and though it was but a dream, the class of feelings excited by it cannot easily be described. She immediately left her bed, and sought relief from her anguish and distress, by disclosing the whole of her mind to a very valuable and beloved sister, who had for some time been anxiously labouring to bring about her conversion to God. Here she obtained the consolation of suitable advice, and the benefit of that prayer which hath power with God. The horrid gloom which had invested her distressed soul was, in some measure, dissipated; she was directed to the atonement of Christ, as the only medium of reconciliation with God; and in the contemplation of his dying love, she experienced some relief from her anguish. A ray of hope pierced the darkness which had covered her soul, and she felt that a throne of grace was rendered accessible, through the merits and mediation of that great High Priest, who always stands before the altar of God, bearing in his hand a golden censor, full of incense, the prayers and the duties of the saints. At his feet she cast herself, overwhelmed with a sense of her misery and wretchedness; and through him she sought, by prayer, supplication, and weeping, that pardoning mercy, and sanctifying grace, so freely offered to guilty sinners in the glorious gospel of the blessed God. Her sister rejoiced over her with the most lively emotions of gratitude and delight: and in all the affectionate eloquence of love, animated her to diligence and perseverance in the divine way. Her deep piety and genuine experience well qualified her to be an instructor of babes; and such my dearest Martha found her. On those early seasons of religious instruction, and mutual devotion, she often reflected with sincere gratitude; and always considered the first formation of her religious character, as resulting (under God) from the pious attention of her dear sister. I am persuaded the reader will sympathize with my feelings, when I inform him, that those two kindred souls, united by the tenderest sentiments of regard, and who were helpers of each other's faith, are now blending their sublime devotions together; and, purged from all the dross and corruption of earth, are enjoying in society with the ransomed of the Lord, that eternal weight of glory, in comparison with which, all their sublunary sufferings are light and momentary. While our hearts are left wounded and bleeding, they are drinking large draughts of purest felicity from that river, the streams whereof make glad the city of God. But to return.

From this time, my dear Martha became decidedly in earnest about the salvation of her soul. She profited much by the advice and instruction of Mrs. Richardson, a class-leader in the Methodist Society. By this friend she was first invited to unite with the people of God in church-fellowship: she did not long hesitate on a subject which had for some time occupied her serious attention; she surrendered herself to the force of conviction, and the advice of friendship; and in June, 1812, was admitted into the Methodist Society, by Mr. Townsend. This important event was followed by all that religious benefit which the communion of saints is so well calculated to produce. Her views of Christian experience became more correct and scriptural; she felt herself animated by the example, and encouraged by the prayers of her pious and more experienced associates. She entered upon the great work of securing her salvation, with all the feelings of fervour and interest. Under an affecting conviction of her own depravity and guilt, and the indispensable necessity of regenerating grace, she sought, with restless and insatiable earnestness, an interest in Jesus Christ.

About this time, she commenced a daily examination of her own heart, and recorded in a regular Diary, the result of such necessary and faithful investigations. In many parts of it which are now before me, there are the strongest expressions of her determination not to be contented or satisfied without an experimental assurance of the pardoning love of God. That gracious Being, who is always ready to forgive, did not permit her long to remain destitute of the object for which she so ardently panted. One Sabbath-day, after hearing an impressive sermon, addressed to mourning penitents, by Mr. L—, she returned home determined and encouraged to seek, with her whole heart, the favour of God in Christ Jesus. In this holy and laudable pursuit, she steadily persevered, till it pleased God to scatter all her mournful gloom, and manifest himself to her soul, in rich forgiving love. I will transcribe from her own Diary, the language of her grateful heart at the time.

"Friday. I experienced a most delightful manifestation of the pardoning love of God to my soul; such a one as I trust will ever be gratefully remembered by me. I thought I could, by faith, behold my Redeemer interceding with his Father for the acceptance of my soul, and the pardon of my sins. I have made a solemn dedication of my soul and body to the service of God. Oh, Lord, can I not appeal to Thee, and say,

'Thou art the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights?'

Yes, those are indeed the brightest days I have ever experienced, when the Lord, by his Spirit, has communicated light to my naturally dark mind. Henceforth may every action of my life speak the praise of that adorable, indulgent, beneficent, and good Being, who has done, and who still is doing, such great things for such an ungrateful and useless worm; and may my mind be daily more and more conformed to his image. Oh that I may experience that calmness of mind, which was so conspicuously manifested in the Redeemer; that disposition, which returneth not railing for railing, but contrariwise, blessing. I feel my desires going out after a conformity to Christ: Oh that they may daily increase, till they are completely fulfilled."

From this time, she became a decided and uniform Christian, earnestly longing to devote all her powers to the service of God. Her religious experience, during this period, will be more faithfully and correctly displayed, by a few short extracts from her Diary, than by any thing I can say. I am sorry the state in which her papers were left, preclude the possibility of my giving regular dates to these extracts; her extreme modesty concealed them from my knowledge during her life; and now I find a considerable part destroyed; no doubt by her own hand, either from an idea of their insignificancy, or a fear lest those plain and artless effusions of her soul, designed only for her own observation and attention, might be misconceived or misrepresented. What remains I esteem as an invaluable treasure, unfolding to my view the gradual progress of that work of grace, from the practical effects of which I derived so much spiritual delight and instruction; and the glorious consummation of which opens to my soul the prospect of a re-union, which softens, in a great measure, the bitter pains of separation. I will not long detain the attention of the reader; a few fragments shall suffice; from which it will be clearly seen, by the manner in which she expresses herself, that her soul was breathing after the fulness of the gospel dispensation. She writes as follows:

"April, Saturday. I have felt peculiar pleasure in meditating on that happy period, when I shall be freed from this body of clay, and have nothing to prevent me from worshipping the ever-blessed Jesus; and when I shall perfectly love him, and be permitted to join the angelic choir, in praising and adoring the Lamb.

"When I reflect on the depravity and sinfulness of my heart, it seems wonderful, that God should condescend to notice such an unworthy worm; but, blessed be his name, he has invited all to come unto him, and has said, 'Him that cometh unto me, I will in no wise cast out.' O that I may daily die unto sin, and live unto righteousness, through Jesus Christ. May I feel my

heart more than ever drawn out in love to God; may I be enabled to resist all temptations to sin, and feel more penitential sorrow on account of sin. Oh that my soul, during the approaching Sabbath, may be fed with heavenly food; may I be enabled to draw water out of the wells of salvation; that I may receive an increase of spiritual knowledge, and be enabled to worship God in the beauty of holiness. O that I may be made a new creature in Christ Jesus, conformed to his image, and living to his glory."

"Monday. I have this day felt very unwell; but I would desire to commit myself to the Lord, praying that he would do with me as seemeth good in his sight, and that he would sanctify every stroke of his rod to the good of my immortal soul. I hope I can with truth say, that I desire to do what would most promote his glory. It is on Christ alone I build my hopes of salvation; but I want a clearer evidence of my interest in him, and earnestly pray, that God, in his infinite mercy, would impart it to my soul. I feel a greater love to him, and I desire to be made more zealous in his cause. Oh that my mouth may be opened, to testify something to his glory. I feel so much of the depravity of my heart, that if there were not a Saviour to flee to, I should soon be overcome; but, blessed be his name, with every temptation, he will make a way for me to escape. O that I may be enabled, in every temptation, to flee to a mercy-seat, that I may successfully resist, and make a progress in the path which leads to eternal glory.

"I feel this morning very low, but I trust it will be very profitable to me; but I feel an increasing thirst after Jesus Christ, more love to him, a greater desire to live in his service, and to promote his glory. I think I could freely part with every thing, 'for the excellency of the knowledge of Christ Jesus my Lord.' I have felt greater happiness than usual in that delightful exercise, private prayer: Oh, what a mercy, that a throne of grace is rendered accessible to poor sinners!"

With respect to the happiness she derived from communion with God, and the blessed foretastes of future glory with which she was favoured, there are now before me many decided proofs, in the language of her Diary. But I shall pass over the greatest part, and content myself with the insertion of a few extracts.

"Sunday. I was spared again to approach the Lord's table, and felt my heart drawn out after him—thirsting to experience the efficacy of that blood, the shedding of which I have been commemorating. Oh that love to God may henceforth actuate me to manifest my gratitude to him, in every action of my life, by doing all I engage in with a single eye to his glory. Oh that I may experience the effects of vital godliness in my heart, subduing all its evil propensities, and producing in me holy desires,

affections, and motives; that I may always possess that poverty of spirit, which, in the sight of God, is of great price. Alas! how little do I feel of it; but, glory be to God, he has promised not to despise the day of small and feeble things. Oh how does his word abound with encouraging promises! God grant that it may be increasingly precious to my soul, and treasured up in my heart, as a well of water springing up into everlasting life. I implore these blessings, through the merits of Jesus Christ, my only hope and trust, my only refuge, shield, and rock."

"Saturday. The Lord has in mercy brought me to the conclusion of another week; how many precious moments in it have passed into eternity unimproved! O Lord, pardon all my sins of omission and commission; and may I, if spared to begin another, live nearer to thee, more to thy glory, having my thoughts and attention more constantly directed to spiritual pursuits. I do, indeed, feel that God is love, and lament my ingratitude to him; I desire to take up the cross of the blessed Redeemer, and consider it my highest honour to be counted worthy to suffer persecution for his sake. But how often do I feel my depraved heart inclined to rebel against God! O Lord, create it entirely anew, so that I may feel an abhorrence to all sin, and find it my meat and drink to do the will of my heavenly Father. And Oh, that such an unworthy worm may be the honoured instrument of promoting his kingdom, and adorning his doctrine. To him will I look, through the merits of Jesus Christ, for the assistance of his grace and the influence of his Spirit, to work in me to will and to do of his own good pleasure."

"Sunday. I felt my mind wander very much in the morning; but in the afternoon, I received, with pleasure, the admonitions of the superintendant preacher; and I sincerely desire that they may be impressed on my mind, and reduced to practice. Oh what forbearance! what undeserved mercy! that though I have so many times misimproved my precious privileges, they are still continued to me. Help me, O my heavenly Father, to improve them more in future; and enable me to present unto thee the sacrifice thou hast promised not to despise, 'a broken and contrite spirit.' I now can with confidence look up and say, O Father, do with me as seemeth good in thy sight, relying only on the atonement and intercession of the blessed Jesus, for pardon and acceptance; and praising him for that divine influence, by which I am enabled to love him supremely, and to delight in the ways of his commandments. I look forward to that happy hour, when I shall see him as he is, and praise him as I ought."

"Sunday. This morning I had an opportunity of meeting with God's children, but, alas, my thoughts wandered. Oh! how painful are even the most delightful ordinances of God, if he

is not present to bless them. Let me, O my God, enjoy a sense of thy presence the remaining part of this day, so that at the conclusion of it, I may say I am a day's journey nearer Mount Zion. O that I may receive thy truth with joy, in the love thereof, that every word may be treasured up in my heart, and bring forth fruit to thy glory.

"I have felt backward for the last day, in going to a throne of grace; and yet I am fully sensible that nothing but Divine power can uphold my steps, that I slide not: and have felt confidence, when at a throne of grace, that my heavenly Father, who seeth the inward breathings of my soul, will lead me unto that Rock that is higher than I; and will create in me a clean heart, and renew a right spirit within me. I feel a confident hope, through my Redeemer, that my sins, which are as scarlet, will be as wool; and that because he did for sinners die, he will remember me in death: and if it be his will to bring me nearer to himself by affliction, I would bless him for it, not desiring it to be removed, till it has answered his designs; praying him to wean my affections from earthly things, and fix them wholly on himself; in whom alone happiness centres."

The last part of my dear wife's Diary that I shall insert, was written at the commencement of the year.

"Jan. 2. The Lord has in mercy spared me to the beginning of another year, and what innumerable instances of his love and mercy have I experienced in the past. And shall I not consider those the greatest, which have tended to humble myself, and exalt the Redeemer in my view! Yes, Lord, thou in mercy enablest me to say, I count all things dross, that I may win Christ, and be found of him in peace: though my sinful nature is continually prone to draw off my attention to the transitory scenes of this present evil world.

"With gratitude would I say, hitherto the Lord hath brought me; and I hope by his good pleasure, safely to arrive at home. I do thirst after the righteousness of Jesus Christ, for a heart resigned, meek, and submissive. And is it not my heavenly Father who has created this thirst? From him proceedeth every good desire; then, O Lord, strengthen my faith, and increase my love, that I may go on my Christian way, having no confidence in the flesh: O Lord, I do commit the keeping of my soul to thee. O that I may enjoy a scriptural evidence of my interest in Jesus Christ, look for, and act under, the influence of his Spirit, consistently with thy will in all things; constantly watching for the summons to appear at thy tribunal, to render an account of the things done in the body. O Lord, if it is thy will, to lengthen out the days of thy dust, and to own so feeble a worm, as an instrument of promoting thy glory on the earth, en-

able me to do so the present year. Sensible, O Lord! of my own helplessness, I look to thee; preserve me, through faith, unto eternal salvation, for Jesus' sake. Amen."

The reader will clearly perceive that I have left these extracts in their own native, unadorned simplicity; well knowing that on these subjects, to alter, is to spoil. A Diary is the private soliloquy of a pious soul, in converse with itself and its God; and as such, must ever remain destitute of those ornaments which are designed to excite the approbation of the public.

I fear, I have already been too tedious, and I will no longer exhaust the patience of the reader, by enlarging on all the circumstances of my late dear wife's religious course; suffice to say, she walked closely with her God, by a life of true piety; evincing the genuine derivation of her religion, by those fruits of righteousness which are by Christ Jesus to the praise and glory of God. Her sphere of action was limited, but so far as it extended, her zeal and benevolence were known and admired: they shone with a steady, unwavering brightness, and cast around her path a celestial light, which increased more and more till it terminated in the full glory of heavenly enjoyment. I have been delighted and instructed, by witnessing the pleasure with which she was received in the abodes of poverty and sickness. But I must pass over those scenes of holy pleasure, on which my mournful soul would love to dwell, and hasten, very briefly, to notice her last sickness and death.

Her illness commenced in November last, and in its first symptoms greatly resembled the rheumatism; producing considerable pains in the loins and hips. We did not feel all that alarm which a correct acquaintance with the truth would most certainly have excited. We were encouraged by several of our friends, to suppose that all her pain was simply the result of pregnancy, and would be entirely removed, in the event of a safe and favourable delivery: consequently, we waited, in the constant exercise of ardent prayer to God, for the accomplishment of that upon which our most anxious hopes and desires were fixed. She was confined to the house for nearly four months; but during the whole of the time, she never suffered the slightest expression of dissatisfaction or impatience to escape her lips; and although she was called to endure more acute, agonizing pain than I can possibly describe, she bore it all with true Christian fortitude; constantly tracing her afflictions to the wisdom and goodness of her heavenly Father, of whose love she never entertained a doubt. Before her confinement, she frequently introduced the mournful subject of death into our conversation, from a conviction of the danger to which her situation exposed her: on all these occasions, she evinced the exalted piety of the Christian, blended with the tender affection of the wife.

I can truly say, she never trembled at the dreary vale of death; because she felt a blessed persuasion, that her heavenly Shepherd would be with her, and that his rod and his staff would comfort her; and so it proved.

On Sunday morning, April 7, she was safely and happily delivered of a fine, healthy girl; and, contrary to our trembling fears, favoured with a short, and comparatively easy time. Words are inadequate to describe the transport which filled our breasts on that occasion; we immediately acknowledged the goodness and loving-kindness of our heavenly Father, and under the liveliest impressions of gratitude, mutually consecrated ourselves and our dear infant to his honour and glory.

She appeared to be expeditiously recovering, and recruiting strength, for four or five days; and all was joy and thankfulness; but alas! how illusive and short-lived are all earthly prospects of felicity, however pure and refined! This flattering appearance of recovery, resembled the pale splendour of the morning sun, quickly enveloped in thickest clouds, and succeeded by a dark tempestuous day. On Friday evening, she was seized with an alarming fever, to which females in her situation are liable: I called in a physician, who faithfully informed me there was very considerable danger. For a week she was the subject of periodical febrile paroxysms, which entirely deprived her of sleep, and brought her to the very brink of the grave; so that I trembled, in daily expectation of losing her. During this time, I was constant, but I trust submissive, in my applications to a throne of grace for her recovery; and about a fortnight after her confinement, the disorder so completely changed its symptoms, that I flattered myself she was in a convalescent state, and that the hour of bitterness was past. But alas! it was all false and deceptive hope; for it pleased the Supreme Disposer of all events, in the designs of his wise, but inexplicable providence, to decree otherwise. He had for some time been preparing her for himself; and he was now about to terminate her sufferings, and consummate her felicity.

The disease fixed on her lungs, and produced those alarming symptoms, with which, by heart-rending experience, I was too well acquainted. But while my most fearful apprehensions were excited, she was perfectly composed, and filled with holy confidence. Sometimes, through the oppressive and debilitating nature of her affliction, she could only rest her soul on Christ, and then lie in passive acquiescence with the will of God. At those seasons, she often comforted herself, by that heart-cheering truth, "Whosoever believeth on the Son hath life." She experienced this life abiding in her soul, and as she approached nearer to the affecting period of her dissolution, her prospect brightened, and she was favoured with a vivid and luminous

perception, of the unfading glories of her Father's house. The affectionate female friends, who were kind enough to attend her during her restless and tedious nights, witnessed the triumphs of her faith, and the full glory of her religion; for around her bed it cast its selectest influences. They very seldom left her, without receiving from her dying lips some suitable advice; and they very often came from her room dissolved in tears.

On the Thursday previous to her departure, she became exceedingly ill, and we all feared the hour of death was not far distant: I asked what state her mind was in; She replied, with considerable pathos, "Very, very happy! I am not afraid to die; the sting of death is removed." Her weakness increased so much as to preclude the possibility of farther conversation at that time; but at subsequent periods she frequently expatiated with great delight on the prospect of her future inheritance; and always ascribed the whole praise of her religious hopes and consolations to the free, unmerited mercy of God in Christ Jesus. Very often she expressed the feelings of her heart in suitable verses of devotional poetry, such as,

"What are all my sufferings here,
If, Lord, thou count me meet,
With that enraptur'd host t' appear,
And worship at thy feet!"

When warmly assailed by her spiritual and powerful enemy, she often cried out,

"For ever here my rest shall be,
Close to thy bleeding side,
This all my hope and all my plea,
For me the Saviour died."

One day, after I had been conversing with her concerning the affecting separation, to which I looked forward with a trembling, palpitating heart, she exclaimed, "Oh! my dear, I should long to take you with me; but when I recollect our dear infant, and the great work in which you are engaged for my adorable Redeemer, who has done so much for me, I willingly and cheerfully give you up; knowing that we shall meet again, when all sorrow and sighing shall be done away." Very often we mingled our souls together in prayer, and felt the abundant consolations of the Holy Spirit. She constantly expressed the liveliest gratitude to God for the kindness of her numerous friends; particularly Mrs. Richardson, the female friend to whom I before alluded, from whom she received all the affectionate attention of a mother to the last. To her sister she gave the most encouraging advice, comforting her with the hope of a re-union in that region which is far beyond the reach of sorrow, pain, and death.

On Saturday afternoon she was seized for death, and entered upon the last, the decisive struggle. At times there were some indications of delirium; but during the intervals of mental sanity with which she was favoured, she was, in the highest sense of the word, more than conqueror through him who had loved her. She appeared as though conflicting in the most agonizing, yet triumphant manner, with her last enemy; crying out, repeatedly, "I am not afraid to die! blessed be God—I am not afraid to die! I love the Lord Jesus Christ with all my heart! and I know I shall proclaim my Saviour's praise through all eternity." Addressing herself to Death, she exclaimed, "Thou hast only power over this frail body; my soul is victorious! Victory! victory! victory! victory!" She repeated this triumphant exclamation, till her breath failed. Soon after, she said, "I am happy! happy! happy! very happy! Glory be to God!" She repeated the word, "Glory," in triumphant extacy, for some time, and then added, "This comes from Christ my king; and this, recollect, is a Christian's hope." She often exhorted all around her to seek the same glorious religion; and charged them to meet her in the kingdom of God. Thus she continued, happy and victorious in the midst of extreme suffering and agony, till between three and four o'clock on Sunday afternoon, May 26, when her happy spirit was emancipated from its fleshly prison, and admitted into the society of the blessed, to enjoy for ever the beatific vision.

On Monday evening, June 3, the Rev. Jos. Taylor, sen. improved her death, by a suitable and impressive sermon from Phil. i. 21, to a crowded and attentive auditory.

Precious in the sight of the Lord is the death of his saints; for through the manifested glory of an incarnate God, the brightening prospect of ineffable felicity opens before the eye of faith, and gives to the mind a divine persuasion, that that animating prediction shall shortly meet its full accomplishment, "*He will swallow up death in victory.*"

MISCELLANEOUS.

To the Editor.

In the account of the Hermit of Candy, inserted in your Magazine for May last, an allusion is made to Robert Knox. Perhaps many of your readers may be gratified at seeing some further account of that poor sufferer, who endured a captivity of near twenty years, and also to be informed of the particulars of his finding that inestimable treasure, the *Bible*, when and where he so little expected it. The following brief narrative is extracted from his history of Ceylon, published above one hundred years ago. Should you think it calculated

to afford any comfort to those who may be wading through deep waters, and lead them to trust in that God who, though he may seem to tarry long, will, in due season, appear in behalf of those who call upon him; its early insertion in your valuable and useful Magazine, will much oblige,

Leicester, Your's, with great esteem,
July, 1816. M. MOULTON.

The father of the above-mentioned Robert Knox, was commander of a vessel in the service of the East-India Company, bound for Fort St. George, on the coast of Coromandel, to trade one year from port to port in India. Having been thus employed during that period, as they were lading goods to return to England, being in the road of Matlepatan, on November 19, 1659, such a mighty storm arose, that they were forced to cut away the main mast, which quite disabled the ship from proceeding in her voyage. Whereupon, Sir Thomas Chambers, agent at Fort St. George, ordered that the ship should take some cloth, and go to Cortiar bay in the island of Ceylon, there to trade while she lay to set her mast. Being arrived there, the India merchants to whom the goods belonged, were put on shore, and the crew of the ship set to repairing the damages sustained by the storm. At first the English were shy, and jealous of the people of the place, our nation having never had commerce with them; but after being there twenty days, going ashore, and returning on board at pleasure, the governor of the place assuring them they were welcome, they began to lay aside suspicions of the people, who behaved kindly to them, suffering them to purchase such provisions as the place afforded.

By this time, the king of the country had notice of these strangers, and became suspicious, not having received any message acquainting him with their intent in coming. He therefore sent a dissuava, or general, with an army, who despatched a messenger to inform the captain of the ship, that he wished him to come ashore, pretending to have a letter to him from the king. The captain ordered Mr. J. Loveland, merchant of the ship, to go ashore with his son, Robert Knox, the writer of this history. His words are: "When we were come before him, he demanded who we were, and how long we should stay. We told him we were English, and wished to trade in his Majesty's port. His answer was, The king was glad to hear that the English were come to his country, and had commanded him to assist us, and had sent a letter to be delivered to none but the captain himself. We were then 12 miles from the sea-side. Our reply was, that the captain could not leave the ship to come so far, but that if he pleased to come to the sea-side himself, the captain would immediately wait upon him: upon which, the dissuava desired us to stay that day, and on the morrow he would go down with us. The same evening the dissuava sent two officers, to tell us that he was preparing a present for the captain, which was to go in the night, and that he, with us, should follow it in the morning, and if we pleased we might send a letter at the same time. We now became suspicious, and concluded to advise the captain not to adventure himself, or any other, till he saw us. We wrote a letter to this purpose, which they

took, but never delivered. The next morning, the present, consisting of cattle, fruit, &c. was brought to the sea-side, and delivered to the captain; the messengers telling him that we were on the way, coming with the dissuava, who desired his company on shore against his coming, having a letter from the king to deliver into his own hand. The captain, mistrusting nothing, came up with his boat into a small river, and being come ashore sat down under a tamarind tree, waiting for the dissuava and us: in which time the native soldiers privately surrounded him and his men, who had no arms with them; and so he was seized, and seven men with him, yet without violence or plundering any thing. Then they brought them up to us, carrying the captain in a hammock upon their shoulders. The day after, the long-boat's crew, not knowing what had happened, came on shore to cut a tree to make cheeks for the main mast, and were made prisoners after the same manner, though with more violence; for being rough, and making resistance, they were bound with wyths, and so led away till the people could get ropes. When our men saw the ropes, they were much affrighted; for being bound already, they concluded there could be no use for them but to hang them with: in this however they were mistaken, for they were only procured in case the wyths should break; and as the men became more tame they were loosed, and conducted to another house in the same town: but we could not see each other without leave. The place where they kept the captain and us was distinguished by hanging white calico, the greatest mark of honour. They also gave us as good entertainment as the country afforded. Having thus taken both our boats, and 18 men, their next care was to secure the ship. In order to bring this about, the dissuava told the captain that the reason of their detainment was, that the king intended to send letters and a present to the English nation, and that therefore the ship must not go away till the message was ready. He said that if she rode in the bay, perhaps the Dutch might come and fire upon her, and that it would be more safe for the captain to give orders for her to be brought up into the river. This advice the captain did not approve of, but concealing his dislike, replied, that unless he sent two of his own men with his letters, those in the ship would not obey him, but presently be gone. To this the dissuava consented, rather than run the hazard of the ship's departing. Upon which, the captain sent two of the men, some of the Indians accompanying them to the ship in a canoe, ordering them not to abuse the Indians, but entertain them kindly, and after setting them ashore, keep the canoe to themselves, instead of the two boats which they had got from us, and to secure the ship till further orders. As the men stayed on board, and the ship did not come up, the dissuava was much displeased, and demanded of the captain the reason, who replied, that being detained on shore the men would not obey him. Upon this, the dissuava bid the captain send his son, with orders that the ship should be brought into the river, but provided he would be security for my return, which he promised he would. His order to me was to see the top-chains put upon the cables, and the guns shotted, and to tell Mr. Burford, chief mate, and all the rest, as they valued their lives and liberty, to keep a watch, and not to suffer a boat to come near after dark." He also charged me, upon his blessing, and as I should an-

swer for it at the great day, not to leave him in this condition, but to return again: accordingly I solemnly promised, according to my duty, to be his obedient son. Having seen all done according to his appointment, I wrote a letter, in the name of the Company, to clear my father and myself, to this effect: That they would not obey the captain nor any other, but were resolved to stand on their own defence. I gave this letter to the dissuava, who was thereby answered, and no more urged the captain, but gave him leave to write for what he pleased to have from the ship. We waited two months, expecting an order from the king for our release, during which time we were entertained with the best diet and accommodation; but as we began to fear our captivity would be long, and the season was passing fast for the ship's going to another place, the captain sent orders to Mr. Burford to take command, and proceed to Porta Nova, whence we came, and to follow the agent's orders. Thus we were, 16 of us, left to the mercy of these barbarians. Our hearts were heavy at being thus betrayed into so sad a condition, and forced to dwell among those who knew not God or his laws; yet so great was the mercy of a gracious God, that he gave us favour in the sight of the people, who treated us far better than we expected. The ship being gone, the king sent for the dissuava, who marched away with his army, but left no order concerning us."

Mr. Knox then proceeds to mention his being carried with his fellow-sufferers further into the country, into a town called *Bonder Cooswat*, 30 miles from Candy, in the county of Hotcurly, with the treatment they met with, acknowledging also the goodness of God in never causing him to be separated from his father, although the other men were quartered at different places. They had brought with them two books, called the Practice of Piety, and the Practice of Christianity, which they frequently perused. Both he and his father were seized with an ague and fever. He relates his feelings in a most affecting manner; protesting, however, that he proved the truth of these words, "God is most sweet, when the world is most bitter." It increased his pain to see his dear father suffer so much, who, added to the affliction of his body, was deeply oppressed with grief. At times he sighed to think of his causing his son to return to captivity, when he might have escaped: at other times, he felt it a comfort that he should have one so dear to close his eyes, and bury his body, which might otherwise be exposed to wild beasts.

The evening before the old man died, he called his son to his bedside, and in a most affecting, and affectionate manner, gave him very excellent advice, expressing a confidence that God would make a way for his release, (though there appeared no human prospect of such an event,) and reward him for his dutiful attention: withal, charging him especially to serve God, and walk in his ways. He told his son, that he had never supposed any one in such wretched captivity, and in the prospect of dissolution, could enjoy such sweet peace as he then possessed; but that the joys he then felt he wanted utterance to express. He next gave directions for his burial; ordering, as there was no winding-sheet, that his shirt should be pulled over his head, and his breeches slipped on his feet, and that he should be wrapped up in the mat on which he lay. He then ceased from speaking, fell into a slumber, and in a few hours after departed this life.

They had brought with them from Porta Nova, a black boy, but he seeing his master a prisoner, would only obey him as far as it suited his own humour: and thinking that it was not in their power to control him, they patiently bore with his insolence. However, in some instances he proved of service, as will be seen. Mr. Knox's words are: "According to the appointment of my father, with my own hands I wrapped him up ready for the grave, myself being very sick and weak, and as I thought ready to follow after him. Having none but the black boy with me, I bade him ask the people of the town for help to carry my father to the grave, who immediately brought forth a great rope they used to tie cattle with, to drag them by the necks with to the woods; saying they could afford me no help unless I would pay for it. This insolence of the heathen grieved me much, neither could I, with the boy alone, do what was necessary, not having wherewith to dig a grave: however, it was some comfort to me that I had ability to procure help, which I would have done at first, had I known their meaning. By this means, I thank God, I laid my father's body in the grave in as decent a manner as circumstances would permit; most of it I digged myself: it is on the north-side of a corn-field where we used often to walk.

"Thus was I left desolate, sick, and in captivity, having no earthly comforter, none but He who looks down from heaven to hear the groanings of the prisoners, and to shew himself a father of the fatherless, and a present help to them that have no helper. The news of my father's death being carried to court, two messengers were sent to inquire in what manner he died, and what he had left:—which was a gold ring, a pagoda, 2 or 3 dollars, and a few old clothes. I much feared lest they should take them from me, for I was very destitute of clothing &c.: however, they had no such intention. The occasion of their coming was to desire the people to be kind, and give me good victuals, lest I should die as my father. So for a while I had better entertainment than formerly. I still remained where I was before, having none but the black boy and my ague to bear me company. Never found I more pleasure in reading, meditating, and praying, than now. For there was nothing else could administer to me any comfort, neither had I any other business to be occupied about. I had read my two books so often over, that I had them almost by heart. For my custom was, after dinner, to take a book and go into the fields, and sit under a tree, reading and meditating until evening, excepting the day when my ague came, for then I could scarce hold up head. Often have I prayed, as Elijah under the juniper tree, that God would take away my life, for it was a burden to me.

"At length it pleased God my ague began to be a little moderate; and so by degrees it wore away, after it had held me 10 months. Provisions falling short, though not, thank God, I never wanted, and monies also growing low; as well to help out a meal as for recreation, I sometimes went with an angle to catch small fish in the brooks, the aforesaid boy being with me. It happened as I was fishing, that an old man passed by, who seeing me, asked of my boy if I could read. He answered, Yes. The reason I ask, said the old man, is because I have a book I got when the Portuguese left Columbo, and if your master please to buy it, I will sell it him. When I heard this, I bade my boy go with him to his house, which was not

far off, and bring me the book to look at, making no great account of the matter, supposing it might be some Portuguese book. The boy having formerly served the English, knew the book, and as soon as he had got it in his hand, came running with it, calling out to me, *It is a Bible!* It startled me to hear him mention the name of a Bible, for I neither had one, nor scarcely could ever think to see one. Upon which I flung down my angle, and went to meet him. The first place the book opened in, after I took it in my hand, was the 16th chapter of Acts, and the first place my eye pitched on was the 30th and 31st verses, where the gaoler asked St. Paul, 'What must I do to be saved?' and he answered, saying, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.'

"The sight of this book so rejoiced and affrighted me together, that I cannot say which passion was greater, the joy that I had got sight of a Bible, or the fear that I had not enough to buy it, having then but one pagoda in the world, which I willingly would have given for it, had it not been for my boy, who dissuaded me from giving so much, alleging my necessity for money many other ways, and undertaking to procure the book for a far meaner price, provided I would seem to slight it in the sight of the old man. After I had considered this counsel, I approved of it, my urgent necessities craving, and my ability being but very small to relieve them: however, I thought I could give my piece of gold at the last, if other means should fail. I hope the reader will excuse me, that I hold him so long upon this single passage; for it did so affect me then, that I cannot slightly pass it over at any time I have occasion to mention it. The sight indeed of this Bible so overjoyed me, as if an angel had spoken to me from heaven. To see that my most gracious God had prepared such an extraordinary blessing for me; which I did, and ever shall look upon as miraculous, to bring unto me a Bible in my own native language, and that in such a remote part of the world, where his name was not so much as known, and where no Englishman was ever known to have been before; I say, to see and consider all this, affected me exceedingly. I looked upon my having received a Bible, circumstanced as I was, as somewhat similar to the Israelites having received the Ten Commandments; it being that for want of which I had so often mourned, nay, and shed tears too, and than the enjoyment whereof there could be no greater joy in the world to me. Upon the sight of it, I left off fishing, God having brought a fish to me that my soul longed for; and now how to get it all the powers of my soul were employed. I gave God hearty thanks that he had brought it so near me, and most earnestly prayed that he would bestow it on me. Now it being well towards evening, and not having wherewithal to buy it about me, I departed home, telling the old man, that in the morning I would send my boy to buy it of him.

All that night I could take no rest for thinking on it, fearing lest I might be disappointed of it. In the morning as soon as it was day, I sent the boy with a knit night-cap he had made for me, to buy the book, praying in my heart for good success, which it pleased God to grant: for that cap purchased it, and the boy brought it to me to my great joy, which did not a little comfort me under all my afflictions."

(To be concluded in the next.)

MISSIONARY INTELLIGENCE.

CEYLON.

Extract of a Letter from Mr. W. M. HARVARD to his Parents.

Point-de-Galle, Feb. 8, 1816.

WE have been now nearly a month in this place, and should have written many letters for England, but have been about a great deal, preaching to the natives, and visiting the churches and schools. Last week, we went about 30 miles to the eastward, to a place called Matura, where we preached several times, and married and baptized many people. We likewise visited several of the Budhist temples, and made several of the poor priests fly to their quarters, and silently stand, while we exposed to the crowds of deluded natives the folly of their superstitious rites; you will not, of course, understand that we used any kind of violence, or assumed any kind of superiority or authority over them, not even on account of our colour. We frequently take off our hats, when visiting their temples, and always make a point to notice and answer even the minutest parts of their objections against Christianity; and we speak to them in a mild tone, and in the most friendly and affectionate manner in our power. This we do, because power is no argument, and constrained submission is no conversion; and I would rather see *one* poor ragged obscure priest bow to the force of truth and sound reason, than have 10,000 native princes acknowledging my religion to be true, because I am a white man.

You will most likely feel a strong curiosity to have some description of the god of this island; and willing to yield you every possible gratification, I have procured a small idol, which it is my intention to send in a small box. It is of brass; and has, you may be assured, received many adorations, and had millions of bows made before it, as it was procured from a very noted temple in the centre of idolatry.

The idol is generally composed of clay, and is usually about 14 feet long, and in a recumbent posture,—quite a gigantic figure, and painted yellow, which is the colour of the priests' robes. Before this figure a table is placed, and the daily employment of the priests is to lay on this table before the idol, flowers of the most exquisite scent, which are daily brought by the worshippers for that purpose, so that the atmosphere of a Budhist temple is quite impregnated with the odour of them; and it is almost enough to check respiration as you enter the door. The idol I have sent you is about seven inches long, in a standing posture, and in the attitude of preaching, with the right hand lifted to the height of the shoulder, and with the thumb and fore-finger in contact.

I have this morning, before breakfast, been preaching before the viranda of a Budhist temple, at the request of the head-priest; upwards of twenty priests, in their yellow robes, stood in the congregation. I suppose it was the first time that CHRIST JESUS was ever brought so near to BUDHU. My text was 1 Cor. viii. "*We know that an idol is nothing in the world, and that there is only one God.*"

Extract of a Letter from Mr. W. M. HARVARD, to the SECRETARY for the Missions.

Galle, Feb. 13, 1816.

Rev. and dear Sir,

From the peculiarity of my situation at this time, owing to my late loss, my correspondence with home has been much limited. Brother Clough has, however, made up the defect, and is now writing you a very interesting letter, which I am sure you will be glad to receive. He is, I am glad to say, a very improving young man, and a useful Missionary. We are very much united; and labour in the most perfect union. I have a great respect and esteem for him, and have had many reasons to suppose the affection mutual. It is a great blessing to our Mission that we have no jarring among us. This is of God, and he shall be praised. O! what should we have been had Satan been allowed to intrude with any thing like discord among us? What a source of pain to our dear fathers and friends at home! What an occasion of triumph to the enemies of the cross! What an impediment in the way of the gospel, and what a fruitful source of distress should we have been to one another! But from this we have been most blessedly saved. We have no striving for the mastery, no struggling for the ascendency, no bitterness, no suspicions towards each other; but we have a mutual confidence in each other as men of God, as ministers, and as Missionaries: and I can say, without fear of contradiction, that we love as brethren. *By this we know that thou favourest us, because our enemy doth not triumph over us.*

We are waiting with anxious expectation that the transports, now on their way for this island, are bringing us out more fellow-labourers. We see and feel the necessity of it, because we are sinking under our burden, and know that important stations are neglected. Could we now take possession of the western side of the island, we should have the most healthy parts to labour in, viz. from Matura to Negombo, within which compass, 12 more Missionaries might be advantageously placed. We should then be near to each other; and might have frequent intercourse one with another, and co-operate with greater probability of success. We should get a more general influence, and our meeting together would be attended with less expense. I believe it is the decided judgment of the brethren that it will not be proper to allow of any more *solitary stations*: but to adhere to our Lord's plan of going forth by two and two. I have this week received a letter from the Rev. Mr. Bisset, the Secretary of the Colombo Bible Society, begging of us to take the management of their Printing concern into our hands, on the terms which we had proposed. Their materials will be removed to our Wesleyan premises, and our Printing-office, occupying a range of buildings behind the chapel, will have quite a *Serampore appearance.*

I thank God, my soul is his, and he is mine; and I do not regret having left a comfortable circuit even for a Mission. I am as happy as I can be: only to see good done is now necessary to make me completely happy, and we have such good reasons to expect this, that I would not exchange my place on this Mission for any imperial throne in the universe. God shall bless us, and all the ends of the earth shall fear him.

Your's, &c.

W. M. HARVARD.

Extract of a Letter from Mr. W. M. HARVARD, to his Parents.

Columbo, March 9, 1816.

I thank God, my rest at Galle, in some measure, set my mind free from worldly cares, and the prosperous state of the good work in that place, tended to quicken me. I have returned to my work, to encounter more labour than I ever had before; but with so much more of spirituality, as prevents it from being so great a source of barrenness to my soul as before, (i. e. the superintendence of the *printing-press, building*, &c. &c.) Thank my Saviour for this. O Jesus! I would gladly spend and be spent in thy service.

During the latter part of my visit to Galle, I paid some attention to the Portuguese, and was enabled to compose and read two sermons in it to very crowded congregations, before I left Galle. In less than three weeks I had my first sermon ready. My second sermon was ready that night week; and I can now, (by the assistance of my good Master,) manage to get a sermon a week, besides my other regular duties. To Him be all the praise!

On returning to Colombo, I was a little fearful of trying my imperfect Portuguese in this place; and hence I resolved to make a beginning among the poor people in some of the back streets of the Pettah. A poor man offered me his house for preaching, where I preached privately to a congregation of about sixty at least, (it was not published.) Some impressions were apparently made, and our friends encouraged me to think better of my pronunciation than I had feared; however, I know it was imperfect. Two more houses are offered, for the same purpose, and if I can thus itinerate round the town, perhaps it may be God's way of giving the poor ignorant inhabitants, who never attend any regular place, one offer of mercy, and of bringing them acquainted with the blessed truths of his ever-blessed gospel;—I feel exceedingly happy in the Lord, and begin now to look upon myself as something like a missionary; though still in a very imperfect and extremely unworthy measure. Brother Squance had begun long before me, and has been much owned of God in preaching in Portuguese, and speaks extempore with as much fluency in it, as you will remember he did in England, in his own language. Our visit to Galle has been greatly serviceable in re-establishing my health; and through much mercy, we are now as well as usual, for which I hope to be ever thankful. Amen.

BAHAMAS.

Extract of a Letter from Mr. HEAD.

Abaco, March 11, 1816.

REV. AND DEAR SIR,

I left New Providence on the morning of the 7th of February, and arrived here on the 8th at night, the distance about 85 miles from New Providence. Here I found a poor and afflicted people, and scarcely any one to give me a night's lodging. I expected that I should be under the necessity of returning on board the vessel that I came in to sleep, but after some time, a young woman proffered her sister's house, until her sister's husband returned from sea. I thanked her, and very

readily accepted of it. I was conducted to my new apartment by the light of a burning stick. Candles are but very little known in this isle. The room was soon filled with people, both whites and blacks, who were actively employed in kindling a fire in the centre of the room to give me light; and one of the poor blacks fetched me a little of the best water he could get. I conversed and prayed a little with them, and desired them, if spared, to call and see me in the morning; so they left me. I spread my little mattrass on the floor, and lay me down to sleep. I thought, surely I do now realize some of the hardships which, when at home, I suspected to be the lot of our dear brethren the Missionaries, who are scattering the seeds of eternal life in different parts of the world! O Lord, give comfort to the souls, and success to the labours of thy sent servants every where. Notwithstanding it was quite the reverse of whatever I experienced before, sleeping on the floor of a room which was neither wind nor water proof, yet I believe I slept as safe and as well as ever I did at home. The next morning, I visited the little cottages; the people were chiefly employed in repairing their dwellings which had been blown down by the late hurricane. They expressed great joy to see that a preacher took any notice of them. They expressed a concern for me, now I was going to live among them. They told me, they were glad to see me come amongst them, as a preacher was very much wanted upon the island. "But, Sir, how you will get supported, we know not, for the people here are very poor at present, the chief part of the houses having been blown down, and our furniture broken, and ours and the children's clothes entirely blown away." These are the same people who unanimously wrote to Mr. Turton that a preacher might be sent them, and among whom Brother Ward laboured for a short time. Many received the word that was dispensed by our dear brother, and bid fair for the kingdom, but in consequence of Brother Ward's being necessitated to return to his circuit, the people were left as sheep without a shepherd; and many returned back again to their former follies. I proposed preaching the next evening; the people took boats and went to the neighbouring little islands to inform their friends of preaching. A great congregation attended: I inquired into the state of the minds of those who were on trial when Brother Ward left. After taking a view of the work from the first, I thought it best to begin it again: I preached three times on the Lord's day. Many hearts appeared to be powerfully wrought upon; three or four desired to have some conversation about their souls. I proposed to meet them on Wednesday evening. We have continued to meet, and our number is at present 22 whites, and 7 blacks: they all appear desirous to attend to every admonition, and to save their souls. Our preaching-house is far too small to contain the people, as some of them come from other islands in boats, and return on the Monday morning. And in order to preserve the ordinances among them, the inhabitants have begun to cut down wood to build a chapel, and a house for the preacher. They have been to another island, about three miles off, to get the wood. I feel happy in my situation: if souls are saved, and the name of God glorified, it is all I desire; and in his cause I hope to live and die.

I remain, dear Sir,
Your son and servant in the Gospel,
MICHAEL HEAD.

Letter from Mr. J. RUTLEDGE to Mr. JOSEPH BENSON.

New Providence, July 15, 1816.

Rev. and very dear Sir,

I herewith send you the proceedings of our House of Assembly, on the subject of the Registry Bill, according to promise in my last. You may judge of the state of the poor white inhabitants of our out-islands, by a perusal of the Report of the Select Committee of the House.

Mercantile affairs are at a very low ebb at present; and our collections, from present appearances, will not, I fear, come near their former standard. Of Mr. Turton we have heard nothing since he sailed for America. Mr. Ward is well, and very useful; his circuit flourishes; and I hope he will be able to take in a place we call Governor's Harbour. On this quay there are a number of very respectable inhabitants, with a still greater number of black people. Brother Ward has paid them one visit. Mr. Bethel, a worthy man there, received Mr. Ward; and many gave him encouragement to pay them another visit shortly. Brother Head is at Abaco, and has nearly completed the chapel. He has had good health, since the District meeting, and I hope many have heard that Word which is able to save their souls. He corresponds with me, but has not informed me, of late, of the number he has in society; but from his great unwillingness to leave Abaco, there is no doubt that God owns his labours. Mr. Moore travels the Harbour-Island circuit: this is one of our best circuits, but a circuit where there is a great deal of travelling. Brother Moore writes to me that he is very sick, and de-

hires to come to town for medical aid; he begs me to change circuits with him, as his indisposition might allow him to preach some times; but while it continues, he can by no means supply such a circuit as Harbour Island. I have invited him to town; and when we all meet together, Messrs. Moore, Dowson, and myself, we shall be able to consult, and form a plan to proceed by; as I am very willing to visit that people who received the word of life first from my mouth. Brother Moore has been very useful, and stands high in the esteem of the inhabitants of the place. He is not informed of what kind his disorder is, but says it is of a very dangerous nature. Mr. Dowson and myself have not preached the word in vain on this circuit: we have had an increase of members since our District: our congregations are numerous, attentive, and respectable. The God of life and glory gives us both good health. Thanks be to his blessed name, we feel our work our delight, and we have every reason to believe that many of our hearers, who are not yet in society, have a real love and reverence for the word, the house, and the servants of God. Many of our people spoke plainly and sensibly of their being justified by faith in Christ, at our last love-feast; and others stood up and told us honestly, that that was a blessing which they had not yet received, but hoped not to rest short of so great a blessing. This love-feast had a good deal of primitive Methodism in it. Brother Dowson and myself labour in sweetest harmony together: his spirit is truly Christian, and his conversation such as becomes the gospel. He is a lover of discipline and good order. Our Island Circuits act liberally toward their preachers, and contribute all in their power to make them comfortable and happy. Indeed, it is very encouraging to our young men from home, to meet with such kindness. Still we are not without enemies; but the rulers of the people are favourable to religion: this is the Lord's doing, and it is marvellous in the eyes of many. Brother Head moves in a few days for Long-Island, according to the appointment of the District. How we are to supply Abaco, while Brother Moore continues ill, I know not. I hope the Lord will spare so useful a labourer in his vineyard.

Dear Sir, I hope yourself and family are well. May you be blessed in this life; and crowned with a life of glory. Please present my best respects and love to our honoured brethren the Committee; accept the same yourself from,

Dear Sir, your's, &c.

JOHN RUTLEDGE.

Extract of a Letter from Mr. WILLIAM COULTAS, to the SECRETARY of the MISSIONARY COMMITTEE.

St. Vincent's, April 11, 1816.

Rev. and dear Sir,

I wrote to you a few months ago, and hope the letter came safe to hand. We had a very quick passage from Antigua to this place, and a very pleasant one to such as were not sea-sick.

As I have been but a short time here, I cannot, as yet, give you any statement of the work, as it refers to the society. The circuit is very large, and very laborious; however, when we have health, labour is attended with little difficulty.

I live at Barravalley, a place which has not been improperly called, by some of the Missionaries, *the Oven*, for it is the hottest place I have been at in the West Indies.

Since I came hither, I have had to travel by water a great deal, and have had an opportunity of seeing, with amazement, the wonderful works of nature, both in the sea and upon the land. The whales spouting up the water, rising out of it, and again plunging into it, causiug the great deep to boil like a pot. The large fish pursuing the smaller ones, which, to escape their enemy, have risen out of the water in shoals, and have nearly sprung into the boat. Looking on the other hand, I have been struck with astonishment at the tremendous mountains, precipices, and foaming surf of the sea dashing against the rocks, making a noise like continual thunder.

How great is Jehovah, who measureth the waters in the hollow of his hand, and taketh up the isles as a very little thing!

Your's, &c.

WILLIAM COULTAS.

Extract of a Letter from Mr. TALBOYS, to Mr. BUCKLEY.

George Town, Demarara, May 2, 1816.

MY DEAR BROTHER,

We enjoy prosperity in our borders. We have eight whites, and four hundred and twenty-four coloured and blacks, in society; and our numbers are daily increasing. Our borders are already too confined, which we are now about enlarging. Our last quarter's receipts were six pounds more than our disbursements, exclusive of the pew-rents, which are laid aside for liquidating the debt on the chapel. I learn that a Mr. Kempton, late Missionary in this colony from the London Missionary Society, is desirous of becoming a Missionary among us in this part of the world. His reasons for wishing to join us, he will, no doubt, assign to you. The cause of his quitting this colony, and the Missionary Society, you

will learn from a letter accompanying this, sent by Mr. G———, a very respectable gentleman of this town, in a public office, and who has ever been a great friend to the Missionaries; not of this or that body, but to all. Mr. Kempton was a great friend to our people at the time they had no preacher. When they were driven from place to place, he licensed a house for them in his own name, preached to them, and did every thing in his power to serve and encourage them. Our people speak very highly of him, and express their desire of seeing him in our society, and of his labouring among them. I have seen Mr. G.'s letter, its contents perfectly agree with what I have heard from our people, and from others. I am still alone, but I hope I shall not be so long, seeing here is labour sufficient for many. Wishing you every blessing, I remain, your's, &c.

T. TALBOYS.

Extract of a Letter from Mr. SHIPMAN.

Kingston, Jamaica, May 17, 1816.

REV. AND DEAR SIR,

THE Committee will perceive, from our last general letter, that whilst the Lord is arising and visiting the East, he is not forsaking us in the West. For even in Jamaica the work of God is prospering; the boundaries of the Redeemer's kingdom are extending; and a wider door is opening for the spread of truth. Our friends, and especially the Committee, know that we had many hard and severe struggles before we obtained the liberty which we now have. And I must confess, that towards the close of last year, I sunk as low as I was capable, almost, in mind. But, blessed be God, he left me not to sink in deep waters entirely; but in due time put a song of joy and deliverance into my mouth.

On Tuesday, the 21st, to the great astonishment and inexpressible joy of all the friends of religious liberty, leave was given for me to take the oaths in the court of Quarter Sessions. This was so unexpected, and appeared so improbable, that even many of our leaders would scarcely believe it, although they were assured of it in the most positive terms.

For particular reasons, however, we were not able to open the chapel till Sunday, the 3d of December. When the people, with joy sparkling in their eyes, and feelings of gratitude visibly pourtrayed on their countenances, came up *once more*, to the house of the Lord. But certain I am, that few of our friends in England can have any conception of the joy this merciful and happy circumstance diffused, because none have been prevented from worshipping God for eight or ten years, either by national or municipal laws; and I may add, that we only learn duly to appreciate our privileges, by a privation of them.

We are now going on more comfortably, and have reason to believe that the Lord is carrying on a good work. Many in Kingston appear to be growing in grace, and our numbers are daily increasing. New openings might be made with advantage in the country. We have lately had invitations to two large estates: and we hope that the Lord will soon open before us such a door, that we shall be able (as far as our contracted means will allow us,) to make known unto the people, "what is the exceeding riches of God's grace in Christ Jesus."

Your's, in the Gospel of Christ,

JOHN SHIPMAN.

Letter from Mr. J. RABY, to Mr. BUCKLEY.

St. Kitt's, May 24, 1816.

MY DEAR BROTHER,

To see the good work of God, in which I have the honour to be engaged, prevail; to witness the enlargement of the borders of Zion; to behold sinners flocking to the standard of the cross, and to contemplate the final dissemination of divine knowledge, fills me with joy unspeakable. May the glorious period arrive when the gospel of the grace of God will take the wings of the morning, visit the dark regions of the earth, which have long been the habitations of ignorance, superstition, and cruelty; and those of the human race who have been accustomed to transgress the most sacred bonds, who have lived in the commission of the most atrocious crimes, and whose altars have streamed with human blood, soon hear of the stupendous plan of man's redemption,—believe in that Saviour who died the just for the unjust, and rejoice in that salvation which removes the burden of past guilt, imparts a peace which tranquillizes the human breast, and ultimately brings the soul to the mansions of glory.

In the torrid zone, I have witnessed the showers of divine grace descending on the church, and have heard those, who had been labouring under a sense of sin, declare, in the most simple and artless manner, the great things which God had done for their souls. Could you, my dear brother, or any other member of the Committee, transport themselves across the great Atlantic, and be present at one of our love-feasts, when 6 or 700 of the

despised race of Ham are assembled, with what pleasure would you listen to the accounts they give of their experience in divine things; with what joy would you repair again to the shores of Britain, the land of light and liberty; with what energy would you plead their cause when soliciting pecuniary aid to carry those plans into execution, which are to bring glory, yea, the highest glory, to God, and to promote peace and good will amongst men! I consider it my highest honour to be thus engaged; and it is my greatest ambition to be found faithful in the discharge of my duty.

We have many here who walk worthy of their high vocation; and several who have been recently called into the world of spirits, have witnessed a good confession in their last moments, having been favoured with ample support and consolation when every other thing failed.

Your's, in the Gospel,

JOHN RABY.

From Messrs. WHITWORTH, RABY, and WHITEHOUSE, to the Committee.

St. Christopher's, May 28, 1816.

DEAR BRETHREN,

As a duty incumbent upon us, we sit down to transmit to you some account of the state of religion in this colony.

In the course of last year, several letters communicated to you the state both of our temporal and spiritual concerns: while we lamented, in some places of the circuit, a decrease of the number of our members, in others we had the satisfaction and joy of seeing many turn to the Lord, and inquiring their way to Zion, with the sincerest resolution of being decidedly on the Lord's side: and, in all the places, we trust we saw, as far as the relation of their experience and their uniformity of conduct could testify, a general increase of religion both among the old and many of the young members of our societies.

In humble dependence upon the great Head of the church for his promised aid, we entered this year upon our labours with ardent desire and fervent zeal to promote the cause of our glorious Redeemer; and, from the effects which have been produced, we have reason to conclude that our labours have not been in vain in the Lord.

Nothing, we assure you, dear brethren, rejoices our hearts so much as to witness the enlargement of the borders of our Zion, and to behold the upright conduct of those who are joined with us in church fellowship; and this our joy is, in a good degree, realized. And, from present appearances, we have ground to expect still greater prosperity. Seriousness pervades our congregations; deep attention is paid to the truths which are delivered, which will ultimately produce, we hope, in the lives of thousands, the fruits of the Spirit.

We cannot sufficiently express the lively interest we feel in the unparalleled outpouring of a Missionary spirit upon the people of England. The encouragement held out to our beloved brethren in the East fills us with joy which is unspeakable and full of glory; and we exultingly hail the fast approaching period when all the earth shall hear the joyful sound, and see the salvation of God.

We are sorry to inform you that we still labour under very considerable difficulties of a pecuniary nature. We apprised you the last year of many necessary repairs being done to our buildings in Basse-terre and Sandy Point, beside building a new chapel. Still, in Old Road, our chapel remained in a bad state. Add to this the loss of one of our horses, which had caught an infectious and incurable disorder, laid us under the necessity of purchasing another; so that we are involved in no small degree; our creditors are urgent for the settlement of their accounts; no means can be devised whereby we may extricate ourselves; and however reluctant we are, necessity will compel us to draw upon the Committee for fifty pounds. We remain,

Your's affectionately,

JAMES WHITWORTH.
JOHN RABY.
ABRAHAM WHITEHOUSE.

Extract of a Letter from Mr. THOS. DAKIN, to Mr. THOS. WOOD.

Rosseau, Dominica, July 17, 1816.

Rev. and dear Sir,

It is with deep regret and sorrow, that I have to inform you of the death of Mr. Jeremiah Boothby. He died on the 14th instant, at 10 o'clock in the morning. He had enjoyed good health until the 4th at night. He preached in the evening to a numerous and respectable congregation; but, unhappily for us, a person of the name of ——, a resident of M——, came into the chapel, with a fixed determination to disturb Mr. Boothby. Mr. Boothby with some difficulty got through his sermon, evidently much hurt at the man's behaviour, and stepping up to him, begged he would come into the house, in order to convince him of the impropriety of his conduct. His rude reply to Mr. Boothby drew the people in such numbers into the aisle through which Mr. Boothby was in the habit of passing

into his study from the pulpit, that he was obliged to go through another door into the open air. In the meanwhile, the servant, who had gone through the study to open the hall-door for Mr. Boothby, was so confused and alarmed, that she could not open the door for some minutes; so that Mr. Boothby had to stand in the open air, without his hat, in a high state of perspiration, by which he took a cold, which fell upon his lungs, and brought on a pleurisy, which eventually terminated in his death. His holy life, joined to his Christian prudence and courtesy, has endeared his memory to many, but more especially to those who know the truth as it is in Jesus.

Mr. Boothby had not slept one night out of his house since his landing in Dominica, except the first six nights at Miss Janette Gordon's, nor had he preached out of our own chapel. The situation of the house and chapel is the most healthy in Rosseau, overlooking the whole town. Mr. B.'s study has a door into the chapel, so that he had not to go from the pulpit into the night air, after he had done preaching.

The medical gentlemen, (for we called in three,) men of first rate abilities, all declared, the cold he caught on the 4th instant was the first cause of his death. Mr. B. did not feel any bad effects from the cold for some days; but alas! it had fallen and taken possession of the lungs; nor was danger apprehended until he was let blood on the 7th; and even after this, the medical gentlemen pronounced him in a state of convalescence. With an account of this affliction, I am happy to state the manner in which he died. It was my lot to intimate to him the doctors' opinion of the improbability of his recovery. The declaration did not alter a look. He heard it without making a reply, or asking one question, but immediately said, "I feel resigned to the will of God." The night before his death, I drew up a few lines in the form of a will, which he signed in as good a hand as he generally wrote. He asked me if I had any plan made for carrying on the work of God until a minister could be procured. I replied, that I had not, but wished for his thoughts on the subject; saying, I hoped the means of grace would be continued, and conducted with propriety, but urged him no further on the subject. He said, "you are perfectly acquainted with my wishes, and your thoughts are my thoughts." He then, with some emotion, mentioned his wish that I would write to Mr. Thos. Wood, Mr. Buckley, Mr. Woolley, and the Conference; and then, with exultation, begged me to inform all his dear friends, and Mr. Wood in particular, that he blessed God he ever came to Dominica. He blessed his Maker for his wife, but could give her up with full confidence into her Redeemer's care, knowing that she was truly a child of God. They gave each other up into the hands of their Saviour, with the fortitude which alone belongs to those who love and fear God.

He died very happy; he had a few struggles, as life was leaving the extremities of his body; but he actually fell asleep, sensible to the last, and left us, without a groan. He spoke within a few moments of his death.

Mrs. Boothby has been most wonderfully supported. In her the Christian character shines in full lustre. Oh! what an example does her conduct hold forth to both the righteous and ungodly! Her usefulness in the island has been very great. She desires to be affectionately remembered to you. Allow me to subscribe myself, your humble servant,

THOMAS DAKIN.

Extract of another Letter from Mr. DAKIN, to Mr. T. WOOD.

Rosseau, Dominica, July 22, 1816.

REV. AND DEAR SIR,

I informed you a few days ago of our great loss in Mr. Boothby's death. I now beg leave to lay before you the transactions and affairs appertaining to this island. Mr. Boothby, on his landing, found things in a very discouraging situation. He met people glad to receive him with open hands and hearts: but we had not a house for him either to preach or live in. Mr. and Mrs. Boothby remained at the house of Miss Janette Gordon, from Sunday night to the next Saturday morning. This lady, who was a class leader, had been the means of carrying on the work and keeping a few together since the time Mr. Willis left the island.

Mr. Boothby had been here four months and twenty-seven days, in which time 71 new members had been added, and several others are to be proposed at the leader's meeting this evening. Nearly half the number have been soundly converted to God. In one of Mrs. Boothby's classes (all her own recruits nearly) 30 in number, 20 have received a sense of their acceptance with God. As it was impossible for Mr. Boothby to visit Prince Rupert's and Casada Garden quarters as yet, I was requested to visit them for the present; and though a mistake occurred in the statement of the time I was to be among them, and consequently many did

not meet me, yet I gave notes of admittance to upwards of 80 souls, mostly backsliders. And if Mr. Boothby had been spared to have gone among them, there is every reason to think that many hundreds would have been joined. Tickets have been given the last quarter to 454; and there are about 150 more that live remote in the windward part of the island, owing to circumstances occurring unexpectedly. Our prospects in this island are truly promising.

We have a very good house converted into a chapel at Prince Rupert's, given by a Mrs. Wallis on the 28th of April, 1814, with one acre of land, properly made over and enrolled; and the deed is in our hands. We also occupy one acre of land near the chapel, where there was a chapel, but it was blown down in 1813; part of which land has been used as a burial ground for our own people. Temporary permission has been given to a few of our people to have small houses upon this land. Upon most of the estates small buildings (as chapels) are permitted. In my tour I was invited by the inhabitants of a considerable village, called St. Joseph's, half distance from Rosseau to Prince Rupert's, to visit them; but I could not, owing to our quarterly meeting being then near. They invited us to come and preach there in common with other places, in which case they made offers of building a chapel and a house at their expense. I have been solicited this very day to accept land in the town, and the people in the vicinity promise to do all the rest. Mr. Boothby's death will disable us from present attention to this affair; but we cannot, by any means, let it drop. I have encouraged the applicants, by saying, that I trust we shall soon be blessed with another preacher, and that they may begin, and collect materials for a chapel in the mean time.

Mr. Boothby had intended to have gone to Layon, &c. the week before last; and we had proposed that, after his return, I should give up my time, and use my poor abilities in labouring among the different country places; and come up to Rosseau, at proper times, to settle our accounts, and to give him an opportunity of visiting the country, giving the Lord's supper, baptism, &c.

There is not any place of public worship either at St. Joseph's or at Prince Rupert's. Our people at Prince Rupert's, and those at a distance, generally meet their classes after their little market is over; and this would be the case at St. Joseph's, were a chapel built there. Those at Prince Rupert's, who live in the town, generally meet their classes in the week-nights. Considering the length of time the country places have been without a preacher, it is a miracle that so many have kept together. To see with what eagerness they received my weak word of exhortation, bowed my soul into the dust in thankfulness to God.

Our present governor received Mr. Boothby with every mark of obliging attention, and promised his protection. And although there are a few that do not esteem us in the island, yet the majority believe that an alteration for the better has taken place among different classes of the people: and that it will continue to manifest itself. The person who was the first cause of Mr. Boothby's death, and who had caused a mob to be collected in the yard, was ordered out of the yard by the Governor in person, who had in a very gracious manner condescended to step over from the Government House to the chapel yard, at my simple request. The Governor's humanity appeared very conspicuous upon this occasion; and by his presence for a few moments he prevented much mischief from ensuing.

His Excellency has had the miscreant before him; and upon his begging pardon, confessing his fault, and manifesting contrition for what he had done, we did not prosecute him, although two actions lay against him. I am your's, &c.

THOMAS DAKIN.

Chapel House, Rosseau.

P. S. Mrs. Boothby is among friends that love her, and will take care of her for the work's sake.

Extract of a Letter from Mr. J. HICK, to the Secretary for the Missions.

Charlotte Town, Prince Edward's Island, May 8, 1816.

My very dear Brother,

I would have written to you by the packet which left this place on the 29th of April, but was in the circuit at the time it sailed, which was two days earlier than the usual time. I will now endeavour to give you the best account I can of the work of God in this island, although I cannot give you an exact statement of the numbers in society, as I have only just commenced taking the account, prior to the meeting of our district conference.

In Charlotte Town the work is gradually enlarging. At present we have 37 in society; most of whom enjoy a sense of the divine favour; and those who, at present, do not, are determined not to rest until they are made partakers of that

blessing. Our congregations are large and increasing; and three times as many attend our preaching as attended when I first arrived; and several, who have not yet joined the society, seem to be under a serious concern for the salvation of their souls. In some of our meetings God has been eminently present, and our language has been, "Did not our hearts burn within us?" On Good-Friday, after preaching in the evening, we had a meeting at my house, and God made it a Bethel to our souls; and last Friday, during a prayer-meeting, at the same place, his mercy was manifested, and showers of divine grace descended; and, I believe, there were few (if any,) present, that could not say, "It is good for us to be here." One young man, son to a most pious and useful member of the society here, was induced to cast in his lot with us, and he is, I have no doubt, in good earnest to save his soul. His mother is niece to Mr. Geo. Shadford, formerly a travelling preacher in our connexion; and sister to Mr. Thos. Pinder, who is now employed in the same glorious work.

We have got a chapel nearly finished; (that mentioned in a letter of Mr. Bulpit's some years ago was never erected;) and I am in expectation of opening it on Sunday the 19th instant. At Fullerton's Marsh, a settlement about three miles from town, but on the other side the river, we have a prospect of seeing much good done. At present we have 21 in society in that place. At Bedeque our congregations are remarkably large; but our society is the smallest of any in the island; the generality of them being Presbyterians, or what might be more properly termed Antinomians. I am not however, without hope of seeing good days here also. At Tryon River our prospects are truly pleasing. The last time I preached there was on Sunday the 27th of April, and glory be to God, heaven was opened upon earth. In meeting the classes, we had a season of refreshment from the presence of the Lord, and such an one as I am utterly incapable of describing. One person, who had lately joined the society, and wife to one of our members, was so overcome with a sight of her guilt and misery, that we could only spend the time in prayer that the Lord would reveal himself to her soul, as a God pardoning iniquity, transgression, and sin.

In all the other places of the circuit, the Lord seems to be at work; and I really believe if we had a preacher for the eastern part of the island, viz. Murray Harbour, and the surrounding settlements, many would be added to the Lord: but, on account of the length of time a preacher must necessarily be absent, the impressions which are made on the minds of many, whilst he is amongst them, is worn off before he returns. It is true the people in this island are in general very poor; yet, I have no doubt, a young man would be amply provided for. With respect to my health, I thank God, I was never better in my life than I am at present; although the labour and fatigue I have endured through a long and tedious winter of six months has been excessive. My soul, I bless God, feels union with Jesus Christ; and I have but one determination; which is, to spend and be spent for God. If all be well, I will write by the next packet.

Your's affectionately,

JOHN HICK.

Extract of a Letter from Messrs. W. ELLIS, SAMPSON BUSBY, JOHN LEWES, and T. HICKSON, to the MISSIONARY COMMITTEE.

St. John's, Newfoundland, June 21, 1816.

Rev. Fathers and Brethren,

ON Monday last we commenced our District Meeting with solemn prayer to God for his direction, and having submitted ourselves to his wise disposal, we took into consideration the temporal and spiritual concerns of this Mission. Owing to the changes which have taken place in this island, in consequence of the late happy peace, which has given repose to bleeding Europe, and the calamitous fire, which reduced our neat preaching house to a heap of ashes, we find ourselves much embarrassed in temporal things. Notwithstanding this, we hope that God, who declares the gold and the silver are his, will supply all our wants.

Although our temporal concerns are distressing, we have had pleasing intelligence from our different circuits. Many souls have been brought out of darkness into marvellous light, and our people are in general increasing in genuine piety. Our congregations are large, and hear with serious attention, so that the fields appear to be already white unto the harvest, and we are waiting with enlarged expectations of a glorious ingathering to our spiritual Shiloh: and we hope by the great acquisition of six preachers, who, we have been informed, are coming to our help, that we shall be able to carry the glorious tidings of the gospel to a number of other parts of this island, and

likewise to give regular preaching to those places which we can now but seldom visit.

We would observe respecting our friends in St. John's, that their affection to our cause exceeds our most sanguine expectations. Here God has revived his work in such a manner as has afforded us just cause of thankfulness. He has, in a remarkable manner, poured out the Spirit of love and unity upon the members of the society. Sixteen have been added to our number, most of whom are subjects of saving grace; so that we are constrained to say, *God hath done great things for us whereof we are glad.* When our house was reduced by the late destructive fire, things put on a gloomy aspect. We did not know where to obtain a convenient place wherein the word of life might be administered to the numerous congregations who attended our ministry, previous to the catastrophe which reduced us to this unpleasant situation. But if we were ignorant of these things, our gracious God was not: and he did not suffer us to remain long in this our destitute and forlorn condition. From those painful and unpleasant privations we were graciously delivered by the kind, the gentlemanlike, and Christianlike conduct of the Rev. David Rowland, minister of the Episcopal Church in this town, who used his friendly influence among the principal gentlemen in procuring us the use of the charity school for public worship, in which we have preached ever since, and have crowded congregations, who appear to receive the word with all readiness of mind. Our number in society this year we find to be 500; and in all our circuits there are a considerable number who are under the sacred influence of divine grace, and who, in some degree, adorn the doctrine of God our Saviour, who do not meet in class.

During the last year many have been called out of time into a vast eternity, among whom is our ever dear and esteemed sister, Mrs. Busby, who died on the 12th of April, 1816, in the full triumph of faith, and now appears in the presence of God. Her death is much lamented, as her life was so very useful, especially to the rising generation, who are now mourning the loss of a fit governess, and her social friends their privation of her friendly conversation. Brother Busby sustains the loss of one of the most affectionate of wives. A few days previous to the death of sister Busby, the Lord called to his eternal reward an old disciple, John Thistle, who loved and adorned the doctrine of God our Saviour for more than 40 years. His end was peace.

Now, dear Fathers and Brethren, we conclude by informing you that the spirit of love and harmony has dwelt among us during our meeting, and that we intend giving you a more particular account of the work of God in our respective circuits, and we hope and pray that the Lord Jesus, the Great Head of the Church, may preside over you in the ensuing Conference, and make you the honoured instruments of diffusing the knowledge and love of God our Saviour throughout the favoured isles, which gave us birth. We remain, your affectionate sons in the gospel of Christ,

WILLIAM ELLIS.
SAMPSON BUSBY.
JOHN LEWIS.
THOMAS HICKSON.

Extract of a Letter from Mr. DAVIES.

Free-Town, Sierra Leone, April 6, 1816.

REV. AND DEAR SIR,

WE have had some increase in the last quarter. In renewing the tickets, I have in general found that they had advanced towards the kingdom of heaven. The number this last quarter, is 129. Since I have been here, about 11 have found peace with God, and 4 have left the church militant to join the brethren on the other side Jordan. Since I have lost my dearest partner, I have spent many a gloomy hour, by day and by night, but hitherto the Lord hath not given me up, neither hath he forsaken me: to his name be the glory for ever!

Your's affectionately,
W. DAVIES.

Extract of a Letter from the SAME.

Sierra Leone, May 27, 1816.

DEAR SIR,

I embrace the opportunity (by our friend Captain Rowe,) to write to you. Through mercy I enjoy my health well at present, and feel a desire to spend and be spent in the service of Christ. About a week ago one of our members died happy in God. I went to see him two days before his departure. I asked him if he found Christ precious to his soul. He said, "If it was not for that, he did not know what would have become of him in his illness of six months. I have not done much for Him, but he hath done all for me; I venture my soul upon his merits." I have nothing particular to inform you of. We are going on much as before. I am sorry, as I am alone, that I cannot attend more to the country. If I had Missionaries, I might have many important stations in this place; but the

school and the meeting-house take up most of my time. I have now about 160 children. I gave up 190 to the Leicester-mountain settlement, as I had more than I could manage. The children are improving gradually, and I hope to see some good done among them.

I would say again, if it be possible, I would pray for a helper, if you can get any that will come in the name of Jesus. It is true, every Missionary must come here with his life in his hand; but God can spare our lives here, as well as at home; and I have every prospect now to stand the climate. May God make me useful! I am, dear Sir, your's truly,

WILLIAM DAVIES.

POETRY.

A NIGHT IN A STAGE COACH:

Being a Meditation on the way between London and Bristol. Written upon a recent visit to his brother in Bristol.

BY MR. MONTGOMERY.

I travel all the long, long night,
By ways to me unknown;
I travel, like a bird in flight,
Onward, and all alone.

In vain I close my weary eyes,
They will not, cannot sleep,
But, like the watchers of the skies,
Their twinkling vigils keep.

My thoughts are wand'ring wild and far,
From earth to heaven they dart;
Now wing their flight from star to star,—
Now dive into my heart.

Backward they roll the tide of time,
And live through vanish'd years;
Or hold their "colloquy sublime,"
With future hopes and fears.

Then passing joys and present woes
Chase through my troubled mind;
Repose still seeking,—but repose
Not for a moment find.

So yonder lone and lovely moon
Gleams on the clouds gone by,
Illumines those around her noon,
Yet westward points her eye.

Nor wind nor flood her course delay,
Forward I see her glide;
She never pauses on her way,
She never turns aside.

With anxious heart and throbbing brain,
Strength, patience, spirits gone,
Pulses of fire in every vein,—
Thus, thus I journey on.

But soft!—in nature's failing hour,
Up-springs a breeze,—I feel
Its balmy breath, its cordial power,—
Its power to sooth and heal.

Lo! grey, and gold, and crimson streaks
The gorgeous East adorn,
While o'er the empurpled mountain breaks
The glory of the morn!

Insensibly the stars retire,
Exhal'd like drops of dew;
Now through an arch of living fire,
The sun comes forth to view.

The hills, the vales, the waters burn
With his enkindling rays;
No sooner touch'd than they return
A tributary blaze.

His quick'ning light on me descends,
His cheering warmth I own;
Upward to him my spirit tends,—
But worships GOD alone.

O that on me, with beams benign,
His countenance would turn!
I too should then arise and shine,—
Arise, and shine, and burn.

Slowly I raise my languid head,
Pain and soul-sickness cease;
The phantoms of dismay are fled,
And health returns and peace.

Where is the beauty of the scene,
Which silent Night displayed?
The clouds, the stars, the blue serene,
The moving light and shade?

All gone! the moon, erewhile so bright,
Veil'd in a dusky shroud,
Seems, in the sun's o'erpowering light,
The fragment of a cloud.

At length I reach my journey's end;
Welcome that well-known face!
I meet a brother and a friend,
I find a resting-place.

Just such a pilgrimage is life;
Hurried from stage to stage;
Our wishes with our lot at strife,
Through childhood to old age.

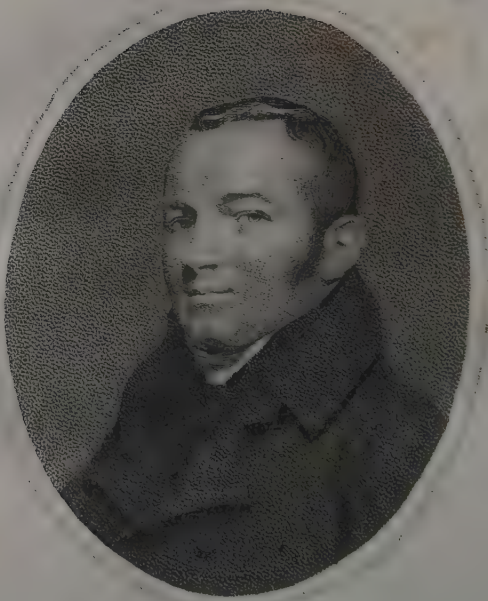
The world is seldom what it seems:
To man, who dimly sees,
Realities appear as dreams,
And dreams, realities.

The Christian's years, though slow their flight,
When he is called away,
Are but the watches of a night,
And death the dawn of day.

He sees o'er his expiring eyes,
While forth his spirit springs,
The Sun of Righteousness arise,
With healing in his wings.

When I shall reach *this* journey's end,
O! may I find, through grace,
In CHRIST, a Brother and a Friend,—
In Heaven, a resting place!

Printed at the Conference-Office, 14, City-Road, by T. CORDEUX, Agent.



Mr. Thos. Paul
Preacher of the Gospel

THE

METHODIST MAGAZINE,

FOR DECEMBER, 1816.

BIOGRAPHY.

A SKETCH OF THE LIFE AND CHARACTER OF LADY MAXWELL, *of* Pollock;—*late of* Edinburgh.

(Concluded from page 814.)

Lady Maxwell's person was a little taller than the ordinary size, slender, regular in its form, just in its proportions, and remarkably straight; her complexion inclining a little more to dark than light. Her features quite feminine, yet bold, every line full of meaning, and strongly marked with intelligence. Her eye was quick and penetrating, yet full of sweetness. And when she was bordering on her seventieth year, time had neither impaired her sight, nor drawn furrows on her countenance; while she sat and walked as erect, and moved with as much ease and grace as when in her twentieth year. The amiable part of her manner was scarcely perceived by strangers at first sight, in consequence of a superlative dignity in her mien, which appears to have been so natural, that on very few occasions she could forget it; and this was thought by those who knew her the least, but ill to comport with that high degree of piety to which she laid claim. Acquaintance, however, broke this charm, ventured within the imagined magic circle, and experience corrected the errors of misconception.

Her *dress*, which was as much dictated by conscience as formed on taste, was *very plain*, being without ornament, or any thing which could only serve for shew; yet it was a plainness of her *own*, equally removed from the formal costume of the Quaker, and the frippery of fashion, escaping at the same time the unconscientious expensiveness of both. Much has been said and written on the subject of dress in reference to religious persons, yet the evil continues with undiminished vigour. Nor is the evil confined to those, who, if we may use a certain phraseology, *are*

conformed to the WORLD; for there are many who, while they contend for a particular cut, or shape, and reject with indignation certain appendages of dress as sinful ornaments, yet in the richness and expensiveness of their own articles of dress, added to a perpetual and unnecessary change of apparel, shew that an enlightened conscience has little to do in regulating their conduct in this matter. For while the funds of various noble institutions, which have for their objects the improvement of the temporal, moral, and spiritual condition of a disordered world, are suffered to languish for want of supplies, the most extravagant sums are annually lavished on that which an inspired apostle calls a "*vile body*;" and perhaps much of this unnecessary expense is on a "*neat*, and elegantly *plain dress*;" but from which it is very evident, that there is as great a rage for change in attire, and for personal adorning in these plain persons, as among the gaudy butterflies of fashion—would such but combine with their present plainness, the least possible change and expense, the grand design would be secured, and until this be the case, the rejecting of ribbands and lace, ruffles and lappells, is a mere straining at a gnat and swallowing a camel. The evil complained of, which seems to arise from an excessive frivolity of mind, will scarcely be cured by that portion of light and grace which professors ordinarily content themselves with the attainment of; nor yet by that share of judgment which is generally exercised by the mass of mankind. It seems to require the exercise of *good sense* as well as piety: where there is a want of taste for an inward adorning of the heart with a meek and quiet temper, and of the mind with stores of useful information, mental deficiencies must be supplied by bodily adorning; hence it so frequently occurs in society, that persons, from whose exterior appearance we should expect much, on a nearer approach, the inexpressiveness of every feature of the countenance, the frivolity of their conversation, their ignorance of every thing worth knowing, prove their minds to be as naked of adorning, as the oak in winter is of foliage, and bespeak their mental capacity an intellectual vacuum. Lady Maxwell did not degrade herself from her rank, nor detract from her personal appearance by plainness of dress; but she found that she could relieve many a suffering creature, and give education to many an orphan child, with what numbers expend in useless dress, whose income was as much below her own, as was their situation in society.

Her talent for *conversation* was very remarkable, calculated at once to profit and delight. It might be said of her, as Dr. Johnson said of the Rev. John Wesley, "That she spoke well on every subject." For although in one sense she was out of the world, she was by no means unacquainted with it, nor yet of those leading events which in continued succession engage the public

mind; while in the early part of her life, she appeared to have amassed a considerable fund of original observation on things, manners, and men. She was also well acquainted with the general circle of British literature in its various departments, and possessed a memory *retentive* of important facts, and *ready* in supplying at the precise moment, the idea or illustration which was then wanted. She had no partiality for controversy on any subject, and mostly avoided disputable points. When, however, she was called to give an opinion on such subjects, she would do it with ease and clearness—and by adverting to the data of her own reasoning—to the procedure of her understanding from one link to another of that chain of ratiocination which it had formed, she seldom failed to conduct the minds of others to the same conclusions with those of her own. Her command of language in conversation was not less extraordinary; the characteristics of which were, perspicuity, purity, and elegance. Her words in general were so well chosen, that a person of taste would have been ready to conclude, that had she ransacked all the Lexicons of the language, she could not have selected words more justly to express her sense, or to convey the precise ideas she intended to communicate, than those which she employed. With the exception of a very slight Scottish accent, her enunciation was as pure and elegant as her language:—her manner of speaking was ease and dignity in the closest combination; she was always ready, but never rapid. She was never observed to faulter, hesitate, or trip in the pronunciation of a word, nor ever to change a word, half-expressed, for another which might be deemed more suitable. She was never obtrusive in conversation, and never loquacious; seldom descended from the elevation of her rank and character; and on no occasion transgressed the laws of the best breeding; but by asking pertinent questions, and suggesting useful topics, she rather invited the conversation of others, than monopolized it herself.

She was perfectly at home on every subject possessed of rational interest; but in every company, and on every occasion, piety to God, and good-will towards men, were her favourite themes. Religion, indeed, seemed like her native element, in which she lived and moved, encompassing her like an atmosphere, and accompanying her in all her revolutions in the world and the church: every subject was made to converge to, and terminate in, that great *one*, the enjoyment and practice of which is the chief end of man. On the doctrines of the gospel she spoke with clearness and precision; envincing on some occasions a wonderful degree of discrimination. On subjects of Christian *experience*, she would have been the fit and equal companion of a Fenelon, a De Renty, or a Fletcher. The high and deep things of the kingdom of grace were dwelt upon and treated by

her with the easiest familiarity. When she expatiated on that grace which had so emptied her of self, so deadened every feeling and affection to the world, and so spiritualized all her mental powers—which had given her union with God so close, and fellowship so intimate; aged Christians appeared in her presence to be children, having only learned the first principles of the doctrine of Christ. Her noble conceptions of experimental truths were embodied in language so appropriate and clear; the pious feelings of the Christian were described so rationally and justly, that faith in her seemed to be sense, all spiritual and invisible realities appearing in sight, and God seen by the eye of a mortal. When dwelling on *practical* religion, piety in her hands assumed a more pious appearance; the reasonableness of godliness became more reasonable, while its native beauty seemed to acquire new and fresher charms. Of very few could it be said with a less degree of poetic licence, than of her, that

"Truths divine came mended from her tongue."

The conversation of such a person must always have been engaging, instructive, and profitable to pious persons, although it could seldom be enjoyed even by those without feeling such a mental and religious inferiority as made them dwindle in their own sight into perfect insignificancy. And if any religious person has experienced feelings different from those of pleasurable in Lady Maxwell's company, let them attribute it to the above-mentioned cause.

To some persons, perhaps, a part of the above may appear of minor importance. But if the design of Biography be not to amuse merely by a relation of striking incident, nor yet solely to perpetuate the memory of the dead, but to *instruct* the living, by an exhibition of models of propriety and excellency—excellency, which is uniform, being carried into the very minutia of life, as well as extending to concerns of greater importance; it is to be hoped, that to younger readers at least, the notice of these things may not be without its use.

Lady Maxwell's *piety* was sound, deep, and consistent. Her conversion to God was genuine and clear, although the time and the circumstances of that important change cannot be detailed. *Humility*, which is the first grace implanted in the Christian's mind, and the first feature formed in the Christian's character, and which lies at the root of every other grace, had a conspicuous situation in her temper and conduct. This grace, however, had to display its beauty under some unfavourable circumstances. For as there was nothing in her person, or her early habits, congenial to such a temper, so there was something of such commanding dignity in her whole mien, that it is said, that when very young and at school, she maintained such an overbearing

superiority of spirit, as held all her companions in respectful awe, and led them to keep a measured distance. Nor did that mighty moral change which divine grace had wrought in her soul, completely efface all traces of her early habits. For it may be said, almost without a figure, that there were, on some occasions, such an inexpressible air and dignity in her manner, as might have awed sovereignty itself to a respectful distance, and caused it to sink in conscious inferiority. But all this was in a *manner* the very opposite of that amiable spirit that always breathed in her heart. It is also true, that Lady Maxwell did not comply with that custom of *shaking hands* at meeting and parting, which obtains among many religious persons; and some might deem this a want of Christian condescension. But to say nothing of this practice being in many cases a mere formality, it may be necessary here to observe, that Lady Maxwell cherished the nicest sense of what she conceived to be *propriety* in character and action—studying what was proper for her as a *female*, a Christian, and a lady of rank; considering at the same time, that what was proper for her in any one of these situations, was not at variance with what was due from her in any of the others. In conversation, for instance, she was never *masculine*. And as the female never was lost in the philosopher or divine, so in action the titled lady was never entirely merged in the Christian. This she would have considered as a departure from propriety, which was neither warranted by the usages of civilized nations, nor demanded by the genius of Christianity.

Yet that elevated manner which she could assume, was exceedingly useful to her, especially in shortening visits which had ceased to be mutually profitable, by disposing the visitor voluntarily to retire. This to strangers might have an abruptness which often produced disappointment, yet on her part, it was in this instance, habit formed on design. Few persons more fully estimated the value of time, or more sedulously husbanded it than she did; having in this, as in some other things, taken the Father of Methodism for her model. And had she not in some way guarded against the invasion of her time, the number of visitors which she would have had, some drawn by the attractions of her conversation, others to solicit her counsel, and others, perhaps, to impose on her charity by fabricated tales of woe; would not only have interrupted her regular business, but sensibly diminished her mental and religious improvement. Yet notwithstanding these appearances, she was *humble;* indeed to question this, were to doubt her Christianity. She appears ever to have had such full and clear views of the divine perfections, and of her own want of conformity to the divine image—such extended discoveries of her own religious privileges, and of her disproportionate improvement—such a perception of the attain-

ments of others placed in circumstances less favourable to advance in Christian holiness than her own; as overwhelmed her with a sense of her own unworthiness, and sunk her as into nothing before God. Rank, title, knowledge, and even piety itself, seemed to disappear, while with Job she exclaimed, "Behold I am vile!" If we are to look for farther proof of her humility in her *spirit* and temper, which is certainly a more decisive criterion than the shape of a hat, the cut of a coat, or any adventitious circumstance in a person's manners, we shall find it in the submissive spirit in which she bore opposition to her plans, and dissent from her opinions: the deference which she paid to the judgments and suggestions of others, who were as inferior to herself in mind, as they were below her in life: as also in that child-like temper in which she received religious instruction from the weakest instruments. And if proof of her humility be required in her *actions*, the very circumstance of her becoming a member of the Methodist society at the *time* she did, her continuing in it in the country where she lived; her being always easy of access, perhaps more so to the poor than to the rich; and the easy familiarity with which she met in class and in private band, and received as friends the visits of some pious females who were pensioners on her bounty—these as a specimen may suffice, instead of volumes.

Love, which ranks the first amongst Christian graces, which includes within itself the whole of religion, and without which, knowledge is empty, and faith is vain; this had a place in her mind worthy of its pre-eminent nature; it was so deeply seated in her heart, so powerful and uniform in its operation, as more to resemble a principle than a passion. Its origin was heavenly, its nature was divine, and its works were agreeable to that nature, and corresponded with its great source. From the time that she received a concern for a knowledge of divine things, she desired to love God with all her heart, and mind, and soul, and strength; and that inferior degree of this, of which she was made a partaker when she received the justifying grace of God, only tended more to awaken her concern, inflame her ardour, and invigorate her pursuits of that great Christian enjoyment. Her soul cried out for all the divine fulness, nor did she cry in vain. She obtained the desire of her heart, in *salvation from all sin*—in the sanctification of her nature unto God—and his *perfect love* shed abroad in her heart; and for the space of near thirty years, God reigned the undisputed sovereign of all her affections. Nor is there a doubt in the minds of those who knew her best, that, had her love to God been subjected to the last decisive test, that of dying for his honour, she would, in that case, have braved death, though in the most terrific form, and worn a martyr's crown. As she thus loved God with all her heart, so she loved

all his rational offspring, and ever felt disposed, to the utmost of her power and means, to serve their present and eternal interests. She entered with all her soul into every scheme, which had for its object the removal or diminution of any part of the sum of human wretchedness, or to improve the natural or moral condition of her fellow-creatures. And while she was desirous of serving all, she would not injure any. With her the characters of others were as sacred as their property. Speaking evil of the absent was not known in her presence, and even the attempt was very seldom made. Her charity inclined to run to excess; and having formed the best opinion possible of every person, she did not wish to hear any thing which might induce her to make any abatement from that degree of worth at which she had estimated them. She knew too well the proper place for her sex, to take any part in the affairs and government of the church; and as she allowed of no venders of evil reports, she remained ignorant of any little disorder or impropriety which might exist in individuals; and this undoubtedly contributed much to her own peace. Very different indeed is this from the conduct of those who, under the mistaken idea of indignation against sin, zeal for the purity of the church and the glory of God, allow their habitations to become a rendezvous of religious gossipping, until they form the common sewers of pious scandal.

Lady Maxwell naturally possessed all that quickness of temper, all that acuteness of feeling, and irritability of spirit, which is almost a characteristic of minds endued with the finest sensibilities. Yet so completely had grace effected the conquest of natural temper, and secured the empire of her passions, that on no occasion did indignation or anger, impatience or warmth of spirit, break that guard which grace had given her over herself. Indeed with so masterly a hand did she rule her own spirit, and that in times of extreme exercise; so conspicuous were her mildness, gentleness, and long-suffering, that her warm natural temper seemed rather to be extinguished than subdued. Old things were passed away, and all things were become new.

Joy in God, joy in the Holy Ghost, and joy unspeakable, are Scripture terms, and are expressive of a Christian grace to which no true believer can be an entire stranger. Yet it has been observed, that this grace is most distinguishable in the first stages of the Christian's experience, when every thing in the world or kingdom of grace wears the face of novelty; and when, perhaps, that hole of the pit, out of which the hand of mercy has but recently dug the individual, is still gaping in sight. For contrasting his past, with his present state, such an one must necessarily feel his mind inspired with joy from an assurance of God's salvation. So it has been remarked further, that in *general*, religious joy is the most sensible in the minds of those persons whose attain-

ments are not the most strikingly marked by their depth or height. And certainly if we are, in any case, to determine of our being in a state of salvation by the existence or strength of any of those graces which enrich and adorn the Christian's mind, perhaps there is none more equivocal, less certain as a criterion, or that is so subject to feel the operation of disturbing causes, both from without and within, than that of joy. That supreme love to God, and submission to his authority, which fix the mind into a determination rather to die than to sin, form a much more conclusive proof of our being in a state of acceptance, than any measure of joy which we can feel. On the subject of *religious joy*, Lady Maxwell said but little. For although she could not be a stranger to this spiritual enjoyment, and notwithstanding her mental comforts were not subject to those fluctuations which are but too common with many, yet to rapturous or extatic joy she was a stranger. She would speak of a solid, settled peace; a divine tranquillity; an overwhelming sense of the divine goodness, which rather sunk, than elated her soul; a losing herself in God; the deep teachings of God's Spirit; an emptying of the mind, and a filling of her soul with love. And at some times she spoke of such a consciousness of the whole Deity drawing near to her in his gracious influences, as caused a heavenly solemnity to pervade all her mental powers, producing, "That speechless awe which dares not move." And often she seemed to realize what is expressed in lines, as poetically grand, as the divinity is profound,

> "Plung'd in the Godhead's deepest sea,
> And lost in his immensity."

Yet neither in life, nor in death, did she speak of any extraordinary measure of spiritual joy.

Her candour. Although Lady Maxwell was fully established in her own religious sentiments, sentiments which she had drawn from that infallible source of truth, the word of God, and had embraced them from a full *conviction*, which was the result of earnest, but dispassionate examination; yet did she not exclaim, "The temple of the Lord" alone "are we," but indulged the most Christian charity towards all who laid Christ as the foundation, and held him as the Head. She loved and esteemed good people of every religious persuasion; being of opinion, that when the essentials of Christianity are maintained, sentiments in religion form a less considerable part of the thing, than many persons seem to apprehend, or at least, less than most are disposed to grant. As she often attended that church in which she had been educated, so she often made grateful mention of the profit which she there received; and of various ministers, both of the English and Scottish establishments, as well as of dissenters

of both countries who occasionally visited her, she spoke in terms of the highest respect. Yet while she admired the splendour of talent in some, the extent of theological knowledge in many, and reverenced the piety of all; and while she rejoiced that they preached Christ as the only foundation of a sinner's hope, she could not forbear lamenting, that any of them should stop short, by not insisting on every individual *knowing* his personal interest in the Redeemer: and she has moreover observed that some of those with whom she had conversed on that subject, and whose views on other points were strictly evangelical, yet entertained the strongest doubts on the knowledge of salvation, being the common privilege of the children of God. And yet such circumstances as these were adverted to in such mild and guarded terms, as shewed that she felt it rather as a subject of deep regret, than as affording matter for a sweeping sentence of condemnation. Such persons she believed might be Christians themselves, but were not the most likely to make Christians of others; so that, notwithstanding the superiority of their learning and powers, they would not be the teachers of her ladyship's choice.

Nor was her candour less manifested towards the ministers of her own religious community, than to those of others. In a society organised like that of the Methodists, where the whole connexion is divided into distinct portions, and each portion supplied successively by a change of ministers, of every degree of standing in the work, and every order and variety of talent, both natural and acquired; it must almost necessarily be the case, that the hemisphere of each portion of such a body, must be illuminated at different times, by stars of very different magnitudes; or, that their churches must possess an eloquent Apollos, a consolatory Barnabas, a Boanerges, the thunderer, or a youthful Timothy, in tardy or rapid succession. Amid such changes, Lady Maxwell could not fail to discern some, whose minds possessed a greater elevation and richness than others: some, whose modes of thinking, and whose powers of giving body to conception, and adorning to thought, were more in unison with her own correct taste, than those of others. This she saw and felt; and while she acknowledged, she prized the privilege. For, with the exception of the saving grace of God, and the inward satisfaction arising from doing good to others, she had no delight superior to the intellectual luxury enjoyed under the ministry of the workman that needeth not to be ashamed, who rightly divides the word of truth; yet she never made such men into her idols; nor in her attendance on gospel ordinances, gave them a marked preference. The ministry of the young, as well as the old, the inferior as well as the superior, was attended and listened to by her. It was no subject of inquiry, who is the

preacher, but when is the time; and as the expectations of her mind were raised far above all human instruments, so she seldom failed of receiving the end of the ordinance; for although she could not on every occasion calculate on meeting with an intellectual repast, she could always contemplate a spiritual feast.

This lesson, of respecting the person of no teacher, appears to have been learned by her own experience. For we find her, at an early period of her Christian life, sometimes soliciting Mr. Wesley for the appointment or re-appointment of certain preachers of *name* to Edinburgh. For in days of yore, as well as in more modern times, *popular preachers*, were preachers *having a name;* but she afterwards learned, as she followed on to know the Lord, that *He* is the proper judge of the fitness of those instruments by which he shall carry on his own work, and promote his own glory. She was ever ready to bestow commendation on whatever in the least deserved it, but the most delicate censure was scarcely known to fall from her lips. And if on some occasions she gave to one teacher greater marks of regard than those shewn to another, it was on account of the *spirit* of the person, or some congeniality of mind with her own, on the subject of Christian experience, rather than on account of superior public talents.

During the space of about forty years, Lady Maxwell was her own chaplain. For some time after she became acquainted with divine things, she employed a pious minister of the Scottish Establishment to officiate in that capacity, but with which she soon became dissatisfied. For being placed by Providence at the head of her own household, she considered that that relation imposed upon her the performance of certain duties, which could not be discharged by proxy; and of which duties, that of conducting family worship she esteemed as not the least. It was not, however, without much reasoning and considerable conflict, that duty and conscience triumphed over spurious shame and false delicacy. But having once overcome reluctance, and begun the practice, she found an ample reward: duty became privilege, and the work was wages. When she was in health, she read the Scriptures, and prayed extempore with her whole family morning and evening; and in these exercises, not only evinced the fervour of her devotion, but displayed the resources of a mind, richly furnished out of the divine treasury. For to some of those persons who had been in the habit of joining with her in family worship for many years, and who were very adequate to detect any thing like a form or sameness in her manner, it was astonishing, what an almost endless variety, both in petition and expression, she always had at command. Nor was there any appearance of a falling off in the latter part of her life, when it might have been expected, that infirmities and age would have considerably impaired the energies of her mind.

To talk of a good man or woman, who does no good, or who does *not all the good* which the abilities of such a person can compass, is to talk about a monster of imagination, which has no positive existence.* "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widow in their affliction." "For whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It will not be unto such as say, "Lord, Lord, bless thy holy name," that the Judge will award that plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you," but to those who have fed, and clothed, and visited his necessitous and suffering members. This is not merely a proof of the existence and reality of inward religion, the ripe fruit of piety; but it is religion itself, a resemblance of the divine goodness; and all the apparatus of redemption is constructed, and all the regenerating influences of the Spirit are employed on the mind, to infuse the disposition, to fix the principle, and impart the moral power, to continue patient in well-doing. There was no trait in Lady Maxwell's character more prominent and fair, than her *benevolence.* Her ardent desire for getting good by constant recourse to the Saviour's fulness, was not more intense, than her wish to be useful to her fellow-creatures; and perhaps very few examples have occurred, of means so comparatively limited, being husbanded so well, as to produce such a quantum of benefit to mankind.

Her pecuniary resources, especially during the latter part of her life, were not the most abundant, considering the rank and station which she had to uphold in society. For although she might be left a widow in affluent circumstances, yet being a dowager lady, confined to a fixed income, the depreciation of the value of money in more than half a century, must considerably have curtailed her means of doing good. But she saved all that she could, for the sole purpose of giving, and by the latter her funds were constantly kept low. She was singularly plain in her dress, genteelly frugal in her household, her table seldom furnished more than two or three plain and wholesome dishes; and thus, by avoiding every useless expence, she acquired the power of conferring more in charity, than many possess with ten times her income. And all that was in her power to do, she did to the very utmost. There was scarcely a human institution, or a private or a public charity, whether for the repose of age, or the instruction of youth, the relief of indigence, or the help

* It is allowed, that to talk of a good man who does not do good, is to talk about a monster of imagination; but it does not follow, that every good man *does all the good* which his abilities can compass. St. Paul, who compares the giving of alms to the sowing of seed, says, "He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap bountifully." EDITOR.

of sickness; for the reformation of morals, or the spread and support of religion, from which she did not receive applications, and to which she did not contribute. She erected and supported a school for many years, in which about one thousand girls have received a good education; and each a copy of the Scriptures on leaving the school. And such were the encouraging effects produced by this school, as induced her Ladyship, by will, to provide for its continuance to the end of time. As she was prepared for every good work, the subject of her charities is an almost endless one. Could the dead arise, and would the living speak, the poor she has helped, the sick she has relieved, the orphans protected, and the friendless assisted,—embarrassed honest tradesmen that she has raised above difficulty, modest merit which she has brought into notice,—the youth which she has instructed, and set out in the world;—could these, or would they speak, an army would rise to bless her memory. But she not only employed her money, but her tongue, which was persuasive,—her pen, which was urgent,—and her influence, which was mild, but powerful,—among her friends, to obtain their assistance. And it has been said, that there was no sum which she gave, however small, no institution which she patronised, nor an individual, who became the object of her charity, but what she followed with particular, earnest prayer to God, that what she had done might receive his blessing.

Lady Maxwell was a real, thorough-paced *Methodist*. She cordially believed their doctrines, she approved and submitted to their discipline. The doctrines of a present salvation, the witness of the Spirit, on which her views were remarkably clear; salvation from sin, of which she was thirty years a witness; class and band-meetings, which she weekly attended; these, she would say, "*are the glory of Methodism.*" She was a *Scotch Methodist:* and although that country is not distinguished for its numbers, yet it can furnish Methodists as scriptural in their views, as sound in their experience, and as solid and consistent in their piety, (though not so rapturous,) as any part of the world. And from the efforts which have lately been made in behalf of that country, it will at least have a fair chance of rising to respectability.

May 10, 1816.

DIVINITY.

A DISCOURSE ON ROMANS v. 6, 7, 8.—BY A FRIEND.

(Concluded from page 821.*)*

III. The redemption of the world by the death of our Lord Jesus Christ, is an amazing and unparalleled display of the love

of God. God commends his love to us, as the Creator and Preserver of all men. Having brought us into existence, he has been continually watching over us for good; he has upheld us in life, has delivered us from innumerable dangers, supplied all our returning wants, and loaded us with innumerable benefits. Every day, every hour has brought new proofs of his goodness, and laid us under additional obligations. But what is all the love displayed in granting us temporal mercies and the blessings of this life, when contrasted with that love, which induced the Father to give his well-beloved Son, to die for a ruined world.

Our Apostle, in the text, compares the love of God to man with the highest degrees of love that can exist between fellow-creatures; and shews that the latter are infinitely surpassed by the former. "Scarcely for a righteous man will one die." A *righteous* man, or rather as δικαιος here means, a *just* man, is one who acts on the strictest principles of justice towards his fellow-creatures, who maintains his own rights and claims, and leaves others to maintain theirs. Of consequence, he avoids every thing whereby he might in any way injure others, every species of fraud, dishonesty, and injustice. Now, though such a person does no harm to any one, there is nothing particularly amiable in his character. His views and motives are wholly selfish; his virtue is merely negative; and he lays no one under any obligation to him. Hence, if such a person were exposed to death, we could not expect any one to offer himself as a substitute, and to die in his stead. He never had any claims on the benevolence and compassion of others; but having lived wholly to himself, he would remain unknown and neglected, and would die unlamented. The history of the world does not furnish us with one instance, wherein a person of this description was rescued from death by the voluntary death of a fellow-creature.

"Scarcely for a *just* man will one die; yet, peradventure, for a *good* man some will even dare to die." The character of the good man rises considerably above that of a just man. The good man not only abstains from all injustice, from every thing whereby others might, in any wise, be wronged or hurt; he not only gives to every one what is strictly his due; but he is kind, merciful, compassionate, benevolent; of a philanthropic disposition; desirous, to the utmost of his power, of supplying the wants, alleviating the distresses, and promoting the happiness of mankind. His conduct will endear him to many; those who have been the objects of his benevolence will feel gratitude, and will be ready to express their sense of the obligations under which they lie. And perhaps, if such a person were sentenced to die, there might be found one who would even dare to die in his stead. The words suppose it merely a possible case, but not by any means common or probable.

The very highest display of love between fellow-creatures, can never go beyond this: "Greater love hath no man than this, that a man lay down his life for his friends," John xv. 13. Patriotism has always been admired; and under its influence, many have willingly sacrificed their lives for the good of their country. The power of friendship also is remarkable; and the annals of history do present a few rare cases, wherein private attachments have been so strong and intense, that one friend has offered to rescue another by his own death.

The story of Damon and Pythias is recorded by Valerius Maximus, one of the Latin historians. Damon had been condemned to die by the tyrant, Dionysius: he however obtained leave to go and settle his domestic affairs, on condition of finding some one, who, if he were not back to the place of execution at the stated hour, should die in his stead. For this purpose his friend Pythias surrendered himself to the tyrant's hands, pledging his own life for that of Damon; and when the latter returned within the limited period, Pythias expressed his disappointment, that he was not allowed to testify his affection by his blood.

The friendship of Nisus and Euryalus is celebrated by the poet Virgil. The former risked his life in endeavouring to rescue his friend from destruction, and both perished together.

Sacred Writ furnishes the example of Jonathan and David, whose mutual attachment would probably have induced the same display of love, had there been an opportunity, on either side.

In these instances, then, we contemplate the highest pitch which human excellence can reach; that a man should lay down his life for his benefactor, his country, or his friend. But allowing them all the commendation which is justly due, we are constrained to grant, that they lose all their charms, and sink into mere trifles, when contrasted with that love, wherewith Christ loved us.

"For when we were" neither *good* nor *just*, but "*sinners*," Christ died in our stead. Had the blessed Jesus condescended to die in behalf of holy, righteous creatures, such as the angels who never fell, we should have admired his kindness and love. But the wretched character of those for whom he died, makes it abundantly the more remarkable. He died not for his friends, but for enemies; not for loyal, obedient subjects, but for daring rebels; not for pure, innocent, upright beings, but for guilty, depraved sinners; not for those to whom he was under any obligation, and who had merited some mark of his favour, but for those who had forfeited all claims to every blessing, and had deserved his displeasure and vengeance. He died instead of those who had abused his goodness, slighted his authority, broken his laws, sinned against their best friend, and requited his unnum-

bered benefits by the most flagrant acts of ingratitude, disobedience, and rebellion.

What then is all the love displayed among creatures, when compared with *this?* Did we ever hear of one who voluntarily laid down his life and died for an *enemy;* for one who had reviled, abused, insulted, and injured him? Did ever ungrateful, iniquitous conduct, elicit such a token of compassion and love from a fellow-creature? O no! Impossible! *Such love* could exist no where but in the Deity. In the contemplation of this glorious subject, we can only wonder and adore; our thoughts are lost, our ideas are confounded; and we sink, overwhelmed in the boundless ocean of divine goodness and love. I cannot here forbear quoting the beautiful words of our evangelical poet, Dr. Young:

> "Survey the wond'rous cure,
> And at each step, let higher wonder rise!
> Pardon for infinite offence! and pardon
> Through means that speak its value infinite!
> A pardon bought with blood; with blood divine!
> With blood divine of Him we made our foe!
> Persisted to provoke, though woo'd and aw'd!
> Bless'd and chastis'd, yet flagrant rebels still!
> Nor we alone; a rebel universe!
> Our species up in arms, not one exempt!
> Yet for the foulest of the foul he dies!"

Even an inspired writer, when animated with these glorious truths, finds language totally inadequate to express his feelings; and exclaims, "Behold, *what manner of love* the Father hath bestowed upon us!" "God *so* loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." Beyond this God himself could not go; a greater gift he could not bestow on a perishing race: in the death of Jesus Christ, and the redemption of the world through his atoning sacrifice, we discover the uttermost display of almighty power and infinite love! Here then is ground for glorying. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!" "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even his Father, to him be glory and dominion for ever and ever. Amen." Hallelujah. Glory to God in the highest!

We conclude with a few reflections, naturally arising from the whole. To every impenitent sinner we would say, "Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to

repentance?" This effect his goodness ought to produce upon us. The death of Christ should convince us of the exceeding sinfulness of sin, and of the extreme abhorrence in which it is held by Jehovah. It should lead us to forsake all our evil ways, and to turn to the Lord with true contrition and sorrow of heart, imploring mercy and forgiveness for the sake of Jesus Christ. For if we wilfully resist the Holy Spirit, by rejecting the overtures of mercy, and continuing in the service of Satan, we are left wholly without excuse; we shall have no cloke for our sin, but shall incur the tremendous doom of those who crucify the Son of God afresh, and count the blood of the covenant an unholy thing, and do despite unto the Spirit of grace. Now therefore, while we still hear the invitations of the gospel, while it is still an accepted time and a day of salvation, let us return to the Lord, and he will have mercy upon us; yea, to our God, for he will abundantly pardon.

To every genuine penitent we would speak encouraging words. "Behold the Lamb of God!" He hath suffered, bled, and died for thee! He hath borne thy punishment, and paid thy debt! And what is requisite now, but faith on thy part? Believe then on the Lord Jesus Christ, as the only Saviour; as an able, willing, all-sufficient Saviour; as able, willing, and ready to save *thee*, and to save thee *now*; this hour, this moment, while thou feelest thy need of him. Why shouldst thou go on mourning, burdened and heavy laden? The will of God is, that thou shouldst even now rejoice in his pardoning love. Thy guilt, thy weakness, thy unworthiness, can be no hindrance at all, if thou art coming as a true penitent. A fountain is open for sin and uncleanness, therefore wash and be clean.

"Plunge into the purple flood,
Rise into the life of God!"

Believe this moment with the heart unto righteousness, and thou shalt be justified, for the sake and through the merits of Jesus Christ. "Be not afraid; only believe."

To such as can rejoice in the assurance of the divine favour, we would say, seek and expect all that fulness of blessings, which the Lord Jesus died to procure, and which he is ever waiting to impart. Pray that you may feel the utmost efficacy of his blood, in cleansing you from all sin, and the utmost power of his Spirit in destroying the works of the devil. Be not satisfied with a scanty salvation; never rest till you are completely delivered, not only from the guilt and power, but also from all the pollution of sin. Then shall Christ dwell in your hearts by faith; then shall you perfect holiness in the fear of God; then shall you comprehend what is the breadth, and length, and depth, and height; then shall you know the love of Christ, which surpasseth knowledge, and be filled with all the fulness of God!

Now unto God the Father, our Creator, Preserver, and Benefactor; unto God the Son, our Redeemer, Saviour, and Intercessor; unto God the Spirit, our Teacher, Comforter, and Guide; unto the co-equal and co-eternal Three in One, and One in Three, be all honour, praise, and glory, through the ages of eternity! Amen and Amen. W. P. B.

Ebenezer Place, Plymouth, July 25, 1816.

THE TRUTH OF GOD DEFENDED.

REVIEW

Of DEAN BETHELL'S CHARGE *to the* CLERGY *at Chichester, at the* VISITATION, *holden on the 24th of May*, 1816.

UNTIL we read Dean Bethell's Charge, we thought that the doctrines of the *Jacobite*, nonjuring Clergy of the Church of England, had all passed into oblivion, or were only to be found in the dogmas of the Roman Catholic Church. We knew something of the sentiments of Dodwell, and other nonjurors; but we did not suppose that any person, in the present times, calling himself a Protestant, could possibly prefer the ecclesiastical despotism of the Stuarts to the religious liberty of the House of Brunswick. We were therefore greatly surprised to find it asserted by Dean Bethell, of persons who are not of the Church of England, that the choice of their own minister, and their own place of worship, is a choice at variance with the principles of Christian order, and with the word of God. This is however a mere *petitio principii*, in the spirit of ignorant intolerance which pervades the Charge. The Reformation from Popery set at liberty the reason and understanding of men, and established the right of each individual to judge for himself in matters of religion. This right Dean Bethell may exclaim against, but he will not easily deprive us of it. Every man in the kingdom has or may have the Bible in his hand, and has as full a right to choose his place of worship as the Dean. The right of private judgment which the Dean claims, belongs to his neighbour as fully as to himself; and he cannot urge a reason against his neighbour's right, which will not equally affect his own. But it is not necessary in this day, to urge any argument in favour of religious liberty, which only bigots or persecutors will attempt to impugn.

The Dean seems to have had some difficulty in determining in what way he should address the clergy who had been called to meet him. "Custom," says he, "seems to require of me that I should address you *in some way or other*;" and so, in some

way or other, he is induced to address to them a most furious invective against the Methodists. He laments the growing defection from the national Church, and thinks that the principal causes of the evil are "radicated in the weakness of the human heart and understanding!" Whether the Dissenters are men of *weaker hearts* and understanding than the Dean, we do not pretend to determine. He admits, however, that the faults of the clergy may, in some instances, have helped to aggravate and inflame the mischief; and the Dissenters will probably inform him, that the defection from the Church is radicated in the defection of the clergy from the doctrines of the Church; and that in consequence of the improving education, and the increasing religious knowledge in the kingdom, separation will continue to increase, until a reformation takes place in the conduct and preaching of the clergy. On this subject we would add, that having been educated in the Church of England ourselves, and having at present a most intimate connexion with many of the best of the clergy, and of the lay-preachers of the Church, we have no doubt that in various parts of the country the clergy are driving thousands of persons from the Church, and are themselves the principal causes of the defection of which Dean Bethell complains.

Unfaithful and unscriptural preaching reaches no man's heart, and mends no man. It is without attraction, without gospel motive, or spiritual influence. It is *another gospel*. There is nothing in the preaching of a careless ungodly man, which can satisfy an awakened mind which is hungering and thirsting after righteousness. The hungry sheep are not fed, and therefore they seek for food from some other shepherd, and in other pastures, and are no longer content with the form of the religion of Jesus Christ, without the power of it. We mention, however, with great thankfulness to God, that many of the clergy are recovering from their disordered practice and heterogeneous opinions, and are fast reverting to the distinguishing doctrines of the Reformation. The power of evangelical truth, welcomed and fostered by the Methodists, under great persecution, in the last century, has revisited the Universities of Oxford and Cambridge, and has been carried into numerous parish churches, where its salutary effects have been witnessed by multitudes. This revival of religion in the Church has saved to the Church an incalculable number of her members, who would otherwise have gone into open separation; for it is a truth of daily notoriety, that as soon as the great doctrines of the Gospel become experimental verities in the mind, their influence is such as to carry the persons who experience them to those places of worship in which they are the most clearly preached, in all their holy effects. We have heard it said an hundred times, by persons whose consciences are enlightened by divine truth, We are friends of the Church, but we are greater friends of the Truth, which ought to be preached

in the Church; and we will hear that truth in a Methodist chapel, or wherever it is to be heard, if we cannot hear it in the Church.

Many of the clergy, being ignorant of the way of salvation themselves, shew but little spiritual understanding in the treatment of their parishioners, who are inquiring what they shall do to be saved. If by the faithful preaching of the gospel in a Methodist chapel, or by searching the Scriptures, any of their parishioners are convinced of sin, and begin to repent, and pray earnestly to God for the forgiveness of their sins, they are immediately deemed enthusiasts, if not moon-struck fanatics, and are given up to the Methodists as persons irrecoverably lost. The Methodists are always ready to receive them, and to preach to them the glad tidings of pardon and peace through a crucified Saviour, and to teach them the way of salvation more perfectly. Thus the Methodist societies are increased, and the defection from the Church is increased, by the very men who pretend to wail over the increase of Methodists and separatists.

With regard to the doctrines preached by many of the clergy, we would only further observe, that he must be very ignorant of the religious world, who does not know that one great objection of pious Dissenters to communion with the Church is, that several of the principal truths of the gospel are not preached in the Church.

Dr. Gill, an eminent and learned dissenter, in a publication entitled, "The Dissenters' Reasons for separating from the Church of England," says, "We dissent from the Church of England because the doctrine generally preached in it is very corrupt, and not agreeable to the Word of God. There are, certainly, some happy exceptions to this; but the visible church of Christ (as the 19th article expresses it,) is a congregation of faithful men, in which the *pure word of God is preached:* of which pure word, *salvation by grace, through the atonement and righteousness of Christ*, forms a considerable part.

"The Word of God insists upon the necessity of a change of heart and life, and declares, that 'he only that believeth shall be saved, and he that believeth not shall be damned;' but these doctrines are preached by very few in the Church of England. This has been especially the case since the year 1662, when two thousand godly and faithful ministers were turned out of their livings, because they were determined to give honour to Jesus Christ as King in Zion. Since that period, mere morality has been generally substituted for the glorious peculiarities of the gospel, and we feel ourselves obliged to depart from such a communion, and seek out elsewhere for food for our souls."

But we will now return to the Dean's Charge against the Methodists.

We have many times entreated ignorant men of irritable dog-

matical temper, not to write before they have read, nor to make assertions without proofs; and the public may think that the advice deserved some attenion. But after all that has been said, several such men are continually violating all truth and fact, and subjecting themselves to direct and positive contradiction, as unfavourable to their veracity as to their understanding.

Dean Bethell informs us, that the Wesleyan Methodists have fallen more immediately under his own observation, and he pretends to give the clergy an account of the doctrines which they hold. But he distorts and misrepresents those doctrines in almost every page which he writes; and what he says will not be credited, except by "our Christian brethren who have not been accustomed to distinguish between facts and assertions, and to separate plain truth from exaggeration and falsehood." Charge, p. 13, 14.

"Methodism," says the Dean, "speaks with confidence and familiarity of God's miraculous operations upon the heart. Independently of the written Word of God, and of that secret inspiration of the Holy Ghost, which gives power and effect to his word, it describes the Christian life as consisting, in a great measure, of a succession of private and particular revelations," &c. p. 11. Now we are sure that the Dean does not speak here by any private or particular revelation, from heaven at least, because he does not speak the truth. The Methodists do not describe the Christian life as consisting of miraculous operations, or private or particular revelations; and the Dean cannot produce any evidence in proof of his assertion. Let him ask the Methodist preachers in Sussex, or elsewhere, what are the doctrines which they believe and preach, and retract his Charge, as will best become a man who does not wish to bear false witness against his neighbour. The Methodists have answered such slanders a thousand times over, and it would be a waste of time and paper to take farther notice of them.

"When a Christian of this class," says the Dean,—(we are glad that the poor Methodist is allowed to be a Christian of any class,)—"has learned to place the marvellous narratives that have been detailed to him, (to say the least,) on the *same* footing with the scriptural miracles, his passions are set afloat," &c. p. 15. If the Dean can find a man who has learned to place any such marvellous narrative on the same footing with the miracles of Scripture, his passions must indeed be *set afloat* on as full a sea as were the Dean's passions, when he undertook to malign the Methodists. We challenge the Dean to produce any man of sane mind who holds such opinions; and if he can find no such man, the public will judge what degree of credit is due to his assertions.

The Dean tells us, that the dangerous opinions on which he has descanted, must be counteracted by recurring to pure and

unadulterated doctrines; and he adds, addressing himself to the clergy, "It is peculiarly incumbent on us to maintain orthodox opinions, and to express ourselves with accuracy and precision." p. 21.

Now let our readers judge of the Dean's accuracy and precision in "the doctrine and definition" which he gives to the clergy "of the faith which justifies." "Christians of the present day," says he, "can have no other objects of their faith than the contents of the Holy Scriptures. Our faith, therefore, is an assent to the facts and doctrines, and a trust and confidence in the promises contained in the Scripture," p. 21. Here is a doctrine and definition of faith without a word being said of the proper object of justifying faith, the atonement which Christ hath made for sin, by the sacrifice of himself. There is not indeed any mention throughout the whole Charge, of the atonement of Christ, or of the blood of Christ, or of the sacrifice of Christ as the procuring cause of our justification through faith. In a matter of so great importance as a definition of the faith by which a man is to be justified or pardoned in the sight of God, the Dean ought to have expressed himself with much more accuracy and precision. He does not tell us that we have redemption in the blood of Christ, the forgiveness of our sins: that "we are justified freely by the grace of God, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood," Rom. iii. In his next Charge, we hope that he will, *in some way or other*, supply this omission. At present he tells us, that, "unfortunately, in the early days of the Reformation, faith was often spoken of in a loose and metaphorical way, as a recumbency on Christ, or as a hand which lays hold on, and appropriates the merits of Christ," p. 22. Some people, however, will think that this is a much better definition of faith than any which the Dean has given.

When the Dean attempts to define the faith which justifies, he deals in *equivocals*, or deceptious *generalities*; and he neither speaks with the precision of a logician, or of an orthodox churchman. He ought to have particularized the facts, and doctrines, and promises of the Scripture to which we must give our assent and confidence, in order that we may be justified. He must know, however, that a man may give his assent to the facts, and doctrines, and promises of Scripture, and yet be far enough from possessing justifying faith. He may believe that Christ performed miracles; that he was God as well as man; that he died upon the cross for the sins of mankind; and that he rose from the grave, and will come again to judge the quick and the dead; but will the Dean say, that an assent to these truths will obtain his pardon or justification. On this subject, we will beg the Dean to read the Articles and Homilies, and particularly the third

part of the Homily of Salvation, in which it is said, "The devils know and believe that Christ was born of a virgin; that he wrought all kind of miracles, declaring himself very God; they believe also that Christ, for our sakes, suffered a most painful death, to redeem us from everlasting death," &c. These Articles of our faith the devils believe, and so they "believe all things that be written in the New and Old Testament to be true; and yet for all this faith they be but devils." It is then added, that "the right and true Christian faith is not only to believe that holy Scripture and all the aforesaid Articles of our faith are true, *but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation through Christ; whereof doth follow a loving heart to obey his commandments.*"

We are very far from thinking lightly of the ordinance of baptism, but we have no desire to be parties in the present controversy among the clergy of the Church of England, on its operation or effects, and therefore we make no comment on Dean Bethell's *baptismal regeneration, covenanted capabilities*, &c. Many people will think that there is as little reason to suppose that an unknown, invisible, inexplicable, miraculous change takes place in the nature of an infant of a day old, when baptized by a clergyman of the Church of England, as in the nature of the wafer when consecrated by a clergyman of the Church of Rome. In applying our senses in the examination of the two cases, we have no evidence that any change has taken place in either.

Some of the clergy of the present day seem to have great respect for the doctrines of Hicks, Brett, Dodwell, and other *Jacobites*, and have adopted much of the phraseology of those men; but we have not yet heard that any of them have openly avowed Dodwell's opinion, that the souls of men are naturally mortal, and are rendered immortal only by baptism, administered by persons episcopally ordained.*

We are glad to know that, for some time past, the Methodists have not laboured in vain in Sussex. Their only desire is to produce inward and outward devotion to God, in obedience to his "holy will and commandments;" and if in places where wickedness of various kinds has abounded, the preaching of the Methodists has tended in any degree to prevent smuggling, drunkenness, sabbath-breaking, and other scandalous vices, Dean Bethell ought to be glad of it; and we wish that in his Charge he had exhorted the clergy to look for the same effects from their preaching.

* Bishop Burnett, in his history of the reign of Queen Anne, says, that a conceit was taken up, originating with Dodwell, of the invalidity of lay-baptism. Several little books were spread about the nation to prove the necessity of re-baptizing Dissenters, and that they were in a state of damnation till that was done. This, says Burnett, struck even at the baptism by *midwives* in the Church of Rome, which was practised and connived at here in England till after the accession of King James the first.

When we read Dean Bethell's Charge, we recollected the words of the pious dissenter, Dr. Watts, "A dogmatist in religion is not a great way off from a bigot, and is in high danger of growing up to be a bloody persecutor." We know, however, that no man can become a bloody persecutor in England, although he may declaim and dogmatize without restraint, and shew what he would do if he had the power. Of Dean Bethell we know nothing, except from his Charge, and that justifies us in advising him to cultivate the virtues of humility and charity, and to study the New Testament, in order that he may more clearly understand the doctrines which are contained in it. In this way he may learn in meekness to instruct those that oppose themselves; and he will neither be a bigot nor a persecutor, but a friend and helper of all those, of every denomination, who love the Lord Jesus Christ in sincerity.

REVIEW *of "The Sabbath improved; or the Order of a Pious Family on that Day, relative to devotional Exercises,"* &c. *By* T. PINCHBACK, 1815.

THE author of this small volume evidently possesses a well-cultivated mind, imbued with evangelical principles. Designing the work for popular use, he judiciously avoids noticing any of the objections which have been urged against the doctrine of the morality of the Christian Sabbath.

That many of our religious forefathers improved the Sabbath in a manner similar to that which Mr. P. represents Mr. and Mrs. Christian, their children and servants to have done, we have every reason to believe; but it is to be feared that comparatively few Christian families in our day strictly follow their pious example. There is nothing either impracticable or burdensome in the method of keeping holy the Lord's day, as the family in question are represented as doing: and there is no doubt, were it generally adopted, and acted upon, by religious parents, that its blessed effects would soon be discernible in the morals and piety of those committed to their care.

After mentioning the preparation made in *Mr. Christian's* family, on the evening preceding the Sabbath, the author thus proceeds:

"Affairs being thus adjusted, all the family arose early in the morning, when the servant whose turn it was to act as monitor, rang the bell, and the family having speedily dressed for the day, they were prepared for its several duties, and first spent a suitable portion of time in secret.

"At eight o'clock the bell rang for family worship, and all assembled for that purpose. *Mr. Christian* read Luke xxiv, and with neat simplicity and brevity thus spoke at the close of it.

'You see, my dear family, that our Lord rose from the dead on the first day of the week, and for this reason it is called the *Lord's-day*; a day which we are required to devote entirely to the purposes of religion, excepting so much of it as is claimed for works of necessity and mercy. The friends of Jesus came early in the morning to seek him; so we should begin the Sabbath early, and not spend these sacred hours in unprofitable sleep. They would be much disappointed when they did not find his body in the grave, and a thousand anxieties would fill their minds; such as whether it had been stolen away? But this was explained afterwards, when Jesus himself appeared to them. Thus if we seek Jesus Christ in the broad ways of gospel ordinances, we shall sooner or later find him as our beloved. The disciples, on his appearing to one of their number, exultingly said, 'The Lord is risen indeed;' and this expression of congratulation, it is said, was long in use among the primitive Christians, on their first meeting each other on the Sabbath morning. *We* should rejoice thus at the beginning of this blessed day. I see, *Samuel*,' said *Mr. Christian*, 'you now have a question to ask me as usual; what is it, my dear?' 'Father, I think you once said, those called in the chapter men in shining garments at the sepulchre were angels,—what was their errand there?' 'My dear,' said *Mr. Christian*, 'angels are ministering spirits, or servants, to those who belong to Christ; and the Lord appointed them to be at the sepulchre, for the purpose of informing the disciples who went thither, that Jesus was risen.'

"'But,' said *Mary*, 'father, my Testament says in the fifth verse of the chapter, that the women were afraid, and bowed down their faces to the earth, when the angels spoke to them.' 'Yes, my dear child,' replied the father, 'because the angels are such holy beings, and so glorious, that we cannot see them without feeling how mean we are, compared with them; and this is one reason why we must be made holy, in order to join such society in heaven.'

"'But,' said *Jonathan*, 'father, Jesus is the Lord of angels, and therefore more glorious than *they* are, yet the disciples were not so terrified, but seemed delighted when *he* drew near them.' 'That is true, my love,' said *Mr. Christian*; 'but then Jesus having a body like our own, did not shew all his glory, and the disciples were so much more used to his company, than to that of angels, and this was a reason why they could feel more easy in his presence. What he said to them, and the manner in which he said it, shewed his love to them to be so great, that they could think of nothing else while he was in their company. In this manner, my dearest children, you should listen to-day in the house of the Lord; for though you will not see Jesus in person there, yet his minister will speak to you in his name, by his au-

thority, and about the same things; and if you feel like the disciples, you will be glad to be so employed. Let us pray.'

"It was delightful to hear with what holy fervour the pious man poured out his soul. while he thanked God for the arrival of the Sabbath, and prayed for the several branches of the family, as well for the servants as the children. Nor did he forget his pastor; but fervently besought the Lord to afford him his gracious presence and assistance in his work. He seemed sensible that by praying for his pastor he prayed for himself, as the seed given to the sower would furnish bread for the eater. The prayer ended with petitions for a suitable frame of mind throughout the day." (p. 14—19.)

A pious father, thus conversing and praying with his family, could not fail to produce a good effect. But let us now see how the breakfast hour was improved.

"As soon as family worship was concluded, preparations being made for breakfast, the family seated themselves around the table, and *Joseph* said, 'I was sorry, father, that I had not an opportunity of asking you a question or two, when you had done reading. You know, father, you always wish us to read the chapter in our rooms, before we come down in a morning, that we may the better understand your remarks upon it in the family, and that we may ask you about difficult parts of it. I have always read that chapter with pleasure, but I thought this morning I could read it all day.

"*Mr. Christian.* 'My love, I know you and your brothers and sisters all love to look into the Holy Scriptures, and it affords me much real pleasure to observe you do so; but the reason why I did not call upon you, my love, to ask any questions, was, that I did not wish to make the family worship too long, and especially as we have an opportunity of talking over any thing contained in the chapter at the table. What did you think of asking me?'

"*Joseph.* 'I did not understand the 26th verse, where the Saviour says to his disciples, *Ought* not Christ to have suffered these things? I have often heard you say, father, and *Mr. Fervidus* too, that Jesus did no evil for which he *deserved* to suffer, and that it was very wicked in the Jews to crucify him. What then do these words mean?'

"*Mr. Christian.* 'My dear child, you are right in your observations. Even Pilate himself acknowledged, when he examined Jesus, that he found no fault in him; but in the verse before, the Redeemer chided the disciples for being so ignorant of the Scriptures, and then 'beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself;' so that the meaning of the words you mention

is, that it was necessary Christ should suffer as he did, or the writings of the prophets could not have been fulfilled; they having foretold his sufferings so particularly.'

"*Joseph.* 'Thank you, father, I see the meaning now. There was another thing of which sister Hannah and I were talking—what was it, Hannah?'

"*Hannah.* 'It was about the sudden appearance of Jesus to his disciples, and the terror they felt; we wondered why they should be so pleased the first time, and then so terrified the second; but our father explained that when he read the chapter; for he said, the first time Jesus appeared, he introduced himself as a stranger, and then made himself known by degrees; but at the second time his appearance was so sudden, that they supposed they saw a spirit.'" (p. 19—23.)

In a conversation, said to have taken place in *Mr. Christian's* family, after they had returned from hearing a sermon, an interesting account occurs of the conversion of *Mr. Lovetheword.* This narrative is introduced in a very natural manner. *Mr. Lovetheword* is represented as asking *Mr. Christian*, whether he had ever put Janeway's Tokens for Children into the hands of his children. To this *Mr. Christian* replies, "Yes, sir, they have read the book, and are so pleased with it, that they take it to bed with them; and frequently we find them, as soon as the morning is sufficiently light, reading it. God has been pleased wonderfully to bless that little book in my family."

"*Mr. Lovetheword.* 'God has blessed it to many families. I read it again and again when a child myself, and shall, I trust, have reason to bless God for it as long as I live.'

"'It will be very gratifying,' said *Mrs. Christian*, 'if you, *Mr. Lovetheword*, will favour the company with your experience in early life; for I know you feared the Lord from your youth.'

"*Mr. Lovetheword* thus replied; 'I had religious impressions in childhood. A pious mother's instructions and prayers, for me and with me, produced, through the blessing of God, a love to divine things; and though my mother died when I was very young, her example, instructions, and prayers were, and I hope ever will be, profitable to my soul. Other things were useful to me, and some of them were very singular; particularly the following. One Saturday night I had an awful dream. I dreamed I saw the end of all things, and (in the language of Scripture, without knowing it to be such,) *the small and great stand before God.* I imagined the Judge looked very angrily at me, till terror made me try to escape; but when I attempted to fly (flee) he pursued me, so that concealment was impossible. In this state of fear I awoke, and found myself entering on another Sabbath. It was broad day-light, and an uncle was sitting in the room with a book in his hand. I asked him what book it was? He said it

was a sermon from these words, *I saw the dead small and great stand before God*, Rev. xx. 12. I replied, 'Why, uncle, I have been just dreaming those words. He seemed to think I must be mistaken, and urged me to rise, which I did. When we went to the morning public worship, these very words were the minister's text! From that time the solemnities of a future judgment were always more or less present to my mind.'

"*Mr. Hearwell.* 'That was very singular indeed; but might not your uncle have been reading aloud while you were between awake and asleep, and you therefore only *heard* what you imagined was a *dream?*'

"*Mr. Lovetheword.* 'I should have thought so, had not my uncle informed me, that he had *not* read aloud; but was it not remarkable those words should be the minister's text that Sabbath morning?'

"*Mr. Hearwell.* 'It certainly was; and the whole appears to have been of God. We have the best authority for believing, that 'in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instructions.'

"*Mr. Christian.* 'Indeed it is 'the Lord's doings, and wonderful in our eyes;' but how did the Lord deal with you after this?'

"*Mr. Lovetheword.* 'It was my happiness to sit under the ministry of one who was anxious to be useful. At that time he was so much discouraged by seeing so little good done, that he concluded it was his duty to remove to another situation. He even resigned the pastoral charge, and a part of his furniture was actually forwarded to the place of his intended residence. But the following Sabbath was the time for an annual sermon to young people, when there was a large concourse, and the minister preached from, 'Her ways are ways of pleasantness, and all her paths are peace.' Oh! what a time was that in the house of God. There was indeed a shaking in the valley of vision. The assembly melted to tears while religion was exhibited in her most charming colours. I well remember the young persons who sat in the same pew with myself were all exceedingly affected. My own feelings were such as I cannot describe.'

"*Mrs. Christian.* 'Did the effect produced on the minds of the congregation prove lasting?'

"*Mr. Lovetheword.* 'There were many who seemed soon to forget the truths they had heard, but many did not. About twelve of them from that time met for the purposes of prayer and conversation on eternal things. I was one among them and though I lived five miles from the house of God, I always contrived to be with my pious companions at their earliest meeting on the Sabbath; and in the after parts of the day, 'we took

sweet counsel together, and walked unto the house of God in company.' We could generally set our seals to the truth of the text, 'Wisdom's ways are ways of pleasantness,' and the recollection of those occasions is still sweet to me.'" (p. 44—51.)

In a strain equally clear and evangelical, the author proceeds to the end of the volume; a volume in which an excellent method of sanctifying the Sabbath, is exemplified in the conduct of *Mr. Christian* and his family.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

Dear Sir,

If the following Reflections on an interesting passage of Scripture meet your approbation, their insertion in your valuable Miscellany will oblige,

Your's affectionately, T. H. Walker.

"*Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you,*" John xiv. 27.

What an important legacy is this! How invaluable in its nature; how various in its application! Let us suppose a man burthened with a sense of sin, dreading the wrath of an offended God, anticipating the horrors of hell, and exclaiming, "Wretched man that I am! how shall I escape? What must I do to be saved?" To such a one suppose Christ saying, "My peace I give unto you;" what a burden would the man feel to drop from his conscience: the gracious assurance would instantly silence the voice of the accuser, calm the tempest in his bosom, and inspire it with tranquillity and peace. Suppose another distressed and oppressed with poverty; dark clouds of affliction gather round his path, and threaten to overwhelm him; he sickens with apprehension; but Christ extends the hand of compassion, and while raising him from the dust, addresses him and says, "My peace I give unto you;" his gloomy apprehensions are immediately removed, and he finds himself rich indeed! Another is engaged in the cares of life, he is exposed in a peculiar manner to the seductive smiles or terrifying frowns of the world, which harass him with a thousand fears; what a sacred pleasure, what a firm support, would a faith in this promise of the Redeemer give him, "My peace I give unto you." No one ever did so much, and sacrificed so much for peace, and no one ever had such a peace to bestow as Christ. All the unregenerate profess to be seeking peace, but the frequent returns of disappointment they meet with, proclaim them to be strangers to her paths, and confirm

the sacred declaration, "There is no peace to the wicked." Christ is the only foundation of true peace. "In the world," he said to his disciples, "ye shall have tribulation, but in me ye shall have peace;" and they experienced the faithfulness of his promise: they were troubled on every side, yet not distressed; perplexed, yet not in despair; sorrowful, yet always rejoicing; poor, yet possessing all things. St. Paul, in his chains, was far more to be envied than his cotemporary Cæsar in his purple. Peter in prison is happy, while Herod his prosecutor sinks the unlamented victim of pride and avarice.

"My peace I leave with you." How inestimable the legacy, exceeding the riches of Peru! How extensive the power of him who leaves it, surpassing the most celebrated hero of antiquity! The power of the mightiest potentate ceases with his life; his abilities no longer benefit his people. It was not so with Christ; his death was their life. "My peace I leave with you." How important the promise! It implies security. It is as if some mighty host should engage constantly to surround, to watch over you, to protect you: it is more; for the hand of time would shortly sweep them from the earth, but the peace which our Lord gives to all his followers shall never die. It is as if some rich friend should assure you of the regular supply of all your wants: it is more; for time would exhaust his treasury, and reduce you to want; but this is an inexhaustible treasury, whose stores can never be diminished by time, where there is

"Enough for all, enough for each,
Enough for evermore."

"My peace I leave with you." The peace which Christ leaves is the same in its nature with that he himself enjoys to an infinite extent. Christ feels a peace, which results from uncontroulable power, perfect holiness, and infinite wisdom; a peace arising from his being above disappointment, from an assurance that all his designs shall be accomplished; a peace of immortality, of consummate felicity.

"Not as the world giveth give I unto you." The principles of Christ were offered to the world; he came to revolutionize the world; to introduce a new code of laws; to establish doctrines and maxims, which were in direct opposition to the laws, maxims, and customs of the world. "Not as the world." The world violates its engagements, it promises only to deceive: which of its promises does it not break? its prince is styled the Father of Lies; but the word of Christ is inviolable, firmer than the foundation of the heavens. "Not as the world." The world never gives, but it requires in return what far exceeds in value the treasures it has to bestow. Does it bestow riches? they drown in destruction and perdition. Splendour?—it corrodes with disappointment. Pleasure?—it destroys as the canker-worm. When

Jesus Christ bestows his blessings, he only takes away what would prevent our possession of them, in order that our enjoyments of them may be real, full, and permanent. "Not as the world." The world is all delusion; a bubble in the hand, a shadow. Not so Jesus Christ; his religion is free from guile, and the blessings it proposes are substantial and enduring. The world gives, but it is not in its power to continue the things it bestows; Jesus Christ will eternally continue his blessings to his obedient, persevering people. The world imparts its gifts indiscriminately; not so Jesus Christ. None participate of his peace, but those who obey him: "great peace have they that love thy law, and nothing shall offend them." The world frequently withdraws its gifts, and leaves those who once rejoiced in their possession, to perish in ignominy and disgrace. "Had I served my God," exclaimed a celebrated cardinal, "as faithfully as I have served my king, he would not have forsaken me in my old age." But Jesus Christ is the same yesterday, to-day, and for ever. The world will soon have done giving, for the world passeth away, and the glory thereof; but Christ will be ever giving to all eternity.

THE WORKS OF GOD DISPLAYED.

AN ACCOUNT OF A VOLCANIC ERUPTION.

Mr. Editor,

The following account of one of the most dreadful volcanic eruptions ever remembered, is extracted from a weekly newspaper, and shews forth the omnipotence of God, the majesty of his appearance in his works of nature, and the indelible impressions which his footsteps leave behind him.—O when will the inhabitants of the world learn righteousness, seeing the judgments of God are abroad in the earth! Your's, &c.

Baldock, May 23, 1816. Philomath.

"Dreadful Eruption.—A volcano broke out at the mountain of Tomboro, in the island of Sumbawa, near Java, in April, 1815, the eruption of which was by far the most violent that ever happened in the history of the world; far exceeding in the extent of its effects, any of the eruptions of Vesuvius, Ætna, or Hecla. There is undoubted testimony of its having been heard at Forts Marlborough and Pedang, in the island of Sumatra, near a thousand miles from the mountain. At Ternati, 700 miles distant, the explosion resembled a firing at sea, so that a vessel was ordered to chase in direction of the sound, to discover its cause. At Batavia, 600 miles off, the sashes of the windows

were so shaken, that they required to be fastened; the quantity of ashes thrown out are almost incredible. At Bannioangie, a town of Java, 180 miles off, the whole country was covered to the depth of eighteen inches. At Macassar, 220 miles distant to leeward, the Company's cruizer, Benares, had some parts of her deck covered a foot thick: the quantities within a hundred miles of the volcano were most tremendous, and filling up deep vallies; even the contour of the coast being altered by them. As they were lighter than water, they swam about the sea resembling islands, so as to stop the progress of the ships; the darkness produced by the vast quantity of dust in the air was terrific. At Macassar, 220 miles off, on the 12th and part of the 13th of April, it was pitch dark, so that persons could not see their hands in the middle of the day: the destruction to the unfortunate inhabitants in the vicinity of the mountain has been dreadful. At Sanguar, a town about 15 miles off, men, horses, cattle, houses, extensive forests, and whatever came in the way of a whirlwind occasioned by the eruption, were carried in the air and never heard off. Of all the inhabitants of the towns of Tomboro and Pecate, which amounted to 12,000 persons, only twenty-six remained, who fortunately had gone a journey to the eastward at the time. A dreadful famine has been the consequence; all the corn, fruits, and animals near the spot have been destroyed, the springs covered up, and wherever water could be found, it had become of so noxious a quality, as to occasion immediate sickness to those who drank it; the cattle and horses at a considerable distance, have died for want of food in melancholy numbers. Even the Rajah of Sangier, one of the richest and most powerful nations of the district, lost a daughter from starvation; and the mortality would have been still greater, but for the humanity of the Lieutenant-Governor of Java, T. S. Raffles, Esq. who, on hearing the situation of the explosion, anticipated its dreadful consequences, and sent some vessels laden with rice to the wretched sufferers."

OF THE ANIMALS, BIRDS, &c. OF CEYLON.

(Continued from page 846.)

THE oxen of Ceylon are remarkably small, generally of a black colour, and in size scarcely exceed our calves of a year old. They are far from being well-shaped, as they are thick and squat, and have a hump on their shoulders. They are as inferior in quality as in size to the cattle of Bengal and the Coromandel coast; and are to be had for ten or twelve rupees, or rix-dollars, about one pound five shillings sterling. The beef is sometimes,

however, fat and tolerably good, and forms the chief food of the European soldiers stationed on the island.

These bullocks, though small, are very useful. They are employed in all sorts of work to which they are adapted, in drawing artillery, and conveying burthens which are too large for the coolies to carry. The want of proper roads, however, makes these people be employed to do much of the work which would otherwise be imposed on the oxen. Their common method of carrying burthens is on their heads, or suspended to each end of some pieces of bamboe laid across their shoulders; and it is really astonishing to see what loads they will bear in this manner, even under the fatiguing heat of noon. Though they may find considerable difficulty in lifting the load at first, yet when once set agoing, they will travel at the rate of four or five miles in the hour for a whole day. The spring in the pieces of bamboe, by yielding to their motions, greatly facilitates the carriage of the burden. When the roads will admit of it, and the loads are too heavy for the coolies, the bullocks are employed to draw them in carts of a particular construction, known on the island by the name of *bandies*. These vehicles are very long, narrow, and clumsy. The body of the bandy rests on a strong beam, which projects like the pole of a carriage. To the extreme end of this pole a piece of wood, about six feet long, and very thick, is attached crosswise. Under it are hoops fixed for the necks of the cattle, which are kept fast by pegs. By this means the whole weight of the load rests on the neck and shoulders of the oxen, while they drag the cart along. The sides of the cart are composed of thin boards, of the skins of buffaloes, or split bamboes; while a strong post of wood is placed at each end of the four corners to give it a shape and hold these firm. The bottom is either of boards, or interwoven bamboes: the axle-tree and wheels resemble those of the Irish truckles, or cars, being blocks of wood rounded.

Buffaloes, being much larger and stronger than the oxen, are much more frequently employed in drawing burthens. These animals are found in great numbers on the island, both in a wild and tame state, and are all of the same species and appearance. They are fierce and rough, extremely obstinate and untractable, with a wild forbidding countenance. Even such of them as are trained to the draught, and familiarized to the people, never lose their original habits, but are always dangerous to meddle with or to meet in the fields. In shape, they are broad before, and narrow behind, and their legs are thick and short. They always carry their heads low: their horns are black and very thick, shooting out backwards to a considerable length, and bending towards the shoulders. The buffaloes do not employ their horns offensively in the same manner as our bulls, but first run head-

long at their object and trample it under foot: and after this is accomplished, they get down on their knees and endeavour to bring their horns into such a position as to gore their victim. It is always dangerous to meet with these animals, particularly for a European, to whose complexion or dress they have the greatest antipathy. A scarlet coat is the chief object of their resentment, and renders them perfectly outrageous. This unaccountable aversion to red is extremely vexatious to military men. I have myself frequently experienced it, and been obliged to escape as fast as I could from their fury: at one time I was saved only by the spirit of my horse. Their fierceness surpasses that of almost any wild beast, as it can never be totally subdued either by gentle usage, or the sense of fear.

The buffalo is of a dirty grey or mouse colour; the hairs, or rather bristles, are thinly scattered over his thick coarse skin. The flesh and milk, though sometimes used, are very rank and disagreeable. These animals are very dirtily inclined, and are constantly to be seen like hogs wallowing up to the neck in mud and water.

The markets of Ceylon are well supplied with pigs, and they can be always had at very reasonable prices; the smaller ones at about five shillings, and even the largest never sell for more than ten. The pigs here are usually about the size of our small greyish ones.

Few parts of India produce a greater variety of wild animals than Ceylon; and its forests are rendered extremely dangerous by beasts of prey and noxious reptiles of various sizes. Many wild animals are also offered to the use of man; and afford subsistence to the tribes who, like them, range the forests.

Varieties of deer and elks are every where met with in the woods and jungles. One species of deer is particularly calculated to attract attention. It is a very small creature, in size not exceeding our hare; it is called by the Dutch the *moose-deer*, and by the natives, *gazelle*. In every thing but in size they are complete deer; and their sides are beautifully spotted, or streaked like the fallow-deer. It is usual for the natives to catch them, and bring them down in cages to our markets, where they are sold at about a shilling a-piece. Their flavour is much stronger than that of the hare, and when stewed they are excellent.

Rabbits are not natives of Ceylon, and even if they were introduced, it is probable they would soon be destroyed by the wild beasts and reptiles, which would every where assail them above ground, and even persecute them in their burrows.

Hares, of exactly the same species with our common hares in Europe, abound in every quarter throughout the island, in

greater numbers than I have ever seen elsewhere. About Colombo one may easily shoot a dozen in a few hours.

The wild hog is much more esteemed than the tame. The wild boars add much to the dangers of the Ceylonese forests; they are very large and fierce, and boldly attack those who fall in their way. The natives are particularly afraid of them, and think it an exploit of no small intrepidity to hunt them.

The smaller species of tiger also infests the woods, but seldom ventures to attack a man. The larger kind, called the royal tiger, is not an inhabitant of the island, which is a circumstance extremely fortunate for the natives, as from the woody nature of the country, these ferocious animals would have every opportunity to commit their ravages with impunity on the human species.

The tiger-cat found here is about the size of a lap-dog, and presents both in shape and colour exactly the appearance indicated by its name. It is very wild, and extremely difficult to tame, though from its size it is not a dangerous animal.

The leopard is a native of the island, though rarely met with.

There are no foxes in Ceylon, but their place is amply supplied by an immense number of jackals. These animals very much resemble the fox, but are far bolder and fiercer. It is always by night that they approach the villages in large packs, making a loud and horrible noise like the screaming of children, which they increase as soon as they have found carrion, or any other sort of prey. It is a striking trait of their savage character, that they continue to keep up this frightful noise, even while they are devouring their food. As soon as the uproar of the jackals is heard, all the dogs of the village, as if by one consent, instinctively sally out to attack them, and drive them back into the woods.

The hyena and the bear, though natives of Ceylon, are very rarely met with; a few only being found on the north-east side.

A great variety of monkies are found in swarms over the island, and some of the species are uncommon. The *wanderow* is remarkable for its great white beard, which stretches quite from ear to ear across its black face, while the body is of a dark grey. Another species, of a very large size, is distinguished by a black body, and a white triangular beard with a purple face. There is also a large greenish monkey, which inhabits the woods here. The *rillow* is a very large species, not less than our larger dogs. It is distinguished by long parted hair lying flat on its forehead. This species is extremely numerous, and a great annoyance to the corn-fields and gardens, which they rob in the face of the owner, while they deride him by antick gestures.

(To be continued.)

THE PROVIDENCE OF GOD ASSERTED.

EXTRACT FROM THE VOYAGE, &c. OF CAPTAIN BLIGH.

(Concluded from page 853.)

Saturday, May 2. At day-break I was pleased to find every one's spirits a little revived, and that they all seemed determined to do their utmost. I sent a party among the gullies in the mountains, with empty shells, to see what could be found. In their absence the natives came about us, as I expected, and in greater numbers; two canoes also came in from round the north side of the island. In one of them was an elderly chief. Soon after, some of our foraging party returned, and with them came *Efow*, a chief. To each of these men I made a present of a shirt and a knife. A young man appeared, named *Nayete*, whom I remembered to have seen in 1777; he expressed much pleasure at our meeting. The good-will and affability of this man gave me much satisfaction. This, however, was but of short duration; for soon after they attempted to haul our *boat on shore*. The beach was lined with natives, and we heard nothing but the knocking of stones together, which they had in each hand. They frequently importuned me to sit down, but I constantly refused; for it occurred, both to Nelson and myself, that they intended to seize hold of me, if I gave them such an opportunity. At noon I served a cocoa-nut and a bread-fruit to each person for dinner, and gave some to the chiefs with whom I continued to appear intimate and friendly. Keeping, therefore, constantly on our guard, we were suffered to eat our uncomfortable meal in some quietness.

When the sun began to set, I gave the word, on which every person who was on shore with me boldly took up his proportion of things, and carried them to the boat. The *chiefs* eagerly asked me, if I did not intend sleeping in the *cave*, as on the preceding night. I said, no. The elder chief then started up and said, "You will not sleep on shore,—then *Mattie!*" which means, we will kill you instantly; and he left us. The onset was now prepared. Every one made a noise with the stones he held in his hand, and *Efow* ran from us. All but two or three things were in the boat, when I took *Nayete* by the hand, and our people walked down the beach, every one in a silent kind of horror. I was no sooner in the boat, than the attack was begun by about *two hundred men!* One of my people ran from the boat up the beach, to cast the stern-fast off, and was knocked down; the stones flew like showers of shot! Many Indians got hold of the stern-rope, and were hauling the boat on shore; which they would have effected, if I had not had a knife in my pocket, with which I cut the rope. At this time I saw five of the natives

about the poor man they had killed, and two of them were beating him about the head with stones in their hands.

We had no time to reflect, for, to my great surprise, they had filled their *canoes* with stones, and twelve men came off after us to renew the attack, which they did so effectually, as nearly to *disable us all.* Our grapnel was foul, but fortunately, the fluke broke, and we got to our oars, and pulled to sea. They, however, could paddle round us, so that we were obliged to sustain the attack without being able to return it, except with such stones as lodged in the boat, and in this I found we were very inferior to them. We could not close, because our boat was lumbered and heavy, of which they knew how to take advantage. I therefore adopted the expedient of throwing overboard some clothes, which, as I expected, they stopped to pick up; and, as it was by this time almost dark, they gave over the attack, and returned towards the shore, leaving us to meditate on our unhappy situation. We therefore set our sails, and steered along shore, by the West side of the island *Tofoa;* the wind blowing fresh from the eastward. My mind was now busily employed in considering what was best to be done, when I was solicited by all hands to take them towards home; and when I told them no hopes of relief remained for us (except what might be found at *New Holland*) till I came to *Timor*, a distance of full 1200 leagues, where there was a *Dutch* settlement, but in what part of the island, I know not.—To effect which they all agreed to live on *one ounce of bread, and a quarter of a pint of water per day!*

Therefore, after examining our stock of provisions, and recommending to them, in the most solemn manner, not to depart from their promise, we bore away across a sea, where the navigation is but little known, in a small boat, twenty-three feet long, from stem to stern, *deep laden with eighteen men.* I was happy, however, to see that every one seemed better satisfied with our situation than myself. Our stock of provisions consisted of about one hundred and fifty pounds of bread, twenty eight gallons of water, twenty pounds of pork, three bottles of wine, and five quarts of rum. A few cocoa-nuts were in the boat, and some bread-fruit, but the latter was trampled to pieces.

It was about eight o'clock at night when we bore away under a reefed lug fore-sail: and, having divided the people into watches, and got the boat in a little order, we returned God thanks for our miraculous preservation; and fully confident of his gracious support, I found my mind more at ease, than it had been for some time past.

Sunday. May 3. At day-break the gale increased, the sun rose very fiery and red, a sure indication of a severe gale of wind. At eight, it blew a violent storm, and the sea ran very high, so that, between the seas, the sail was becalmed, and when on the

top of the sea, it was too much to have set; but we could not venture to take in the sail, for we were in very imminent danger and distress. Our bread was in bags, and likely to be spoiled by the wet: to be starved to death was inevitable, if this could not be prevented. Fortunately for us, we had on board the carpenter's chest, the tools of which we stowed at the bottom of the boat, and it became a fit place to secure this article.

I served a tea spoonful of rum to each person, (for we were very wet and cold,) with a quarter of a bread-fruit, which was scarce eatable, for dinner: our engagement was now strictly to be carried into execution, and I was fully determined to make our provisions last eight weeks, let the daily proportion be ever so small. The sea ran higher than in the forenoon, and the fatigue of baling, to keep the boat from filling, was exceeding great.

Monday, May 4. I divided five small cocoa-nuts for our dinner, and every one seemed satisfied. I served for supper a few broken pieces of bread; and performed prayers. Next morning, every one seemed a little better, and contentedly breakfasted on a few pieces of yams that were found in the boat. After breakfast we examined our bread, a great deal of which was damaged and rotten; this, nevertheless, we were glad to keep for use. For dinner I served some of the damaged bread, and a quarter of a pint of water.

Wednesday, May 6. We discovered several small islands. Those we were near appeared fruitful and hilly, some very mountainous, and all of great height. I durst not, however, venture to land, as we had no fire-arms, and were less capable of defending ourselves than we were at *Tofoa*. Our allowance for the day was a quarter of a pint of cocoa-nut milk, and the meat, which did not exceed two ounces to each person: it was received very contentedly, but we suffered great drought. As our lodgings were very miserable, and confined for want of room, I endeavoured to remedy the latter defect, by putting ourselves to watch and watch; so that one half always sat up while the other lay down on the boat's bottom, or upon a *chest* exposed to the open air.

Thursday, May 7. At dawn of day, we discovered land. The country appeared to be agreeably interspersed with high and low lands, and in some places covered with wood. Being very wet and cold, I served a spoonful of rum and a morsel of bread for breakfast. At this time we observed two large sailing canoes coming swiftly after us along shore. One of them gained upon us, which, however, by three o'clock in the afternoon gave over chase. At four o'clock there was much thunder and lightning, with heavy rain.

Friday, May 8. The allowance I issued to day was an ounce

and a half of pork, a tea-spoonful of *rum*, half a pint of cocoa-nut milk, and an ounce of bread. The rum, though so small a quantity, was of the greatest service. For supper I served a quarter of a pint of water, and half an ounce of bread. I endeavoured to amuse my *people*, describing the situation of *New Guinea* and *New Holland*, and gave them every information in my power, that in case any accident happened to me, those who survived might have some idea of what they were about, and be able to find their way to *Timor*, which, at present, they knew nothing of but the name.

Saturday, May 9. In the morning, a quarter of a pint of cocoa-nut milk, and some of the decayed bread, were served for breakfast. And for dinner I divided the meat of four cocoa-nuts, with the remainder of the rotten bread, which was only eatable by such distressed people. In the evening, the clouds began to gather, and we had a heavy fall of rain, with severe thunder and lightning. Being miserably wet and cold, I served to the people a *tea-spoonful* of rum, to enable them to bear their distressed situation.

Sunday, May 10. The day brought no relief but its light. The sea broke over us so much, that two men were constantly baling; and we had no choice how to steer, being obliged to keep before the waves for fear of the boat filling. The allowance now regularly served to each person, was one 25th of a pound of bread, and a quarter of a pint of water, at eight in the morning, at noon, and at sunset.

Monday, May 11. In the morning at day-break, I served to every person a *tea-spoonful* of rum, our limbs being so cramped that we could scarce move them. Our situation was now extremely dangerous, the sea frequently running over our stern, which kept us baling with all our strength. In the evening it rained hard, and we again experienced a dreadful night.

Tuesday, May 12. At length the day came, and shewed me a miserable set of beings, full of wants, without any thing to relieve them. Some complained of great pain in the bowels, and every one of them having almost lost the entire use of his *limbs*. I served a spoonful of rum at day dawn, and measured out the 25th of a pound of bread, and a quarter of a pint of water, as yesterday.

Wednesday, May 13. I thought it prudent to keep back the allowance of rum at day break. All this day we were constantly shipping water, and baling; and suffered much cold and shivering in the night.

Thursday, May 14. Fresh gales at S.E. and gloomy weather, with rain, and a high sea. At six in the morning, we saw land, which soon appeared to be four islands, one of them larger than the others, and all of them high and remarkable in appearance.

Friday, May 15. At one in the morning, another island was discovered. The sight of these islands served only to increase the misery of our situation. We were very little better than starving, with plenty in view, yet to attempt procuring any relief was attended with so much danger, that the prolonging of life, even in the midst of misery, was thought preferable, while there remained hopes of being able to surmount our hardships.

Saturday, May 16. In addition to our miserable allowance of one 25th of a pound of bread, and a quarter of a pint of water, I issued for dinner about an ounce of salt pork to each person. I was often solicited for this pork, but I considered it more proper to issue it in small quantities than to suffer it to be used at once or twice; which would have been done if I had allowed it.

Sunday, May 17. At dawn of day, I found every person complaining, and some of them solicited extra allowance, which I positively refused. The night was dark and dismal, the sea constantly breaking over us, and nothing but the wind and waves to direct our steerage. When our nights were particularly distressing, I generally served a *tea-spoonful* or two of rum to each person, and it was always joyful tidings when they heard of my intentions.

Monday, May 18. In the morning, the rain abated. The customary allowance of one 25th of a pound of bread, and a quarter of a pint of water, was served at breakfast, dinner, and supper. In the night, we had very severe lightning, with heavy rains, and were obliged to keep baling without intermission.

Tuesday, May 19. Constant rain. With the allowance of bread and water, served half an ounce of pork to each person for dinner.

Wednesday, May 20. At dawn of day, some of my people seemed half dead: our appearances were horrible; and I could look no way, but I caught the eye of some one in distress. *Extreme hunger* was now too evident, but no one suffered from thirst. The little sleep we got was in the midst of water, and we constantly awoke with severe cramps and pain in our bones; for my own part, I almost lived without it. During the night, the rain fell in torrents, and we were obliged to bale with all our might.

Thursday, May 21. At day light I served a larger allowance of rum. Towards noon the rain abated, and the sun shone; but we were cold and wet, the sea breaking constantly over us.

Friday, May 22. Our situation this day was extremely calamitous. We were obliged to take the course of the sea, running right before it, and watching with the utmost care; as the least error in the helm would, in a moment, have been our destruction. The misery we suffered this night exceeded the preceding.

Saturday, May 23. This morning I found every one in a most distressed condition, and I began to fear that another such night would put an end to the lives of several, who seemed no longer able to support their sufferings. I served an allowance of two tea-spoonfuls of rum; after drinking which, having wrung our clothes, and taken our breakfast of bread and water, we were a little refreshed.

Sunday, May 24. With the usual allowance of bread and water for dinner, I served an ounce of pork to each person. This afternoon we had many *birds* about us, which are never seen far from land, such as boobies and noddies—these birds have received their names from the seamen, for suffering themselves to be caught on the masts and yards of ships. I took an opportunity to examine into the state of our bread, and found that, according to the present mode of issuing, there was a sufficient quantity remaining for 29 days allowance, by which time I hoped we should be able to reach *Timor*.

Monday, May 25. At noon some noddies came so near to us, that one of them was caught by the hand. This bird was the size of a pigeon. I divided it into 18 portions, and it was distributed, with the allowance of bread and water, for dinner; and we eat up bones and all, with salt water for *sauce*. In the evening we caught a booby. This bird is as large as a duck; this was divided into 18 parts, and with the allowance of bread we seemed to make a tolerable supper.

Tuesday, May 26. The weather was now serene, which, nevertheless, was not without inconveniences, for we began to feel distress of a different kind from that we had lately been accustomed to suffer. The heat of the sun occasioned several of our people to be seized with such languor and faintness, that life seemed intolerable.

May 29. We reached the coast of *New Holland*, and the joy of my men, at the prospect of finding something on the shore, was *excessive*. We returned God thanks for his gracious protection, and with much content took our miserable allowance of a 25th of a pound of bread, and a quarter of a pint of water for dinner. I sent out parties in search of supplies, while others were putting the boat in order, that we might be ready to go to sea, in case any unforseen cause should make it necessary. The parties returned highly rejoiced at having found plenty of *oysters* and fresh water. They had made a fire by the help of a small magnifying glass; and what still added to this kind providence, was, we found in the boat a piece of brimstone and a tinder-box, so that I secured fire for the future. The symptoms of having eat too much began to frighten some of us; but on questioning others, who had taken a more moderate allowance, their minds were a little quieted. The others, however, became equally

alarmed, dreading that such symptoms (which resemble intoxication) would come on, and that they were all poisoned. The fruits we obtained here proved wholesome and good, of which I was soon persuaded, when I saw the birds eat them without experiencing any hurt.

May 30. In the morning I discovered a visible alteration in our company for the better, and I sent them away again to gather oysters. While the party were out, I got the boat in readiness for sea, and filled all our water-vessels, which amounted to near 60 *gallons*.

June 1. Nelson, who had been out with others in search of provisions, was brought back supported by two men. His complaint was a heat in his bowels, a loss of sight, much drought, and an almost total inability to walk. It was now that the little wine, which I had so carefully saved, became of real *use*. I gave it in very small quantities, with some pieces of bread soaked in it, and he soon began to recover. The boatswain and carpenter also were ill, and complained of head-ache and sickness of the stomach.

We had now remained just six days on the coast of New Holland, where we found oysters, a few clums, some small fruits, birds, and water. But a benefit nearly equal to this we received, by having been relieved from the irksomeness of being constantly in a crowded boat, and obtaining good rest at night. These advantages greatly contributed to the preserving of our lives. Even in our present situation, we were most deplorable objects; but the hopes of a speedy relief kept up our spirits. I was secretly surprised to see that my men seemed as if they had embarked on a voyage to *Timor*, in a vessel calculated for safety and convenience. For my own part, incredible as it may appear, *I felt neither extreme hunger nor thirst*. My allowance contented me, knowing that I could have no more.

June 4. We were now launched into the open ocean, and I served one 25th of a pound of bread, and an allowance of water, for breakfast; and the same for dinner, with an addition of six oysters to each person.

June 5. Six oysters were, as yesterday, served to each man, in addition to the usual allowance of bread and water. In the evening a few boobies came about us, one of which I caught with my hand. In the course of the night, being constantly wet with the sea, we suffered much cold and shiverings.

June 6. In the afternoon, I took an opportunity of examining our store of bread, and found remaining 19 days' allowance, at the former rate of serving one 25th of a pound three times a day: therefore, as I saw every prospect of a quick passage, I again ventured to grant an allowance for supper, agreeable to my promise at the time it was discontinued.

June 7. We had passed the night miserably wet and cold, and in the morning, I heard nothing but heavy complaints. The sea was high, and breaking over us. The sea ran very high all this day, and we had frequent showers of rain, so that we were continually wet, and suffered much cold in the night. Mr. Ledward the surgeon, and Lawrence Labogue, an old hardy seaman, appeared to be giving way very fast. I could only asrist them by a tea-spoonful or two of wine, which I had carefully saved, expecting such a melancholy necessity.

June 9. At day-light I heard much complaining, which my own feelings convinced me was too well founded. I served the usual allowance of bread and water, and at noon we dined on the remains of the dolphin we had caught the day before, which amounted to an ounce per man. At sun-set I served an allowance of bread and water for supper.

June 10. In the morning, after a very comfortless night, there was a visible alteration for the worse in many of the people; which gave me great apprehensions—*an extreme weakness, swelled legs, hollow and ghastly countenances, a more than common inclination to sleep, with an apparent debility of understanding, seemed the melancholy presages of approaching dissolution.* The surgeon and Labogue, in particular, were most miserable objects. I occasionally gave them a few tea-spoonfuls of wine out of the little that remained, which greatly assisted them.

June 11. Every one received the accustomed allowance of bread and water, and an extra allowance of water was given to those who were most in need. In the afternoon we saw gannets, and many other birds, and at sun-set we kept a very anxious look out. In the evening we caught a booby, which I reserved for our dinner the next day,

June 12. At three in the morning, with an excess of joy, we discovered *Timor*, bearing W.N.W. It is not possible for me to describe the pleasure which the sight of *land* diffused among us. It appeared scarce credible to ourselves, that in an open boat, and so poorly provided, we should have been able to reach the coast of *Timor*, in 41 days after leaving *Tofoa*—having in that time run, by our log, a distance of *three thousand, six hundred, and eighteen miles*—and that, notwithstanding our extreme distress, no one should have perished in the voyage! We were much delighted with the general look of the country, which exhibited many cultivated spots. Much sea ran on the shore, which made landing impracticable.

June 13. Not perceiving any sign of settlement, we bore away to the westward, steering along shore. At two o'clock, having run through a very dangerous breaking sea, the cause of which I attributed to a strong tide setting to windward, and shoal water; we discovered a spacious bay or sound, with a fair

entrance. I came to a grapnel near the east side, in a small sandy bay, where we saw a hut, a dog, and some cattle. I sent two men to discover the inhabitants. They returned with five Indians; the women treated them with European politeness. They brought us a few pieces of dried turtle, and some ears of Indian corn—but we were determined to push on.

Sunday, June 14. At one in the morning, we weighed, and continued to keep the east shore. The report of two cannon that were fired in the morning early, gave new life to every one. We soon after discovered two square-rigged vessels and a cutter at anchor to the eastward. At day-light we landed amidst a crowd of Indians, and were agreeably surprised to meet with an English sailor, who belonged to one of the vessels in the road. Our bodies were nothing but skin and bones, our limbs were full of sores, and we were clothed in rags. With the tears of joy and gratitude flowing down our checks, the people of Timor beheld us with a mixed sensation of *horror*, *surprise*, and *pity*.

They ran with eagerness to procure a surgeon to dress our wounds, to get apparel to cover us, and a place suitable for our reception. The Governor, who was sick, hastened from his bed to welcome our arrival. People ran with chairs, tables, benches, and bedding, to an empty house that was assigned us. A plentiful dinner was soon laid before us; but, for my own part, I felt no extraordinary inclination to eat or drink. My mind kept musing on the mercy of Almighty God, who had made me the instrument of saving 18 *lives*. With no more provisions than might have been consumed in five days, we crossed a sea of more than *twelve hundred leagues!* When I reflect on all these great mercies, I am enabled to bear with resignation the failure of an expedition, the success of which I had so much at heart, to complete it in a manner that would fully have answered the intention of his Majesty, and the promoters of so benevolent a plan.

ANECDOTE OF THE CELEBRATED LEIBNITZ.

This illustrious Scholar and Mathematician, in the early part of his life, paid a visit to Italy. While sailing in an open boat from Genoa to Lucca, a violent tempest arose, and the mariners, ignorant and superstitious, knowing their passenger to be a German and a Protestant, conceived that the tempest was a sign of the wrath of heaven for admitting a heretic into their boat. It was proposed by one of them, more bigotted than the others, to propitiate the Deity by throwing the heretic, like another Jonah, into the waves. The conversation was carried on in Italian, of which they supposed Leibnitz to know nothing; and the proposal was at last acceded to by all the crew, two of whom

rose to carry it into execution. Leibnitz, who had heard and understood the whole, had, in the mean time, pulled out a rosary, of which he had taken the precaution to possess himself when he first came into the country, and began to tell his beads with every mark of devotion. This saved his life, for the crew were struck with horror at their supposed mistake, and consequent intention of throwing a pious Catholic into the sea. The tempest soon after abated, and the boat reached her destination in safety.—*Fontenelle's Eloge de Leibnitz.*

AWFUL JUDGMENTS.

To the Editor of the Methodist Magazine.

A Few days ago, looking over the Shrewsbury paper, I was seriously struck with the following awful visitation of Divine Vengeance.

Birmingham, October 22, 1816. A Traveller.

The principal man-servant at a respectable farm-house, in the parish of New Church, Carmarthenshire, while lamenting his absence from Abergwilly fair on Wednesday se'ennight, used such horrid oaths and imprecations, as called forth from a servant in the same house a remark, that if he continued to utter such profane and blasphemous expressions, he would certainly go to hell. To this he presumptuously replied, that hell would just suit him, as there was plenty of fire to light his pipe. He then repaired to an out-house, in which a carpenter was at work, and from thence to the cart-house, where, in the course of a few minutes, he was found dead.

We add the following similar and awful occurrence, which, it appears, happened the same week.

A Farmer, near Godstone, in the county of Surry, whilst walking over a field with some other farmers, or farm-labourers, picked up a blighted ear of corn.—With his eyes directed towards Heaven, he exclaimed—"*Art thou not ashamed*, God Almighty, *thus to blast the fruits of the earth?*" He had scarcely uttered the words, when he fell down a corpse!—*From an evening paper.*

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

You will interest, I am persuaded, and I hope also, benefit your readers, by republishing in your widely-circulated Magazine, the accompanying Memoir of Mr. F. published in the Christian Guardian of last January. The subject of it was, for some time before his death, a member of your Society, and son-in-law to one of your most respected Ministers.

I am, Rev. Sir, Your's very respectfully,

August 22, 1816. J. A.

MEMOIR OF MR. F. OF ——.

The late respected Mr. F. was designed by his friends for the ministry, and placed in an early course of preparation for entrance into the church. As, however, his understanding became informed, and his judgment matured, he clearly perceived, that *secular* motives ought not to decide, on an occasion so purely spiritual, and of such solemn responsibility. Untaught of God, he felt himself utterly unfit to become a teacher of "the things of God" to his fellow-men; unconscious of being "moved by the Holy Ghost" to assume the sacred office, or of being moved at all, except by the solicitations of his friends, and the prospect of preferment, he honestly renounced his expectations from that quarter, and directed his attention to mercantile pursuits. It is surely to be regretted, that enlightened and reflecting parents should ever conclusively designate their children to the office of the ministry, until they have at least witnessed in them that divine change—that experimental acquaintance with the saving truths of the gospel, which it will become their business to inculcate on others.

The first cause of Mr. F.'s becoming concerned about the salvation of his soul, was a powerful impression of the *fear of death*, and that produced, not by the intervention of any human means, but by the direct agency of the Spirit of God. So urgent and continual was this in its operation, that it infused "wormwood and gall" into every employment. In business, requiring the most abstract occupation of the thoughts, this *dread of dissolution* was still predominant; and the sweetest enjoyments in life were embittered by it. Through the day it maintained an imperious ascendancy in the mind; and so fearfully was the imagination haunted by it at *night*, that Mr. F. has often been heard to declare, that at this period, sleep was frequently scared away, and he rose with all the weariness with which he lay down. Mr. F. was not a voluptuary; but in those hours of convivial hilarity which he permitted himself, like Damocles he beheld above him the hair-suspended dagger, ever threatening to plunge him into the dread unknown of futurity. In this state he felt anxious to obtain some satisfactory knowledge of the Christian religion, and betook himself to reading Paley's Evidences; a work which, from its being confessedly a defence of the *outworks* merely of Christianity, might not be supposed to have been the best calculated to meet his wishes. With, however, a *confirmed* belief of the truth of Christianity *generally*, he obtained an increased conviction of the truth of its several parts; and, among the rest, that he must shortly "stand before the judgment-seat of Christ." From the perusal of this work, which he never after adverted to, but with a grateful recollection of the benefit derived from it, and especially from a commenced attendance on an evangelical ministry,

his mind gradually evolved to a perception of the grand scheme of human redemption by Jesus Christ. He saw himself a fallen, guilty, condemned creature; but he beheld, at the same time, the means of his restoration amply provided, as well as the ransom-price of his redemption abundantly paid, in the sacrificial death of the Son of God. He had keenly felt that dreary vacuity, that awful dearth of all real consolation and peace, which prevails in the soul, when, by "the keen vibrations of bright truth," sin, in its "exceeding sinfulness," has been discovered and embittered; and whilst yet the spiritual balm that is in Gilead, the life-giving power of the divine Physician, have not been apprehended by faith. Like the dove sent out from the ark, his soul had often gone forth in quest of some object on which it might rest; but had as constantly returned wearied and disappointed, till at length it brought with it the emblem of peace from heaven. But *now* a "good hope through grace" raised and cheered the drooping penitent, and assumed the place of tormenting apprehensions of the divine wrath. The *blank* of life was now interfused with the ineffable enjoyments of religion: and even the horrific aspect of death had greatly changed, on the approach of Him, who "came to deliver them that were all their life-time subject to bondage through fear."

Mr. F. was at this time actively engaged in the world, having become a partner in an eminent banking-house; but his divine change was evident by its marked influence on his deportment. As a member of civil society, and as the head of a family, his conduct was consistent and exemplary. There were, however, two circumstances, the retrospect of which, at the close of life, occasioned him much humiliating and painful feeling. One of these was *remissness in private prayer*. The little *amount of time* that had been employed in this direct intercourse with God—the having frequently yielded to an indolent or procrastinating spirit, when opportunity for this sacred duty presented itself—and the conviction of having foregone many blessings from neglect of this *immediate application to the Fountain of spiritual life and health*, and thereby having frequently lived in a state of barrenness and destitution of divine consolation, instead of aspiring after a *growth in grace*:—these were occasional subjects of keen and distressing reflection. The other circumstance was, *his not having duly availed himself of the advantages of Christian fellowship*. Professing, as an article of his creed, to believe in "the communion of saints," (a term which, alas! it is to be feared, too many repeat without ever annexing to it a definite idea,) he lamented that he had not more constantly associated with the children of God, for the purpose of edifying conversation and prayer, and for the mutual communication of Christian experience.

A Christian, who is *solitary by choice*, who pursues his spiri-

tual journey like a *straggler* from any of the great caravans that are crossing this wilderness of sin, is an *anomaly* in the church of Christ. His character will often be considered as equivocal, his condition always as jeopardous, and *certainly* he will debar himself of many of the inestimable blessings enjoyed by those who "speak often one to another;" who, "walking in the light, as God is in the light," have "fellowship one with another." Paul, when "cast down," was "*comforted* by the coming of Titus." Apollos, though an "eloquent man, and mighty in the Scriptures," was further *taught* in the way of God by Aquila and Priscilla. Peter, when he had erred, was *reproved*, and "withstood to the face," by St. Paul. And numbers, when they have *fallen*, have been "*restored* in the spirit of meekness" by their brethren. It is written, "Woe unto him that is alone."

During the earlier part of the protracted illness which terminated in the death of Mr. F., it was observed by some of his friends, with much concern, that the world seemed to have yet a powerful ascendancy in his mind, and that he manifested an extreme reluctance to listen to any intimation of the dangerous tendency of his disease; though, from its nature and determined mode of attack, its fatal issue appeared, from the first, morally certain to every intelligent observer. The languors of a mortal disease are but little calculated to excite to increased devotional exertions, especially where the chief counter-agent to these is sought for in the sweet delusions of cherished hope, confirmed by the flattering expectations of surrounding friends, and, perhaps too, by the designedly misguided assurances of professional attendants.

It may, perhaps, be here permitted to the writer to express the deep concern he has often felt at witnessing the deliberate and systematic perversion of truth, that is but too frequently made by medical men, in their attendance on such cases. This is done, it is said, to maintain in the mind of the patient the salutary influence of *hope*; that is, to keep up a precarious or groundless *hope of recovery*, by defrauding the poor perishing mortal out of the little remnant of life in which he might have secured a *hope of heaven*. It is a false and spurious charity, in the exercise of which, guilt, of a deep dye, (the least part of it arising out of the degrading sacrifice of veracity,) is incurred on the one part, and woe and misery, infinite in their extent and duration, are inflicted on the other. It is true, that equal *tenderness* with fidelity should be used, in unfolding to the patient so solemn and affecting a matter; but where is the medical practitioner who would *himself* wish to be hoodwinked by false assurances, and be fooled into a belief of recovery, until his mind should have become paralyzed or distracted by a dying body, and utterly incapable of preferring a prayer for mercy?

For several months Mr. F. continued gradually sinking under the pressure of illness, generally elevated by hope of restoration, though occasionally alarmed by intrusive apprehensions; yet ingeniously explaining away each step in the progress of his disease, by assigning it to the occurrence of some supposed *occasional cause*, and hailing every little *mitigation of symptoms* as an *indication of recovery*. At length, the ravages of disease on the fabric of the body became too unambiguous to leave any refuge for self-deception. Mr. F. was made fully sensible that death was approaching him with rapid strides, and that his unembodied spirit must speedily appear before the Judge of all the earth. He then, for the first time, abandoned all expectation of return to life, and with it, let go the world. All the energies of his soul were now called forth, and directed to the one great point of "making his calling and election sure;"—to obtaining a "*knowledge* of salvation by the remission of sins." It was deeply affecting to witness the entire abstraction he manifested from every other matter than the one immediately before him—the utter forgetfulness, on many occasions, of every thing and person about him—the holy violence of prayer—the importunate pleadings with which he seemed incessantly to besiege the throne of mercy, and which were evidently the unstudied effusions of a mind, whose springs of feeling were wound up to the highest state of tension,—which was absorbed in the effort of grasping at one object, and incapable of resting till it was attained. He seemed daily sinking lower in self-abasement and penitential sorrow, yet looking up, in humble hope and expectation, to Him who alone could release him from the bondage of sin and unbelief, and endue him with that "sure trust and confidence" in the blood of atonement, that would bring attested pardon and peace to his soul. After a lapse of several days, in which he continued with unabating earnestness, looking and longing for a clear manifestation of the pardoning love of God, this was graciously granted to him. His unbelieving fears and doubts were removed —the "oil of joy" was given to him for "mourning," and the "garment of praise" for the "spirit of heaviness:" he was blessed with a calm and settled trust in his dear Redeemer—a divine recumbency of soul on his saving merits. "I have now done," said he to a visitant, "with every thing below; talk to me of nothing but the joys of heaven."

The mind of Mr. F. was one of more than ordinary strength, and considerably cultivated; and its peculiar conformation rendered it, at this time, an object of interesting contemplation. As it regarded religion, its condition was now generally that of spirituality and peace, unmarked by any rapturous anticipation of the state of elevated and interminable felicity it was approaching, or any depressing anxiety, as to the certainty of its individual

and ultimate participation of it. Its high tone of health, its unsubdued vigour, its delicate discriminations, its rapid and correct operations, up to the last moments of its continuance in the body, constituted it a noble spectacle to the Christian observer, and furnished another resistless argument, if more were needed, of its indestructible and deathless nature. During the last days of Mr. F.'s existence, even till within an hour of his death, he conversed with his accustomed clearness and vivacity, and, in particular, marked each step in the progress of the final stage of his disease with *philosophical* accuracy and coolness. Those who knew what an extent of terror and dismay the mere *idea* of death had formerly conveyed to the mind of Mr. F., could not but admire and adore that rich, free, sovereign grace, which now, in its *actual and near approach*, preserved him in a state of unshaken firmness and self-possession, and even incited him at times to anticipate, with insuppressible joy, the period of its arrival.

One circumstance, of considerable *practical* importance, ought here to be mentioned: had Mr. F. been restored to society, it is morally certain, from some remarks which he made shortly antecedant to his close, that his future life would have been one of more extensive beneficence. The value of time and opportunity, when retrospectively contemplated from the edge of the grave, appears unspeakably great. Where God has intrusted the believer with talents, wealth, leisure, or influence, he will assuredly require of him a becoming improvement of these: and, *but in proportion* as the believer has *sowed* of these to the glory of God, and the good of mankind, the Scriptures declare shall he *reap*. *Young* Christians, especially of respectability and influence in life, should never forget where it is written, "No man liveth to himself." Ye are "created anew unto good works, which God had before ordained, that ye should walk therein." In the present day too, when young persons may gain to themselves so many inestimable opportunities of usefulness, by officiating as members of committees, or as treasurers, secretaries, or collectors, of Bible societies or associations; of religious Tract, Missionary, or Sunday school societies; or institutions for visiting the sick or friendless poor, as well as numerous other occasions, where they may become blessings to society, and may powerfully recommend the holy religion they profess; much of diligent and steady perseverance will be requisite to keep pace with the demands which the precepts of the gospel make upon them, and to maintain "the testimony of a good conscience" towards God.

The writer will now close this short account with some minutes of the last hours of Mr. F. which he drew up immediately after his death, at the request of some of his friends.

In the early part of the day on which Mr. F. departed this

life, and about fourteen hours before his dissolution, I found him in a state of perfect tranquillity of mind, arising out of a firm and unshaken confidence in the merits of Christ. He had previously said, "I *know* in whom I have believed. I *know* that Christ has *redeemed*, and *washed*, and *sanctified* me; and that I am going to the New Jerusalem, the city of the living God." And his language was now substantially the same. He seemed unceasingly desirous to be gone. Lifting up his hands and eyes to heaven, he exclaimed, "O that it were the will of my heavenly Father that I might this moment depart, to be for ever with Christ!" After expressing, in various forms, his earnest desire that the happy hour of his dismission might *soon* arrive, he asked me, in a pointed manner, how long I thought it would be before the much-desired time *would* come. I replied, "I thought but a short time, perhaps a day or so." He received the answer with a smile of genuine complacency and satisfaction; and said, a friend, who had recently been with him, told him that he might yet probably live *ten days;* he added, "Had *you* given me a like opinion, I should have said, Miserable comforters are ye all." He then expatiated with much feeling and gratitude on the goodness of God to him, particularizing his various mercies. "I bless God," said he, "that, instead of expiring in a foreign land, among people that could have felt no concern for me, and could have offered no comfort to my soul, I am here, surrounded with every thing that could soften my affliction.—My dear friends are about my bed; I have their kind sympathy and attentions; I have all the comforts of *home;* I am free from *violent pain;* I have the use of my intellect; and I have an interest in the *precious blood of Christ!* O! *all* is mercy! *all* is goodness! I never feel a pain but I say, I adore thee, O God, that thou dost deal so leniently and gently with me." The sight was most affecting. The uplifted hands and streaming eyes of the dying sufferer, most eloquently spoke the grateful feelings of his heart.

The mention above, of the possibility that he might at that time have been "expiring in a foreign land," alluded to his having, some months before, by the advice of his medical friends, left home to embark for Lisbon, where it was intended he should remain for some time; but, on his arrival at Portsmouth, he was most providentially disappointed of a passage, from the transports being quite full of troops.

At one of my succeeding visits, in the course of the day, Mr. F. spoke with great delight of his soon "being with Christ." At the mention of the Saviour his heart seemed to fill with tenderness and love. He had said, a day or two before, that the name of Jesus was "music to his soul;" and it now seemed to be his most delightful theme. He proposed to me a question which he seemed to have been revolving in his mind: "Is it," said he,

"your opinion, my dear sir, that the soul, on its dismission from the body, enters *immediately* into the presence of Christ?" I replied, I thought we were warranted by the Scripture to believe that such *was* the case—that St. Paul "longed to depart," in order that he might "*be with Christ;*" and had declared that "to be absent from the body" was "to be present with the Lord;" and, especially, that the Son of God, when on the cross, had promised the dying thief, that he should be with him in paradise "*that day.*" He expressed himself satisfied with the explanation, and thought it conclusive. He said, "I cannot tell what can be the employment of the saints in heaven through eternity, or what can be the nature of their happiness; but *this* I am sure of, when there I shall be *inexpressibly happy;* for it is written, 'It hath not entered into the heart of man to conceive what God hath prepared for them that love him.'" He again expressed himself deeply grateful to God for the divine change effected in his soul; for the complete deadness to the world which he felt; and for his readiness to enter on the eternal world. "I am dying," said he, "in what is called the *bloom of life;* but I part with my wife, my child, my business, my all, without a feeling of regret. Every tie to earth is dissolved; and I am now waiting for my summons to the heavenly kingdom.

'O love divine! all loves excelling!'

That is the best! that is the best! These," he added, "are not what —— calls *the bombast of a death-bed;* no! they are realities —they are sober truths." A short time after he said, "I hope I leave behind an ample testimony to the power of divine grace to save, even at the eleventh hour. If I had more strength I would tell you more."

At noon he was visited by his excellent and venerable friend Mr. S. He had considerably exhausted himself by speaking so freely during the morning, and was now unable to say much. He, however, in a very feeling manner, expressed himself deeply grateful to God, in that he had *married into a religious family.* He had before, in the course of his illness, dwelt on this as a subject of much thankfulness. He had, he said, resolved, in early life, that if he should ever enter the married state, *this* consideration should be held as one of the first importance with him; and he thanked God that he had been enabled to keep his resolution.

In the course of the long-protracted illness of Mr. F., he suffered much from almost continual pain and fever, and wearing indisposition, yet his patience and resignation were very exemplary, and had *now* become *highly interesting.* They were not restricted to a mere *endurance* of his afflictions, but were manifested by a *cheerful* and *thankful* acquiescence in the divine will. Once he

said to me, "I cannot but adore the goodness of God, in my sufferings? Often, when I am most oppressed with burning fever, the streams of divine consolation flow most abundantly into my soul; the streams,' he added, "of that river which makes glad the city of God. My afflictions," he said, "do not deserve the name of afflictions: they are very light; they are nothing: I ought not to mention them."

A scene of painful suffering was, however, now approaching. During the two preceding days, Mr. F. had been at times severely convulsed: (on one of these occasions, when just recovering, he was heard to say, "Sinking into the arms of Jesus!") but so tremendous an attack *now* took place, that it seemed as though all the violence of disease was concentrating itself, to extinguish the last remains of animal strength. To attempt to describe these sufferings were too painful a task; yet God, an infinitely wise, unerring God permitted them, and he upheld the sufferer. On recovering from this severe and distressing paroxysm, I am informed, Mr. F. immediately cried out, "Now, Lord, lettest thou thy servant depart"—adding, after a pause, "for mine eyes have seen thy salvation!" He afterwards said, "Peace! Sweet peace!"

On making my last visit to Mr. F. at ten o'clock in the evening, I found him just recovering from the attack above alluded to. On entering the room he said, "O my dear friend! I am glad you are come. I wished *much* to see you. I have just had a dreadful attack; the pain was *very* great; it was beyond any thing—beyond any thing I ever heard of." He then expressed an earnest solicitude that Almighty God would be pleased to spare him a return of these dreadful sufferings, or that he would *now* take him to himself. His mind seemed for a moment oppressed with painful apprehension, that these violent attacks might be reiterated up to the period of his death. He said, "Do not leave me—do stay with me till I die!" I replied, I would most cheerfully remain with him during the night. He said, "I think it will be *about midnight*; but if there are no symptoms of death about me at that time, you shall not remain longer." I proposed prayer. We implored Almighty God to preserve our departing friend from a recurrence of the extreme sufferings he had just passed through; and, if consistent with his righteous will, to grant him a gentle and peaceful dismission. In about a quarter of an hour he apprehended the pain was returning, and said, with much earnestness, "Pray again;" and, in about ten minutes or a quarter of an hour more, finding the same symptoms returning, we prayed a third time.

It pleased God to check and to remove the severity of the pain, and up to the period of his death it did not return. About eleven I read to him some select passages of Scripture, containing pro-

mises of support in death, and of future blessedness. Mr. F. seemed to listen to them with much pleasure, and frequently raised his hands. After one of them—"In my Father's house there are many mansions," he said, "How thankful I shall be for the lowest place in heaven!" In the course of the evening he requested me several times to feel his pulse, and solicitously asked me if it were not becoming weaker; on replying, "A little;" he said, "Yes, but *considerably so* since you *first came in?*" He said, "I am afraid you will think me impatient to be gone."

A little before twelve he said, "Pray tell me what are the *particular symptoms that immediately precede dissolution?*" I told him, "Coldness of the limbs, dimness of sight, clammy sweat on the forehead, and a general sinking of the powers of nature." He heard this with perfect and unaltered composure. In a little while he said, "I think I feel this sweat on my forehead—reach your hand." I replied, "There is *a little*." He said, "Yes; but it *is* there." Soon after he said, "I feel a little easier, thanks be to God—glory be to God!—if I had more strength I would tell you more."

Dissolution was now fast approaching. The period was solemn. It was midnight. All was silence. Death was in the room, ready to execute the sentence passed on every child of Adam. Awful thought! yet he had not now come as a *minister of vengeance*, but as a *harbinger of glory*—as a messenger to convey a soul redeemed by the "precious blood of Christ," to the bosom of his Saviour and his God. Cheering consideration! The "silver cord" was now about to be loosened!—That mysterious bond which, for thirty years, had preserved in closest union the soul and body, was now about to be dissolved, and the freed spirit of our friend, which, through the mighty energy of divine grace, had triumphed over the ruins of an enfeebled and corrupted body, was now about to

"Spring into liberty, and light, and life!"

At about twenty minutes after twelve, Mr. F. uttered, in a low tone of voice, some words which could not be distinctly heard, but which struck me to be, "Now he is come!" He immediately gathered the bed-clothes about him, and, casting an expressive glance, he in a few seconds calmly breathed his last.

His happy spirit had now fled: and, in the words which himself had used but a short time before, was

"Far from a world of grief and sin,
With God eternally shut in!"

W.

MISCELLANEOUS.

ACCOUNT OF THE SUFFERINGS OF ROBERT KNOX.

(Concluded from page 869.)

Mr. Knox continues his narrative by observing, that it was a year after his father's death before he had sight of his countrymen and fellow-prisoners. About that time, one of them obtained leave to see him, which caused much joy, as he thereby heard of the welfare of the rest; and understanding that some of them lived within a day's journey, he repeatedly importuned the people to let him go to see them; which request they at last granted, though with reluctance. So seven or eight of them met together, and gave God thanks for his mercies, being, as they said, in a far better condition than might have been expected. Having stayed two or three days together, Robert Knox returned to his house, having a keeper with him. These poor captives remained in the same manner till the year 1664, when a letter arrived in their behalf from Sir Edward Winter, Governor of Fort St. George. The Dutch ambassador also, by a commission from the Governor of Columbo, treated for them about the same time. The king was pleased with Sir Edward's message, and the Dutch mediation so far prevailed, that he promised to let them go. They were all accordingly summoned to the city, and greatly rejoiced, not only at the thoughts of liberty, but also at the sight of each other. They were then informed, that the king gave them their choice, either to go with the Dutch ambassador, or by the boat which Sir Edward Winter had sent. After a short consultation, they begged to go with the Dutch ambassador. In the next place they were told, it was the king's pleasure to let them understand, that those who were willing to stay, and serve his Majesty, should have great rewards. They were then put in a separate place, and called one by one, and made the same offer of riches, honours, &c. but all again refused; which displeased the king. They were then bid to wait at the palace gate daily, till the king should call for them. Here they were exposed to great danger; for a rebellion suddenly broke out, the king fled from the city, and the rebels enticed these Englishmen to be on their side, promising them liberty: however, very shortly matters took a turn, and the king was settled again on the throne. All these things happened in five days time. The poor Englishmen had taken no part in these matters, further than to go to Candy when sent for by the great men: however, knowing that the king would be informed they had had intercourse with the rebels, they feared greatly. They were preserved wonderfully by the providence of God, so as not to be injured, while the sword devoured on every side. But now they were in great straits for want of food: for during the confusion, the portion allowed them by the king was not given, and it was necessary to have fresh orders from the king's mouth, for their future subsistence. They therefore went begging in the highways, hoping it would come to the knowledge of the king; which soon happened, and he ordered them quarters in the country as formerly, and to have good entertain-

ment. Thus they were again dispersed here and there, for the more convenient receiving of their allowance; but not a word was said of sending them to their own country. Many of these men, now concluding their captivity would not end, began to make themselves comfortable, married wives, built houses, and traded in various articles, being permitted now to travel from place to place; the suspicion of the natives wearing off. But Mr. Knox could not reconcile it to his mind to follow their example, and hence was continually entertaining thoughts of running away. He was now quartered in a country called Handapondown, lying to the west of the city of Candy. This situation he liked, being much nearer to the sea, than where he had formerly dwelt: and in order to remove any suspicion, he began to build a house, employed himself in knitting, and went about trading, appearing very contented in his situation. Having turned away his black boy when at the city, he was forced to dress his own victuals, &c. and the natives frequently urged him to marry, saying, it would be a great ease to him, and make his life more pleasant; but his answer was, he must look for some person whom he could love, &c. Thus he continued two years without any opportunity of escaping.

In 1666, the Dutch built a fort very near, but as all the passages were guarded, he could not get to it. At that time there were quartered in that country 3 Englishmen, besides Knox: but immediately upon news of the Dutch invasion, the king ordered them all up out of the danger of the war into Candy Uda. Thus he was deprived of every comfort, leaving the fruit of his labour and industry behind him. These four men were brought to a town on the top of a mountain, called Laggendenny. Here they were much dismayed; it was a most dismal place; no other town near it, and only four or five houses in it. It was to this place also the king sent malefactors, whom he designed to cut off suddenly. The king, supposing they would be cast down at exchanging the fine country of Handapondown for this dismal mountain, sent, next day, a comfortable message to the people of the place, informing them, that these Englishmen were not malefactors, but men whom the king highly esteemed, and that they were to be respected and entertained accordingly, and have a due allowance, even if the people themselves should want.

They remained in this place three years, and were grown quite weary of it, as also the inhabitants were of them, being obliged by the king's order to maintain them well, though miserably poor themselves. Mr. Knox made frequent application to return to his old habitation, all things being pretty well settled, but this reasonable request was denied. However, by stratagem, he paid one visit to his former estate, recovered a few debts, and gave up the rest for lost. Some time after, he heard of a piece of land to be sold, in the town of Elledat, and country of Oudaneur, which he was inclined to purchase, hoping thereby to get away from Laggendenny. Having taken advice of the Governor of the country, where the land lay, he purchased it, and began to build a house; yet he durst not altogether quit Laggendenny. So he left his three English neighbours to remain in it during his absence. Soon after, however, a fit season presenting itself for him to retire from Laggendenny, he went to his

estate at Elledat, where his three countrymen lived with him for some time. But having made a rule, that only single men should live in the house, two withdrew, and took wives; and only Stephen Rutland and he remained together. These two lived very comfortably; bred goats, whose flesh served instead of mutton; kept hogs and hens; and so improved the house and ground, that it equalled the noblemen's seats. Even the neighbours would come to beg or borrow from them; and though those men were prisoners and strangers, yet the heathen would acknowledge that the Almighty had dealt far more bountifully with them than others, so that they had greater plenty of every thing. Knox and his companion still meditated their escape; and having learned the language of the country, they went about with various commodities to sell; making many inquiries about the roads, where and how the watches were set, and what goods were proper to carry from one part to another; pretending to go from time to time to different places to furnish themselves with ware. None doubted that these inquiries were made for the sake of trade, though they themselves had other designs in view. Having made frequent little excursions, they got to know that the easiest, and most probable way of escape was to the northward; they therefore furnished themselves with tobacco, pepper, and such other articles as were vendible in those parts, and went three days' journey northward. But having sold all their ware, and fearing lest the men of the town should look after them, having never before been so long absent, they returned to Elledat, and procured fresh goods. In this manner they went into the northern parts eight or ten times; in each journey they gathered more experience, and got lower down the country. Once they went as far as Hourly, a town in the extremity of the king's dominions; but at that time they durst not run away, lest they should perish in the woods. In these parts Mr. Knox met with his black boy, who was married and settled there; and perceiving him to be in a very poor condition, ventured to ask him to conduct them to the Dutch, offering him a good reward, and saying, he might return again without being discovered. To this proposal he joyfully consented, and promised to undertake it; but as it was then harvest-time, advised a delay of two months. This was agreed to, and Mr. Knox and his companions returned to procure more ware; but at the appointed time Mr. Knox was seized with so violent a pain in his side, as rendered him unable to stir from the fire for five days together. As soon as he recovered and got strength, they set forward, but the guide was gone into another country. They were at a loss where to find him, and knew not how to get away without him; so they were obliged again to return to Elledat. Eight or nine years they followed their trade, going down into the country, on purpose to get beyond the inhabitants, and run through the woods to the Hollanders; but an extraordinary drought for three or four years frustrated their design. On the 22d of September, 1679, they again set forward to try what success God Almighty would grant them; and by a chain of wonderful providences, which, though highly interesting, might be judged to swell this extract to an undue length, they at last arrived at Anarodgburro, the lowest place inhabited belonging to the king of Candy, where there is a constant watch kept. Having entered this

town they proclaimed their wares; but the inhabitants, being suspicious, brought them before the Governor; who, by the over-ruling providence of God, was satisfied with their answers, and considered them as innocent traders. Here they remained three days, and found the great road to Jaffnapatam; but a watch being kept there, they judged it best to leave the road, and strike through the woods. The Lord having so far prospered them, they departed from the place, pretending to go a little into the country, to procure some merchandise which was scarce at Anorodgburro, leaving part of their goods till their return. Thus they set out on the 12th of October, with very great caution, walking backwards on soft ground, that if their footsteps should be discovered, it might appear they had gone the contrary way. Before their departure, they had furnished themselves with ten days provisions, some deer-skins for shoeing their feet, and other necessaries. Their weapons were a small axe fastened to a long staff, and a good knife: these were sufficient, by God's help, to defend them from tigers or bears; and the best way of escape from elephants, is to flee from them. Having been some time in the woods, and not seeing any person, they concluded all danger was past; when very unexpectedly they found themselves in the midst of a parcel of towns, before they were aware. The country being all wood, they could not discern where the towns lay, till they came within a very short distance of them. Here they were at a stand, not being willing to return, and yet to go forward seemed attended with the utmost danger. They therefore concluded to endeavour to conceal themselves till night, and then run off in the dark. All they wanted was a hole to creep into; and perceiving a tree that was hollow, they both got into it, and sat for several hours, though in a very uneasy posture. At dark, they crept out of the tree, and ran away as fast as they could.

Having escaped the towns in safety, they continued going along by the river, sometimes meeting with wild beasts, who ran away from them; and as they made a fire at night, they were never hurt. They now came towards the country inhabited by Malabars, who though tributary to the Dutch, stood better affected to the king of Candy. These poor travellers feared greatly falling into their hands, but were obliged to run the venture, it being impossible to go through the woods because of thorns; and at night the river was full of elephants and other wild beasts, who came to drink. They therefore went to the sand, and set off as fast as possible, not seeing any person till three o'clock on Friday afternoon; when coming suddenly to a certain point, they perceived two Brahmins sitting under a tree, boiling rice; who behaved kindly to them, and expressed compassion on seeing their bloody backs, torn by thorns in the woods. However, they were not willing to conduct them to the Dutch fort, but told them as well as they could by signs, that all danger was past. But these poor travellers being weary, and desirous of having a guide, offered money to the value of five shillings; this, together with their importunity, prevailed with one of them, who took the money, and set forward; but after going a mile, he began to take leave; they then offered him a Tunis cap and a knife, for which he went a little farther, but then

was determined to return, saying, the danger was all past. Thus was their money thrown away, and they forced to keep on their journey as before down the river till night: they then lodged under a tree upon the bank, but were troubled by the elephants, so as to be obliged to fling fire-brands to scare them away. On Saturday morning they pursued their journey, and having travelled two hours, saw a man walking in the river before them, whom at first they wished to avoid; but considering the time and distance since they conversed with the Brahmins, they concluded that they must be in the Hollanders' jurisdiction; and so mended their pace, in order to overtake him. He belonged to the Dutch, and said they were only six miles from the Fort of Arrepa.

They requested this man to conduct them thither, assuring him he would be rewarded by the Governor; this he was not willing to do, but advised them to strike up a path from the river, to go to a town, which they did; but not being able to see any town, they sat down waiting for some one to come past. But the people who passed that way were of the same mercenary cast with the Brahmins they before met, not being willing to do any thing without reward. At length, by much intreaty, and the gift of a knife, they were conducted to the next town, and in like manner they proceeded from town to town, till in October they reached the Fort of Arrepa, then in possession of the Dutch, after a captivity of more than nineteen years and a half. Here they were very kindly received, and entertained with the greatest hospitality. Their ragged and forlorn appearance excited much compassion; and they were provided with every thing comfortable. From this place they wrote to their countrymen still in captivity, informing them of their escape, and of the methods they had made use of, and the way they had pursued; which letters the Dutch Governor promised should be delivered the first opportunity. Some time after, a vessel setting sail for England, they took leave of their kind friends, and arrived in their native land September, 1680, praising the Lord for his abundant mercy, in supporting them under their heavy trials, and at length working a way for their deliverance.*

* We should be very sorry to judge harshly of Mr. Knox, or the companion of his travels in Ceylon, and yet we know not how, consistently with the pure morality of the gospel, their asserting so many falsehoods, even for the purpose of effecting their escape from an unjust captivity, could consist with that love of truth, possessed by all who, "in simplicity and godly sincerity, have their conversation in the world."—We make these observations, lest any of our readers should imagine, that by inserting an account of the captivity and providential escape of those men, we would have it understood, that we justify all the measures which they adopted to effect their deliverance. EDITOR.

OBITUARY.

DIED, on Monday, September 10, 1816, at Cheltenham, in his 81st year, the truly venerable RICHARD REYNOLDS, a member of the Society of Friends, (Quakers;) who, full of faith, of days, of riches, and of honour, was gathered to his fathers, as a shock of corn fully ripe. His Christian benevolence was not confined to the numerous charitable institutions of the city of Bristol, where he lived, but was coextensive with the habitable globe; following the example of his Great Master, wherever there was a suffering fellow-creature, of whatever colour or creed, within

its reach, his open purse, his expanded heart, his lucid head, his liberal hand, his willing feet, promptly, actively, perseveringly, afforded efficient relief. His influential example has given the tone to the philanthropic exertions of our citizens, who will long retain an emulation of his transcendant virtues. It will not be permitted that a Reynolds should have lived and died in vain: the mantle of the departed saint will be caught by those, who, attentive to the command of the Redeemer whom he served, will, according to their ability, "Go and do likewise."

FUNERAL OF RICHARD REYNOLDS, ESQ. AT BRISTOL.

In the preceding article it was our melancholy task to record the removal of the good, the illustrious RICHARD REYNOLDS, from this vale of tears, to join "the spirits of the just made perfect." It is now our more pleasing duty to notice the spontaneous testimonies of respect to his memory, which all ranks of his fellow-citizens evinced on the occasion of his funeral. On Tuesday, September 18, soon after eight o'clock in the morning, about five hundred boys from the Benevolent Schools of St. James and St. Paul, and the Royal Lancasterian School, formed in two open columns, extending from each side of the good man's late dwelling, across St. James's Square. On the appearance of the remains of the deceased, the boys pulled off their hats, and stood uncovered till the procession had passed. Their youthful artlessness formed a pleasing contrast to the sorrowful countenances of the surrounding poor, who filled the area of the square, and lined the streets, eager to testify their last tribute of respect to their common benefactor. Most of the shops in the streets through which the procession passed were shut up. In the characteristic and primitive simplicity of the funeral of a Friend, all is natural, solemn, and impressive. About seventy relatives of the deceased followed in mournful procession, who were joined by many males and females of the Society of Friends, and also by above three hundred of the most respectable of our fellow-citizens, of various religious denominations; among whom we noticed Aldermen Daniel, Fripp, and Birch; Mr. Sheriff Barrow, and other members of the Corporation; Joseph Butterworth, Esq. M. P.; several of the resident Clergymen, and Dissenting Ministers of different persuasions; the Gentlemen of the Committees of the Bible Society, the Infirmary, the Dispensary, the Samaritan, the Prudent Man's Friend, and the British and Foreign School Societies; the Orphan Asylum, the Blind Asylum, the Benevolent Schools of St. James and St. Paul, the Penitentiary, the Strangers' Friend, the Friend in Need, and several other Charities; of many of which, till within a few months of his decease, Mr. Reynolds was an active member and liberal benefactor. To the credit of the attending thousands, the strictest decorum and silence were maintained. Amidst the tolling of several of our Church bells, the procession reached the grave-yard of the Friends' Meeting House, in the Friars, Rosemary-Street, where, after placing the remains of the deceased over the grave, a solemn stillness, a silence that might be felt, ensued. Several male and female Friends, in orderly and timely succession, addressed the spectators, reminding the survivors of the vanity of all things below; warning them not to put their trust in uncertain riches, but in the living God;—after the example of their deceased friend, to evidence their faith by their works, disclaiming all merit in them, considering themselves but as stewards, who must soon render an account of their stewardship, and be accepted by the Father through the alone merits of the Son, and the sanctifying influences of the Holy Spirit. These devotional services were closed with a very fervent and appropriate prayer, that our Heavenly Father, who had seen fit to remove this eminent almoner of his bounty, would, in his good providence, raise up many kindred spirits among the rich to fill up the chasm occasioned by his removal; and that, in his abundant care of the poor, he would provide for their every want, teaching them how to bear the present trials of poverty without murmuring, and sanctify all his dispensations to their souls; ascribing all the glory of the great example his servant had set them, to the one God, Father, Son, and Spirit, who is worthy of all praise and adoration. Thus was the memory of the just embalmed in the sighs, in the tears, in the prayers of his friends and fellow-citizens of every name; who, it is understood, mean to wear mourning for one month. It was in the faith and hope of the glorious truths of that Divine Revelation, to the circulation of which* he so zealously contributed,

* The Rev. John Owen, in his History of the British and Foreign Bible Society, says, "The author has no apprehension of offending those whom he is reluctantly compelled to pass over in silence, by mentioning the venerable name of Richard Reynolds, Esq. as one of those individuals, to whose liberal, active, and perseverng philanthropy, the Bristol Auxiliary Bible Society, of which he is so great an ornament and benefactor, owes its earliest and latest obligations."

and which he was earnestly desirous that all might be able to read, that this great Christian Philanthopist lived and died, thus adding another proof to those daily exhibited, of the ennobling influence of faith in the Son of God.

His maxim was, "I am only a *steward*, must soon render up my account, therefore I will make my own hands my executors." Yet he laid out 10,000*l.* in estates; the rents to be divided *for ever* between seven of the public charities of Bristol, to supply the wants of the poor.

In consequence of the death of this excellent man, a Public Meeting was held in the Guildhall, Bristol, at which their Chief Magistrate, Alderman HAYTHORNE presided; "not to erect a monument of marble to his memory, but to devise a charitable Institution, which should perpetuate his name," and the objects of which should be, to continue relief to those persons who had partaken of Mr. Reynolds's bounty, and who were, in a great measure, dependent on him for support at the time of his death; to assist the other charities already instituted in the city, which might, at any time, stand in need of temporary assistance; but more particularly, at all times to succour that establishment which was founded by himself, and denominated, THE SAMARITAN SOCIETY. In moving and seconding the sundry resolutions adopted at this meeting, several most instructive and affecting speeches were delivered, in which the extraordinary philanthropy of the deceased was expatiated upon, for the imitation of the gentlemen present. These, which have appeared in some of the Bristol public papers, have been transmitted to us for insertion in our Miscellany, and we should have been glad to have laid them all before our readers, if the limits of our work would have admitted of it. But as they will not, we must content ourselves with making an extract from them.

R. H. DAVIS, Esq. M. P. in seconding the first resolution, said, he rose to express the unfeigned and deep concern which he felt at the irreparable loss which the city of Bristol had sustained, in the death of that benevolent and pious Christian, Mr. Reynolds. Those, who possessed equal means of indulging in such munificent acts of charity, would, he hoped, cherish his memory, and imitate his example. Those, whose fortunes were more contracted, might be assured, that their humbler offerings were equally acceptable to God, although not so resplendent in the eyes of man. The intention for which the meeting was called, and the rules and regulations of the society, which was proposed to be established, had been so ably and so clearly developed by his friend, Mr. Smith, who had preceded him, that he should have little to say in further explanation. The citizens of Bristol were assembled this day, not merely to gratify their feelings, but to perform an imperious duty. To perpetuate to the latest posterity the memory of the great character whose loss they now deplore. There seemed to be no mode more suitable by which this desirable intention could be accomplished, than by the institution of a society, which should bear his name, and endeavour to imitate his illustrious example. To raise the fallen and desolate—to search out the concealed and modest sufferings of life—to relieve uncomplaining distress—to pour the balm of consolation into the wounded mind, and to soften the cares and misfortunes of the virtuous and the good:—these will be the delightful duties of this society, for these were the benevolent gratifications of him, whose virtues and whose memory we are now met to commemorate. Indeed the whole course of Mr. Reynolds's life was distinguished by disinterested benevolence and unostentatious charity. And such was his singular modesty, that, in the beautiful language of the Poet, his charities were

> ——"Like showers that fall by night,
> "And shew th' effect, whilst they would hide the cause."

—It was quite unnecessary for him to enlarge further on the character of Mr. Reynolds, amidst those who read that character in every act of a long life, protracted beyond the common life of man, but far too short for the inestimable advantage of his bright example. It had been truly and happily said of Mr. Reynolds, that his conduct was in a double sense useful to mankind. He gave an incitement to the rich, whilst he afforded relief to the poor. But he (Mr. Davis) hoped that although the bountiful hand was no longer administering relief amongst us, yet that the excitement of his great example had not gone with him to the grave, but that every one, that day assembled, was anxious to shew, that it was then operating with a powerful efficacy on his mind. Mr. Davis suggested that the character of this society should assimilate as nearly as possible to that of its great founder. He was happy to see, by the rules and regulations which had been just read, that its dona-

tions were not to be confined to any sect or party, but to be extended, like the benevolent philanthropy of Mr. Reynolds, to all deserving persons in distress. He was likewise pleased to see, that the annual subscriptions were proposed on a moderate scale—they would therefore embrace a wider extent; and having a more solid foundation, the citizens of Bristol would be enabled to raise a more durable as well as a more magnificent monument to the memory of their great benefactor.

The 2d Resolution being moved by Mr. SMITH, was seconded by the Rev. Mr. BIDDULPH; who bore testimony to the frequency with which the benevolence of the deceased followed him in his pastoral visits to the poor, through the extensive parish in which he lived.

The 3d Resolution having been read, the Rev. W. THORP rose to second it, and addressed the Chair in nearly the following words:—

Mr. CHAIRMAN,—Sir,—Never surely were the Inhabitants of Bristol convened upon a more solemn or a more affecting occasion than the present—to render a grateful tribure of respect to one of the best of men, and to perpetuate the memory of a Philanthropist, of singular and transcendant excellence. Thousands can testify that he was an ornament of our nature—an honour to our City,—the glory of the Society to which he belonged,—and a blessing to the Empire and the World. When the eye saw him, it blessed him,—when the ear heard him, it bare him witness;—he was eyes to the blind, and feet to the lame; *the cause which he knew not he searched out:* he made the Widow's heart to sing for joy; and the blessing of the outcast Orphan, ready to perish, came upon him. He is now gone to that country, from whose bourne no traveller returns; and while Bristol, with her Widows and her Orphans, are weeping over his ashes, the whole nation has reason to lament his departure. That departure, however, was attended with many alleviating circumstances; which, although they may deepen our sensibility, are calculated to assuage the violence of our grief. We sorrow not for this righteous man, as those that have no hope. We entertain the faith of Christians, and cannot give place to the despair of Heathens. He hath rested from his labours, and his works shall follow him,—not to procure his title, but to prove his RIGHT to the Tree of Life, and to enter within the Gates of the heavenly Jerusalem. We adore that kind and indulgent Providence, which spared his valuable life for so many years, and thus permitted him to mature those plans which he had projected for the relief of misery, ages after his decease. We congratulate our fellow-citizens, on the honour they have done to themselves, by assembling on this day, to embalm his memory with their tears,—to catch with his falling mantle, the sacred flame that glowed with such fervour in his bosom,—and to do what within them lies to give immortality to a name, so dear and so venerable. That we may be enabled with more facility to transcribe his virtues, and copy his example, let us review the characters of that benevolence by which he was so eminently distinguished.

The benevolence of RICHARD REYNOLDS, Sir, was of the highest order. It was liberal, diffusive, universal—Not narrowed by party prejudice, nor bounded by the limits of party connections, it embraced the Family of Man,—yea, the whole circle of living beings, endowed with a capacity of pleasure or of pain. In its contemplation of the vast, however, it did not overlook the minute; in its comprehension of the whole, it did not, like the modern philosophy, neglect the parts of which that whole is composed. Its operations were regulated by the respective claims of nature, of gratitude, of friendship, of consanguinity, of religious connexions, of moral worth, and of the various degrees of wretchedness amongst the unhappy objects upon whom his bounty was bestowed.

Proceeding, in the first instance, from compassion, it was afterwards purified by religious principle,—and strengthened by a sense of his awful responsibility to the great Lord of All, for the talent with which he was entrusted. Compassion, improperly cultivated, degenerates into an useless sensibility. The pleasure that attends it, soothes and deceives the heart. An interesting account of human wretchedness excites its pleasurable sympathetic emotions; the tongue utters the law of kindness; the man exults in his own virtuous sensibility, and thus becomes the dupe of self-deception. But to enter the abodes of the wretched,—to examine into debts, and wants, and diseases,—to encounter loathsome sights, and endure offensive smells within the very sphere of infection; to give time, and thought, and talent, and labour, and property,—this is the substance and not the shadow of virtue; the pleasure of sensibility may be greater; but greater also is the danger of self-deceit. Death-bed scenes, eloquently described, delight the imagination; but they who are most delighted, are not always the first to visit a dying neighbour, and sit up all

night, and wipe away the cold sweat, and moisten the parched lip, and remove the phlegm, and contrive easy postures, and bear with fretfulness, and drop the pious thought, and console the departing spirit! Ah, no! These boasted children of sentimental benevolence may often repair to the temple of virtue, but not to sacrifice. Extreme sensibility is a mental disease; it unfits us for relieving the miserable, and tempts us to turn away, like the cold-hearted Priest and Levite. It avoids the sight, and suppresses the thought of pain,—stops the ears to the cry of indigence, passes by the house of mourning, and abandons the nearest friends, when sick, to the care of the nurse and physician; and when dead, to those who mourn for hire. And all this under the pretence of delicacy of feeling, and a tender heart! Such was not the benevolence of the Bristol Philanthropist. Those acts of bounty, which flow from the influence of sensibility, soon fail: like the good seed fallen on stony ground, they soon spring up, and as soon wither. But the benevolence of RICHARD REYNOLDS, purified, strengthened, and animated by Christian principle, was steady, uniform, and persevering. Neither ingratitude, nor imposture, nor opposition, nor even the frost of age, could chill its ardours, nor relax its exertions.

It was active and industrious. His eloquence was not that of words, but of deeds. He said little, but he did much. He left others to define benevolence; HE studied the practice of it. While the sickly child of sensibility was weeping, HE was extending relief. While philosophers were disputing whether philanthropy arises from selfishness, or instinctive tenderness, or modes of education, or the force of early and local associations, or from the combined influence of all those causes,—heedless of their contentions, HE exemplified in real life, privately, and before the world, the character of the true philanthropist. Their speculations he reduced to action—their abstract notions he embodied; and to their airy nothings, he gave not only a local habitation, but a reality, a substance, and a form. Like his beloved Master, whose spirit he had imbibed, and whose example he closely copied, he went about continually doing good.

His beneficence was guided by wisdom and discretion, it was not scattered promiscuously and at random, but bestowed upon such objects, and in such a way, as he deemed (and he was u most excellent judge) the most effective in promoting the individual and the general good. To furnish employment for the healthy and the strong; to supply the wants of the really indigent and necessitous; to ease the aching heart of the father, who, after toiling the live-long day, finds, instead of rest at home, that he is called to bear, what he is least able to bear, the cries of a numerous family demanding bread, when he has none to give; to assuage the sorrows of poverty, overtaken by sickness, or overwhelmed with misfortune; to smooth the furrowed cheek, and make the winter of age wear the aspect of spring; to act the part of a father to helpless orphans, on whom no parent of their own ever smiled; to supply the want of sight to the blind, feet to the lame, and speech to the dumb; to rescue vice from guilt, and infamy, and ruin; and during the season of reformation, afford a shelter from the fury of the storm; to relieve the distress, and yet spare the blushes of those who have known better days, by administering that bounty, which they, in the time of their prosperity, were ready to administer to others—*these* were the employments of Richard Reynolds—*these* the objects of his beneficence—*these* were the offices of mercy in which he delighted!

All this prudence and benevolence was adorned with modesty and humility. So far was he from being inflated with the pride of wealth, that he spoke the genuine sentiments of his heart, when he said to a friend who applied to him with a case of distress, "My talent is the meanest of all talents,—a little sordid dust; but the man in the parable, who had but one talent, was accountable; and for the talent that I possess, humble as it is, I am also accountable to the great LORD of ALL." His bounty was not the result of fear, like the obedience of a slave who trembles under the scourge of a haughty tyrant. It was not excited by the prospect of remuneration, nor extorted by the dread of punishment, nor performed with a view to *merit* an inheritance in the kingdom of Heaven. All such sentiments he rejected with abhorrence,—placed his whole dependence for eternal life upon the sovereign mercy of God, through the propitiating sacrifice of his Redeemer; and if the gates of Heaven had been closed, and the flames of Hell extinguished, he would have loved mercy, and delighted in acts of charity!

No wonder if benevolence like his was a source of happiness to himself, as well as of relief to others. It was a spring, shut up,—a fountain sealed,—a garden enclosed, which the eagle's eye never saw, and the foot of the unclean beast never trod. Enamoured with the charms of virtue, he delighted to behold her native

beauties, and to obey her sweet commands. He practised benevolence, for the sake of the pleasure with which the practice of it was attended. He felt a luxury in doing good, and he determined to enjoy that luxury. His own experience taught him, that the God of Mercy, who formed the heart of man to be the dispenser of his bounty, has ordained, that like the vital fluid, which goes from the heart, to diffuse life and genial warmth through the whole system, it should return, in the course of circulation, not impoverished, but enriched, to the source whence it flowed. His goodness might sometimes be requited with evil, but this moved him not. He knew that no deed of mercy could be wasted;—that some ministering angel is stationed in every department of the moral world, to gather up the fragments that fall from the table of benevolence, that nothing may be lost. Actuated by these noble principles, he held on his glorious career, still scattering blessings around him, until he resigned his meek and gentle spirit into the hands of his Redeemer; to enjoy the fulness of his love, and to behold the brightness of his glory, in the regions of eternal day. By relieving the miserable, he made himself friends of the mammon of unrighteousness, many of whom had gone before him, and have now hailed him, as their benefactor, on his arrival into everlasting habitations.

The fourth Resolution was moved by Mr. SMITH, and seconded by Mr. BUTTERWORTH, who spoke to this effect:

In rising to second this motion, I ought, as a stranger and accidental visitor in this city, to apologize for presenting myself to your notice, Sir, and to this very respectable assembly; but the task having been assigned me, I could not refuse offering my feeble tribute of respect to so much departed worth, as we are met this day to deplore. I do it the rather, although a stranger here, because our late excellent friend was not merely an eminent citizen of Bristol, he was a citizen of the world; and, as far as possible, he extended his benefits to all mankind. But I rise, Sir, under peculiar disadvantage, after the torrent of eloquence which has just been poured forth by my Rev. friend, (Mr. Thorp,) eloquence which was the more powerful and touching, because it was the language of truth. I observed, Sir, that our departed friend was a citizen of the world; his benevolence extended far and wide. No doubt many persons in this large assembly could bear ample testimony to this, and relate abundance of interesting proofs of it, if the time would allow. A particular instance having occurred under my own observation, I shall beg leave to state. When the first subscription was opened to relieve the distress in Germany, I took some part in that Institution. Being in Bristol soon afterwards, I had some conversation with Mr. Reynolds on the subject. He made many judicious observations and inquiries as to the nature of the distress, and the best mode of distribution, which served as valuable hints to the Committee in London. He then modestly subscribed a moderate sum with his name; but shortly after, the Committee received a blank letter, having the post-mark of Bristol, and enclosing a Bank of England bill for £500. *(Applause.)* At the first report of the death of Richard Reynolds, an unanimous sentiment was felt in society, that the public loss was irreparable. However, Sir, from the appearance and spirit of this meeting, it should seem that his mantle has fallen, not on any particular person merely, but on the whole city; and we hope, that although a double portion of his spirit may not rest on individuals, yet collectively, it is felt more than an hundred-fold by the inhabitants at large. His example, Sir, will, I trust, excite thousands to tread in his steps, and to imitate his excellencies; I do not say that they will equal his transcendant merits, but as much as the particles of the dew, and the drops of the rain, do more good collectively, than any single river which may adorn and enrich our country, let us hope, that the many drops of benevolence, which shall be collected by this excellent Institution, will descend on the poor and the distressed in various streams of mercy, like the dew and the rain from heaven, and do even more extensive good than that noble river, whose source is now dried up.

Upon seconding the 6th Resolution, Dr. POLE spoke as follows:—Being called upon to second the resolution that we have just heard, I avail myself of this opportunity of adding a very few remarks to those that have been already made, relative to the object for which we are this day assembled; to commemorate the name of a man, honoured and revered by all who knew him. What I may say on the present occasion, considering my connexion with our departed friend in religious society, might be deemed the result of partiality, were it not for the many concurrent testimonies of those around me. Richard Reynolds, it is well known, possessed an ample fortune, in proportion to which his private establishment was very plain and moderate; *he added frugality to charity for charity's sake.* When applied to on behalf of the dis-

tressed, he seemed to feel a dread of misapplying his bounty; he studied, not only how to discriminate between the deserving and the imposing applicant, but how he could render his charitable donations the most extensively beneficial. When sufferers applied to him for his assistance, he inquired into their connexions and relatives; if they were capable of affording relief, he first endeavoured to awaken their benevolence, with a promise to contribute equally with them; by this judicious mode of conduct, he was often the means of the sufferer receiving double or treble the assistance he would otherwise have obtained; whilst he became the instrument of promoting sympathy and benevolence in many others; and was by these means capable of affording efficient help to a far greater number of unfortunate fellow-creatures.

It is well known, that he made it his constant practice, from religious principle, annually to spend the whole of his income. What his moderate domestic establishment did not require, he disposed of in subscriptions and donations, for promoting whatever was useful to society, as well as to lessen the sufferings of the afflicted, without regard to names, sects, or parties. At one particular time (if I am rightly informed) he wrote to a friend in London, acquainting him that he had not, that year, spent the whole of his income; requesting, that if he knew of any particular cases claiming charitable relief, he would be glad to be informed;—his friend communicated to him the distressing situation of a considerable number of persons confined in a certain prison for small debts. What did this humane and generous philanthropist do on this representation? He cleared the whole of their debts: he swept this direful mansion of all its miserable tenants. He opened the prison-doors, proclaimed deliverance to the captives, and let the oppressed go free.

Dr. Stock said, that he should not have addressed the meeting, had he not happened to have heard, from what he considered good authority, the particulars of the act of princely liberality, alluded to by the Rev. Mr. Cowan. Mr. Reynolds, at the period alluded to (1795,) resided at Colebrook Dale. He addressed a letter to some friends in London, stating the impression made upon his mind by the distresses of the community, and desiring that they would draw upon him for such sum as they might think proper. They complied with his request, and drew, in a very short time, to the extent of Eleven Thousand Pounds. It appeared, however, that they had not yet taken due measure of his liberality: for in the course of a few months, he again wrote, stating that his mind was not easy, and his coffers still too full. In consequence of which they drew for Nine Thousands more!

Mr. Stephen Prust, in seconding the 16th Resolution, introduced the following anecdotes:—Mr. Reynolds having applied to a gentleman whom he thought rich, but was really only in circumstances of mediocrity, to stimulate him to give, made use of the following argument: "When gold *encircles* the heart, it *contracts* it to such a degree, that *no good* can issue from it; but when the pure gold of faith and love gets *into* the heart it expands it, so that the last drop of life blood will flow into any channel of benevolence."—Being importuned by a friend to sit for his portrait, he at length consented. "How would you like to be painted?" "Sitting among books." "Any book in particular?" "The Bible." "Open at any particular part?" "At the fifth chapter of Romans, the first verse to be legible: 'Therefore being justified by *faith*, we have peace with *God*, through *our Lord Jesus Christ*.'"

"*September* 14, 1816. *MEMORANDUM respecting the late RICHARD REYNOLDS.*

"In the spring of this year, his anxious friends thought they saw in his countenance indications of declining health; he was indeed, about this time, frequently complaining of weakness and loss of appetite. In May he was very unwell from a cold; but had nearly recovered it, when a bilious attack reduced him considerably, and did not permanently yield to medical skill. Seeing this, he was urged to try the waters at Cheltenham; to which he submitted, evidently to satisfy his friends; for his mind was fixed on the probability, that the complaint would terminate his earthly pilgrimage; and with this view he frequently expressed himself quite satisfied, having brought his mind to a dependance only on the mercy of God in Christ Jesus. He went to Cheltenham the 7th of August; and continued, with but little variation as to his disorder, till Friday, the 6th September,—(walking and riding out every day, and even driving the carriage himself, accompanied by his daughter or cousin only,) on which day he walked out before breakfast; but soon after became much weaker, and towards evening declined rapidly. On Sunday, however, he revived so much, as to give hope that it would be possible to remove him to Bristol the next day, the prospect of which had before appeared to be agreeable to him.

But these hopes were disappointed; he sunk again in the course of that night, never to revive. For many years, he had not been confined to his bed a whole day; and during this illness, he got up and sat at table with the family at all their meals, till Monday, his last day, when he was induced by his friends to lie in bed till the afternoon; then he arose, drank tea with them in another room, and went to bed at his usual time. At five o'clock next morning, an alteration for the worse appearing in his breathing, some of his relatives, who had retired for a while, were called to him; but none of them thought his end so near. He had before desired that his daughter would be with him at his close; and now about six o'clock, raising himself a little, he signified that she should go to the other side of the bed; when, turning on his side, and taking her hand in his, and pressing it, he quietly and almost imperceptibly expired!————A silence, which can hardly be described, pervaded the room; no one quitting the awful scene for more than an hour. This was the 10th of September, 1816. 'Know ye not that there is a prince and a great man fallen this day in Israel?'

"A few days previously to this event, after something consolatory had been ministered by an endeared female Friend, he said, 'My faith and hope are, as they have long been, on the mercy of GOD, through JESUS CHRIST; who was the propitiation for my sins, and not for mine only, but for the sins of the whole world.'

"During his illness, he was exceedingly placid and kind to every body; his countenance and conduct indicating that all within was peace. No alarm, no regret, at leaving a word in which no one, perhaps, had more of its real blessings to relinquish,—the love, the veneration, of all around him; but on the contrary, a willingness to yield up his spirit to him who gave it, and had sanctified it by the blood of the Redeemer."

DIED at Birch House, near Bolton, in Lancashire, on Tuesday morning, October 15, 1816, the Rev. THOMAS TAYLOR, aged almost eighty years. From the year 1761, when he was appointed by Mr. Wesley to a circuit, he continued his itinerant labours till the last Conference. Then the pressure of age, with the effects of fifty-five years hard ministerial labour, obliged this holy, faithful, and resolute minister of Christ, to acknowledge that he was no longer able to fill the place of an effective man in the Connexion. But in ceasing to be an itinerant, he remitted no labour to which his strength was adequate; nay, about the close of his eminently useful life, he exerted himself beyond his strength. But his heart and soul were in the work of God, and hence, when labouring under that complaint which terminated in his death, he would ascend the pulpit, to preach "the unsearchable riches of Christ."

Having engaged to preach in the Bolton chapels, on Sunday the 13th of October, and the following day, he arrived at the house of his esteemed friend, Roger Holland, Esq. on the preceding Tuesday. The following account of the remaining days of his life, is taken from a letter written by Mrs. Holland to his son-in-law, Mr. Robert Miller.

On Tuesday evening, (October 8,) Mr. Taylor arrived at Birch House, in his usual state of health and cheerfulness. Wednesday morning, he observed that he did not think he had passed so comfortable a night for twelve months. He attended to his studies as usual, and occasionally walked to see a few poor people.

On Saturday night he had two violent attacks of his complaint, which obliged him to sit up till he was a little recovered; but though he felt himself much enfeebled, he accompanied Mr. Holland to Bolton the next morning, where he preached from—"Our light afflictions," &c. 2 Cor. iv. 17, 18. It was observed by his hearers, that he was particularly animated, and that his views of glory, in the discussion of his subject, were more than usually bright. He dined at Mr. Rothwell's, where he evidenced a spirit of lively gratitude and animated praise. But the effects of his morning exertions, soon became so visible in much weakness and bodily pain, that his friends judged it improper for him to undertake the evening service; Mr. Holland, in particular, was very importunate in dissuading him from the attempt. No entreaties, however, could dissuade him from his purpose of setting out for the Old Chapel; in going to which, he was obliged frequently to pause, and once for the space of nearly a quarter of an hour. Having arrived at the chapel, he went into Mr. Grindrod's, where he remained a short space, in order to gain breath; during which time, a local preacher began the service. When he had concluded prayer, he found the veteran saint ready to enter upon his office, which he did, by taking these words for

his text, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." He seemed to have forgot all his weakness, and to be unusually led out, whilst explaining the passage. In one part of the discourse, he raised himself, and said with great emphasis, "I should like to die like an old soldier, *sword in hand*." That night he had another attack in his breast, which painfully interrupted his sleeping, and caused considerable exhaustion the following morning; notwithstanding which, he spent two hours in visiting the sick, but the effort was attended with a great deal of difficulty. He again preached with animation in the evening, from 1 Cor. ii. 12.

Through the whole of the evening he was particularly cheerful, and often very spiritual. He retired about eleven, and intending to accompany Mr. H. to Manchester the next morning, he shaved before he went to bed. On Tuesday morning Mr. Holland, thinking that he lay longer than usual, as he did not hear him stir, tapped at his door, but no answer being returned, he entered the room, and found him lying by the bed-side at full length, more than half-dressed, but perfectly composed, as in a quiet sleep; the chariots of Israel and the horsemen had come, and the prepared saint had ascended with his bright convoy.

Grateful to Mrs. Holland for the foregoing account, and for the honourable testimony which she has given in favour of Mr. Taylor's eminent piety and usefulness; we shall briefly mention a few particulars relative to his character.

1. Throughout the long course of his ministry, so uniform was his Christian walk, that he never brought the slightest reproach upon his sacred profession. The present race of Methodist Preachers know, from experience, little or nothing of the difficulties with which the first race had to contend. Hunger, cold, weariness, bad lodgings, and persecution, in various forms, were their lot; and of each of these Mr. Taylor had his share. He lived long enough to see Methodism in comparative honour, and himself and brethren, in general, comfortably provided for. But so great a change in his circumstances, had no bad effect upon his spirit, temper, or conduct. He was the same man of God, when in London, Manchester, Liverpool, &c. that he had been when subjected to more than ordinary privations. A great change in outward circumstances, especially from penury and reproach, to plenty and honour, has frequently proved fatal to many; but from such a change Mr. Taylor suffered no physical, mental, or moral injury.

2. The diligence which he used for the purpose of improving his mind, that he might be able to feed the people with knowledge and understanding, is highly creditable to his memory, as a Christian minister. He drew his divinity from the sacred volume; and such was the estimate which he set upon that pure source of truth, that, in addition to his perusing particular parts of it, upon numberless occasions, there is sufficient ground to believe, that he read the whole of it regularly through upwards of fifty times. But his extraordinary attention to the Scriptures did not make him inattentive to those works with which a minister of Christ ought, if possible, to be acquainted. Hundreds upon hundreds of ancient and modern publications, on theology, sacred and profane history, natural and moral philosophy, &c. he read with care and attention.

3. He was a man of strict order, punctually attending to whatever he took in hand; and perhaps few have ever excelled him in the practice of that very important, but much-neglected duty, the redeeming of time. He was too sensible of its value, to waste any part of it in trifling conversation, or mere complimentary visits. His not ordinarily suffering his hours of study to be broken in upon, may possibly have induced some to imagine, that his prevailing disposition was unsocial, if not morose; but those who knew him well were of a different opinion.

4. His devoting two hours every day (Sundays and Conference time excepted) to visiting and relieving poor and afflicted persons, proves that he was a true philanthropist.

5. To the doctrines and discipline of the Methodists he was a steady and firm adherent; and he manifested, upon all occasions, a sincere and cordial love to the objects of his pastoral care. Meantime he was so far from being a bigot, that he esteemed and loved as brethren all, however opposed to him in matters of opinion, who, he had reason to believe, were true followers of the Lord Jesus.

6. By continuing to walk humbly and closely with God, and to be diligent in reading and study, he retained, to the last, the *spirit* of preaching, as well as the talents, by which he had been enabled so long to feed those of the flock of Christ who sat under his ministry.

7. Mr. Taylor's views of both the law and the gospel were clear and distinct; and hence while he maintained, that evangelical obedience is not only a *fruit* of faith,

but *indispensably* necessary in order to its being retained, he did not neglect to inculcate, as a truth of vital importance, that the holiest men on earth are every moment indebted to the merits and mediation of Jesus Christ, for their continuance in a state of acceptance with God. He did not glory in his works; for he well knew, that however sincerely and conscientiously performed, they could not stand the rigour of divine justice; and therefore he availed himself of the covenant of mercy, not that he might sin with impunity, but that, notwithstanding all his defects, of which he had an exquisite and humbling sense, he might still be able to "worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Some preachers, by not entertaining similar views, have exhibited the gospel in a mutilated state, and preached it in a dry, cold, and unedifying manner. So did not the venerable THOMAS TAYLOR; hence the divine unction which generally accompanied his sermons.

We cannot see the heroes of Methodism, however aged, drop, one after another into eternity, without being sensibly affected. We love, nay, we venerate the memory of those men of God, who, with little less than apostolical intrepidity, in breaking up the ground which we now peaceably occupy, endured many a fight of affliction. But they rest from their labours, and we are hastening to the conclusion of ours.

Precious in the sight of the Lord is the death of his saints, whether occasioned by the lapse of "slowly rolling years," or an acute or lingering disease. The time, place, and circumstances of the death of each of them, are all under the controul and direction of Him, who for the welfare of his people regulates and over-rules every event. Mr. Taylor's death was so sudden, that he experienced little or nothing of the *formality* of dying. His strong and well-formed body was greatly worn by age; but like a machine, well constructed in all its parts, and all those parts so skilfully united as to wear alike, it continued to be a suitable, and, upon the whole, a comfortable habitation for his spirit, till at last

"The weary springs of life stood still."

Next to Mr. Wesley, he filled the place of an effective man considerably longer than any other Methodist Preacher.

MISSIONARY INTELLIGENCE.

CANADA.

Extract of a Letter from Mr. STRONG.

Montreal, May 14, 1816.

DEAR BROTHER,

I HAVE reason to bless the Lord I have never had to regret my leaving my dear father and mother, brothers and sisters—all my religious and valuable friends; yea, and the country which gave me birth, for the sake of precious souls in America. The Lord has abundantly recompensed me, by giving me souls for my hire, and by giving me to see his glorious cause prosper, in some degree, in my hands. It is true, when difficulties, like waves, have threatened me, a secret wish has sometimes stole from me, "O that I were in England again, I should not have these things to trouble me." And at other times, when things in the church have not been altogether right, I have thought, "these things are not so with you." However, I have no particular desire at present of returning, as long as I can be made any way useful abroad, for I have many dear friends in Canada. The people behave very kindly; our congregations are large. Brother Williams and myself are quite united, and we have good prospects before us. We want nothing but more of God, more holy fire, more zeal, that we may become more abundantly useful. At present we have peace in our borders, are quite agreeable and united together. O what a field is open, and how many preachers will be wanted! I am about forming a circuit around Montreal, of fourteen or sixteen places, which will employ two preachers, to be in a fortnight, and out a fortnight.

Wishing an interest in your prayers,

I remain, dear Sir, your's, &c.

JOHN STRONG.

Extract of a Letter from the SAME,

Montreal, June 29, 1816.

DEAR FATHERS AND BRETHREN,

BROTHER De Putron has arrived in Canada. After spending a fortnight with our dear friends at Quebec, he arrived among us in this city; and we hope and trust he will be made a blessing to many immortal souls here. Before the arrival of Brother De Putron, we had the plea-

sure of seeing our dear and worthy superintendant, Mr. Bennett, who was on his way home from the late general Conference in Baltimore; but who has been detained here by a serious and severe affliction—the pleurisy, accompanied with highly inflammatory symptoms. He is reduced to the weakness of infancy. The kind and unwearied attention of Miss Fisher to Mr. Bennett, while labouring under these afflictions, will never be erased from his and my mind; and I pray God to reward her an hundred-fold. During these afflictions, Brother Bennett has possessed his soul in patience and submission. His mind, in general, has been comfortable; and he could rejoice in hope, "that these light afflictions, which are but for a moment, would work out for him a far more exceeding and eternal weight of glory." Brother De Putron has seen him this morning, and finds him better. May God quickly raise him up again, both to his church and his family.

As Mr. Bennett and myself think it desirable to make a change of preachers here, he has written to Mr. Hick to take my place, and I am going immediately to take his. M. De Putron will preach in English until Mr. H. arrives, and occasionally in French. I remain,

Dear Fathers and Brethren,
Your's, very affectionately,
JOHN BASS STRONG.

NOVA SCOTIA, &c.

Extract of a Letter from the Nova Scotia District Meeting, dated July 16, 1816, to the Committee.

DEARLY BELOVED FATHERS AND BRETHREN,

WE feel ourselves peculiarly happy in informing you, that the prospect of good in this District is truly great, and of course truly-pleasing; and we are each of us departing to our respective circuits, with the cheering prospect of better days. We have had many petitions from various parts of the provinces for additional preachers, but we have left those places open only where the call is most pressing, and where we think it would be cruel to deny them, if the financial state of the society at home would allow of them being sent. At Yarmouth there is a pleasing prospect for a Methodist Missionary. Brother Knowlan has just returned from that place, and assures us, that the fields are already white to the harvest. He informs us, that a gentleman earnestly wished the stay of Brother Knowlan, assuring him the people were hungering for the word of eternal life. At Ramshag, which at present forms a part of the Cumberland circuit, there is a real necessity for a preacher being sent as soon as possible, and the people have come forward with an earnest petition for a preacher to be sent to them, and an assurance of his support; and we have a strong confidence that our friends at home will attend to this call. The same may be said respecting Newport. These are the circuits we really think ought to be attended to, although we have importunate petitions from several other places.

During the sitting of our District-Meeting, the God of peace and love has been amongst us, and peace and love have mightily prevailed, and great good has been done under the various sermons which have been preached by the brethren. In one family, we have learned, that six have been brought under a serious concern about their eternal welfare, and on many more souls God hath shined by his enlightening Spirit.

Signed in behalf and by the order of the District-Meeting,

JAMES DUNBAR, *Chairman.*
JOHN HICK, *Secretary.*

Extract of a Letter from Mr. J. KNOWLAN to the Committee, dated Liverpool, July 27, 1816.

I FEEL it my duty to inform you, that I am just returned from the District-Meeting, which was held this year at Pont de Bute, Cumberland circuit. Our friends at home have but imperfect ideas of the labour, inconvenience, and expence of travelling in this country. I have now travelled 700 miles backward and forward, sometimes on horseback, sometimes in a carriage, and sometimes on foot; and have taken four trips by sea. But in the midst of these exercises, I feel a present reward. I am in the way of duty, preaching the glad tidings of the grace of God, and his word has been made a blessing to many souls. The Missionary field increases before us, and ripens to the harvest. I paid a visit this season to the large and populous settlement of Yarmouth, where our highly-esteemed friend, Captain Landers, is building a large chapel for our use; and the people are hungering for the word, and truly desirous to have one of our Missionaries stationed among them. The township of Yarmouth contains above 4000 inhabitants, many of whom are as sheep without a shepherd; for there is but one minister in the township. Captain Landers offers the use of a part of his commodious house for the Mission, until he himself settles there; and wishes very much that a preacher should be sent immediately.

J. KNOWLAN.

Extract of a Letter from Mr. JOHN HICK to the Committee, dated Charlotte Town, August 1, 1816.

I EMBRACE the first opportunity after my returning from the District Meeting, to lay before you an account of the work of God in this island. When I reflect on your love to Zion, and your unwearied labours in promoting the extension of her borders, I feel assured it will give you no inconsiderable degree of pleasure to know, that God continues to smile on us and bless us. Our number in society, as you will perceive by the minutes of the District Meeting, which I hope you will have received before this comes to hand, is 124; but I have the happiness of informing you, that other two have desired to cast in their lot with us, in order that they may find God to be the God of their salvation. One of them is from Ireland, and when he arrived in the island, which was last autumn, he was in communion with the Church of Rome. He at first attended preaching occasionally; the word of God fastened on his mind, his attendance on the means of grace became more frequent, light continued to shine, he saw and felt his great need of redemption in the blood of Christ, and he is determined not to rest without knowing that God, for Christ's sake, has forgiven his sins.

Since the erection of our chapel in Charlotte Town, we have had a great accession of hearers, especially on Sabbath evenings. It was supposed by many, when we begun to build, that our plan was too expensive for the size of the place; and I must confess it was my opinion, that a chapel on a smaller scale would have been sufficient to contain the congregation: but when it was opened, such was the desire of the inhabitants to obtain pews, that I am convinced if we had built a smaller, we should have done wrong. We have in Charlotte Town a member in society of the name of Benjamin Chappell, who is mentioned with respect by Mr. Wesley, in the fourth volume of his Journals, page 439, and with whom he maintained a correspondence until he was taken to his exceeding great reward. He and his wife have been in this island nearly forty years. They both appear to be ripening fast for glory. I will assure you, that I frequently get my soul blessed while in converse with them, and in hearing them tell of the wonders of redeeming love in the conversion of sinners in the infant days of Methodism. It is with satisfaction I inform you, that there is throughout the circuit a prospect of good being continues to me health and strength, to labour with all my might in the promotion of the Redeemer's cause and interest.

I remain, your's affectionately, J. HICK.

Letter from Mr. THOMAS CATTERICK, to Mr. BLANSHARD.

Wilmot, County of Annapolis, Nova Scotia, August 7, 1816.

REV. AND DEAR SIR,

IT is with pleasure I take up my pen, to give you a relation of some of the circumstances connected with my Mission. I bless God for the abundant honour he has put upon me, in calling me to be a minister of the gospel of his well-beloved Son. O that I may ever see and feel it as I have done of late, viz. to be one of the most awful and important, but one of the most noble, blessed, and glorious spheres of action below the sun. I bless him that I am sent forth as a Missionary, and that I am sent forth to this part of the world. I believe that I can with propriety say,

"In all my ways thy hand I own,
Thy ruling providence I see."

It appears evident to me, that God has sent me hither; hence I have confidence that I am now doing his righteous will. I bless him for the many refreshing seasons which I have experienced since I arrived in this country; my soul has frequently, after trembling with fear, been brought into so much liberty, that I have with authority been able to declare the salvation of God. I bless him also for giving me to behold his pleasure prospering in my hands. Surely I have beheld my Mission confirmed by effects which have been already produced.

You will remember, from the accounts which I trust you have received from us, that we arrived safe and well in Halifax, on the last day of April, at which time it was destitute of a regular preacher. Brother Fishpool proceeded on for Manchester, and I remained at Halifax till the 5th of July, when I left, in order to attend our yearly District-Meeting, which was held at Cumberland. While I was at Halifax, I had the unspeakable satisfaction of seeing the congregation increase, and the people in general stirred up to be more engaged with God: careless souls were awakened, mourners comforted, and believers strengthened and encouraged to go on in the good way: hence I experienced feelings of sorrow excited, when I was called to depart. The people of Halifax are a respectable, affectionate, and benevolent people; and I believe the same may be said generally of our friends in this country. You have

meeting at Cumberland; I suppose it was the best that ever was experienced in this country: the people flocked from a considerable distance to hear preaching, and the Lord poured a spirit of conviction upon them. In almost every house where we entered, there were some crying for mercy. O that the seed may take lasting root in their hearts! but, alas! the good seed appears to die in these parts, for want of more preachers to water it. There appears at this time an abundant harvest, but where are the reapers to gather it in? Are not several of them still in England? I trust you will be enabled to send them forth speedily, that they may be made sharers of the happiness annexed to our labours here. The people are crying out for preachers in almost every province, to come and feed their hungry souls with the bread of life: and what a pleasure to a minister of the gospel to see souls in such a state! May the Lord of the harvest give you the means to send more labourers into this country!

You will find, in the minutes of our district, that Mr. Bennett is appointed for Granville, and I for Annapolis; which places have hitherto been in one circuit, and I am afraid they will have to remain so till we receive more preachers. Mr. B. who was taken ill at Canada in the time of our yearly meeting, I understand still remains in a dangerous way; hence I presume that I shall have to labour alone this year, and still continue to supply both places. The Lord is past finding out in his wonderful ways. This circuit is about sixty miles in length, which makes it very laborious; and though I preach from six to eight times in the week, yet there are some of the places which have only two sermons in a month; therefore you will perceive that both the people and the preacher labour under great disadvantages: still, however, I feel it the delight of my soul to spend and be spent in the service of my God.

This is a very pleasant country at this season of the year. It abounds with rivers, lakes, and basons of water; and the sweet fragrance which arises from the flowers and strawberries, that now abound in these parts, and which perfume the air, makes it delightful travelling; and though I understand that the winters here are long and cold, yet they are very healthy; and as the country increases in population, it improves; so that the once traceless woods and deserts, through which our predecessors in the gospel had to pass, to their appointments, are now made clear, safe, and pleasant: therefore, the mountains and the hills may, in a great measure, be said to be broken up and levelled down, and a highway made through the desert, for the people of the Lord to pass. There is a very large rising generation in these parts, and almost every house is crowded with children; and it enlivens my soul to see so many young people come to hear the word of God: I hope, if I be spared, to see several of them shortly brought to a knowledge of salvation. There are numbers in this circuit, who, in the time of Mr. Sutcliffe's labouring here, were awakened to a concern for their souls; and several of them, I understand, enjoyed true religion. But the wolf has been amongst them, and divided, scattered, and torn them: but, thanks be to God, they are not as yet destroyed. Let your petitions ascend to heaven, that I may be honoured of God in reclaiming, and bringing back the wandering sheep to my Master's fold.

A very singular circumstance occured last summer in this country, which tended greatly to annoy and distress the inhabitants. The Lord sent a very large army of mice among them, which ate up and destroyed the most of their corn, potatoes, and grass: hence many of the cattle died through the winter for want of hay. And had not there been peace with America, through which the inhabitants were enabled to procure corn for themselves, there would have been great distress amongst them. The people in general looked upon it as a judgment sent directly from God; for no sooner was the summer over, than the mice, as if with one accord, disappeared. It is thought, that they in general went into the sea; and I have been informed by several persons, that such was their number where they had taken the sea, that they were found lying extended, and driven up along the shores above a foot thick, for a considerable distance. This spring also threatened these parts with a famine: but the Lord has lately sent such glorious weather, as now makes the fruits of the earth bid fair for a good harvest. May he also send suitable weather to gather it in! Have the goodness to remember me to all my brethren at the breakfast meeting, and desire them all to pray for my prosperity. And believe me to be, your's most sincerely in the gospel of our Lord Jesus Christ,

T. CATTERICK.

Extract of a Letter from Mr. J. DUNBAR dated Ramshag, Nova Scotia, Aug. 12, 1816.

I HOPE, before this comes to hand you will have received our District letter, in which you will find a request for seve-

ral more preachers for this country, and one in particular for this place, Ramshag. This place is more than fifty miles from the preacher's house, and forty from the nearest society, and much of the road very bad. There is a chapel made over to Conference, which will hold 200 people. There are four societies, and about eight or ten places to preach at. There is no church, nor any regular meeting besides ours. The people in general are favourable towards the Methodists. The preacher on Cumberland circuit can only visit them once in six months, and then he stays with them two weeks. The people are not by any means content with this: they have come to a determination that more preaching they will have; the preference is given to Methodists. Now, Sir, need I urge on the Committee the propriety, not to say the necessity, of sending us a young man without delay? I do not think it needful to plead in this case: I only say, for God's sake, and for the sake of souls, let not one week be delayed in this case. I preached here twice yesterday to a crowded and attentive congregation. It was a very blessed time. I believe many felt it good to be there. The word appeared to cut in every direction. After preaching, five or six applied for admittance into the society. The Lord's day before, I preached in the circuit, and after preaching I joined two or three, and four more stopped in class for the first time. I hope we shall have a good year.

I am, &c. JAMES DUNBAR.

Extract of a Letter from Mr. LEWIS.

Port de Grave, Conception Bay, Newfoundland, July 1, 1816.

REV. AND VERY DEAR SIR,

ON the stations, last year, you expressed a desire to hear from me, and to be informed respecting the state of our society in this place. The following is a brief statement of my mode of proceeding, and the state of this circuit.

It was about the middle of October, when brother Pickavant left this for St. John's, and I succeeded him here; where I have staid ever since, excepting when I made excursions to other parts of this Bay to preach; and every where the word was heard with gladness, and I hope that the seed sown will not prove fruitless.

The following is my plan of labour, which I adopted when I first entered on the circuit. Sunday morning, I conduct a prayer-meeting, as soon as I can see to read a hymn; at eleven o'clock, I read Mr. Wesley's abridgment of the prayers, and preach; at half past two o'clock, I preach again; and at six in the evening, we have prayer-meetings in some part of the Harbour one Sunday, and I go and preach in Bearneed the other, and that regularly; the distance being about a mile and a half. Monday afternoon I employ in visiting the people from house to house. Tuesday, I see most of the members of society, and meet the class. Wednesday, I preach at Port de Grave. Thursday, I preach alternately in Bearneed and Ship Cove. Friday, I read a portion of Scripture, and explain it, as far as I am able; and Mr. Vey and I engage in prayer. These meetings have been very profitable to our souls. Saturday I spend in-doors. The above plan I have been able to observe ever since I came to this Harbour. In Port de Grave, the congregations are large and attentive. Our new chapel is almost finished. In Bearneed I have a good congregation. In Ship Cove, I have not many to hear: there is no class any where but at Port de Grave. In Bearneed there are a few who serve God, and meet with us at every opportunity. The number of members in Port de Grave is 27; 5 of whom have been brought to God since I came hither. I have greatly to deplore the want of vital godliness among the people in general; but I desire to praise God that there are a few who worship him in spirit and in truth. The circumstances of the country are greatly unfavourable to religion. The winter is so cold, that people cannot well attend the means of grace; and the summer is short, and they have then to provide for the whole year. They work hard, both night and day; nor is the sabbath every where regarded, but greatly profaned by their employers themselves, in curing of fish, and resorting to the merchants' stores, for what they want to purchase. But, wherever our Missionaries have extended their labours, those practices have been done away among the protestants. I anticipate much joy when the six preachers arrive, who, brother Pickavant informs us, are shortly to come to our help; then, I trust that many dark corners of this land will be visited by the light of life. In May I opened a Sunday-School in our chapel in the Harbour, and attend it myself from half past eight until eleven; and from half past one until half past two. I catechise the children morning and evening; (I use Wood's Catechism;) this I do before I begin service; and by so doing, I think that there are two ends answered; first, there are more children present than attend the school; secondly,

there are many present who are above being catechised, although ignorant; but by this means, are made acquainted with the fundamental doctrines of Christianity, and the glorious plan of salvation. Thus, on the sabbath, I have four public meetings to attend, and spend three hours and a half in the school, and meet the class by night. I am almost worn out; but it is in the cause of God, in which I desire to spend and be spent. In this manner I hope to spend all my days. I bless God, I feel my soul engaged in his work. I am quite at home in this inhospitable clime, although the privations under which I labour are very great; some of them may be removed, and others cannot.

Extract of a Letter from Mr. THOS. HICKSON, Missionary at Newfoundland, to Mr. ENTWISLE.

Adam's Cove, Newfoundland, August 16, 1816.

REV. AND DEAR SIR,

In compliance with your request, I embrace this opportunity of informing you, that I am still in the land of the living, after having endured the winterly blasts of Newfoundland. You, perhaps, ere this time, have been ready to charge me with neglect or ingratitude; but my long silence has been occasioned by want of opportunity; for I have ever retained a grateful sense of your kindness to me, when in the city of London. I have been happily disappointed in most things that I have seen in this land, having read several geographical accounts of it, previous to my leaving home. These had fully prepared me for the worst, and I came with an expectation of finding the winter intolerable; but now I have proved by experience, that the difference between the two climes does not merit half that is said on the subject. I do not recollect more than six days, which I thought were more severe than what I had felt in England. It is true, there are very heavy falls of snow, which continue for a long time, (but not half six months as is generally reported) and at these seasons, as well as when there are heavy falls of rain, travelling is almost impracticable; unless it be when the snow is well beaten in the paths, and hardened with the frost, and then it constitutes the best travelling we have in this land. Indeed I do not know what the inhabitants could do without it, as it is then and only then, that they can draw their sledges, on which they bring their firing out of the woods, chiefly by dogs. I have seen so far through the summer, and have felt no more inconvenience from it, than if I had been in Great Britain, though I was led to expect it to be extremely warm.

I have spent nearly one year in the office of a Methodist Missionary; and I can truly say, it has been the most happy of my life, notwithstanding we have had to endure very many providential changes. At the commencement of the present year, Mr. Ellis was taking an excursion down the shore, when he was seized with a very violent affliction, insomuch that we almost despaired of his recovery; but the wise Disposer of all events heard the incessant cries of his saints, and restored him to a tolerable degree of health; nevertheless, he is never likely to have very good health in this place. He has some thoughts of returning home this fall.

I have no doubt that Brother Pickavant has given you all the information necessary, respecting the tremendous fire which took place in St. John's, which unexpected calamity has laid us under the painful necessity of troubling the Committee in particular, and our British friends in general; having had to solicit your aid in this our time of need. We have been exerting ourselves to the utmost amongst the friends of religion in this country, to raise money to assist us to rebuild our chapel; and many manifested very great affection for the cause of Christ, and deemed it an honour to have an opportunity of contributing to its support. Many of them would have their children's names, as well as their own, enrolled on the list with very liberal sums affixed to them, in order that, when their parents are laid in the dust, they might have the pleasing satisfaction of worshipping the God of their fathers in a house which they had the honour of assisting to build. I was employed about five weeks, in going from door to door; during which time I travelled from Old Perlican and the Great Cove, in Trinity Bay, round the shore to Port de Grave, in Conception Bay. Being a stranger in the country, I generally called on two or three of the inhabitants of each harbour or cove, to accompany me to the rest, and these cheerfully gave their time, money, and influence towards the enlargement of the Gospel of the Lord Jesus Christ. The affection of the people to me exceeded all I had ever seen. They always accompanied me from one village to another, lest I should go astray in the woods, and where the paths were not beaten, the friendly inhabitants joined together to beat the ground before me; and had it been possible, they would have removed the snow out of the path for me. The

ocal circumstances of this country are nch that the generality of the people ave no money to give, but in the fall of he year; as that is the time when they ettle their accounts with their merchants. I therefore could only take down heir names as subscribers, and their promises. We did this, in order that we night know what encouragement we could have from them; and that we might proceed immediately to rebuild, according to the encouragement we met with: but, upon a second consideration, we thought it would be imprudent to build on the same spot of ground. We therefore are under the necessity of waiting till we have a grant for another piece, and this cannot be till the arrival of his Excellency the Governor, which is expected every day. I got the promise of 358*l.* 10*s.* 6*d.* besides what Mr. Busby did in his circuit, which I suppose will increase the sum to 400*l.* But it is to be feared, that half the sum will not be realized, in consequence of the many failures which have since taken place, together with the very much reduced price of fish: but *our help is in the Lord, who made heaven and earth.* As timber is very cheap in St. John's, when we were attending the District Meeting, we ventured to purchase to the amount of 100*l.* and this has been much to our advantage; for I am informed that the price is now nearly doubled. We were encouraged to venture thus far, in consequence of a letter which I received from one of my Liverpool friends, which gave us an account of the very kind service that friend of Missions, the Rev. Jabez Bunting, had done for us in the last anniversary of the Missionary Society held in Manchester, and likewise of the liberality of that dear people, who have ever distinguished themselves by an almost unparalleled zeal for the extension of the Redeemer's kingdom.

I now proceed to give you a brief statement of my circuit and labours. The extent of this circuit is not more than seven miles, but the travelling in this country is extremely difficult, especially in the winter season. I have 130 in Society, and in the winter I meet them in seven classes, but in the summer I meet them in three, as there are but few opportunities of calling the people together in the week days, during the fishing season. My sabbath labours are as follows: at half past eight o'clock, I meet the society in the Cove, 43 in number. It is then with difficulty I get to Western Bay, to begin at half past ten o'clock. I begin in the afternoon at three, in Blackhead Chapel, and at half past six o'clock in the evening, and meet a class in the interval. In the two chapels I have very respectable congregations, who hear with deep attention, and are very desirous of having more preaching. But as it is impossible that one person should give sufficient preaching to both, my brethren, with myself, deem it necessary to station one of the expected preachers in Western Bay, as they have already promised to support a preacher, and he will have the opportunity of visiting some of the adjacent Coves, which cannot possibly be done in the present state of things. The work of God in this Island wears a pleasing aspect. Our own people, in general, have learned the happy art of loving one another, and vice begins to hide its horrid head. The inhabitants of the southward of this island have long been noticed for their sabbath-breaking, but at length have seen their folly; and as the fish is more scarce than it has been known for many years on the shores of Newfoundland, but especially towards the south, the people have very justly attributed this to their excessive sabbath-breaking, and have now renounced the evil, and determined to prevent any other fishermen from any other part from committing the same atrocious crime. I pray God they may never resume the awful practice. The Lord has been pleased to bless my unworthy labours in this land, by making me the instrument of turning some sinners to himself. Our meetings are lively and well attended: indeed the people's attachment to class-meeting exceeds all I ever witnessed; and many of them are earnestly seeking for that perfect love which casteth out all slavish fear. I am very happy in my work: it is my greatest riches and my highest honour, to be employed in calling sinners to repentance, though I am very conscious of my utter insufficiency to the important task. I very frequently have to reflect on the many sorrowful days and months which I passed while inquiring my providential way. For more than three years I was undetermined what course to steer; but my happiest times were when I was the most determined to visit a foreign clime, and I feel very much indebted to that Providence which made my way plain before me, though this was much interrupted by the tears of affectionate relatives, and the cries and entreaties of dear friends. But, glory be to God, his all-conquering grace overcame the ties of fond nature, and caused my dear parents to give me up to the service of that GOD, whose I am and whom I serve; and I am perfectly satisfied,

having every proof of my being just where the Lord would have me to be. And though I am not favoured with all the privileges to be enjoyed in Great Britain, I have more than a counterbalance for this, in the blessed testimony which I have of a good conscience: for, while I have been ascending the snowy hills, and skating the icy plains, my soul has been living under the animating beams of the Sun of Righteousness.

Your much obliged,
and affectionate Son in the Gospel,
THOMAS HICKSON.

Letter from Mr. J. WALSH, to the Secretary for the Missions.

Carbonear, Sept. 6, 1816.

DEAR SIR,

I am certain you will be happy to hear of our safe arrival in Newfoundland. We came to anchor on the 27th ult. after a passage of six weeks from Poole.

We were received in Carbonear by kind and hospitable friends, who consider us as messengers of heaven. I have just returned from St. John's, where the preachers have been convened to settle our appointment. Mr. Cubit is put down for St. John's, because it is considered of the most importance of any station in the island: in consequence of this change I remain at Carbonear, and Mr. Pickavant goes to Western Bay. But I can assure you, it was difficult for the brethren to determine upon the most suitable places for those preachers you intend to send out, such were the pressing calls from most of the important bays and harbours in the country. If possible, you must send out four more labourers this year. Many are saying, in the language of the man of Macedonia, "Come over and help." Send them help, in the name of the Lord. The expenses of those you shall send, will, in a short time, be borne with ease and pleasure by the people amongst whom they may labour: and the generation to come will rise and call you blessed.

I must make an apology for so short and imperfect an epistle, by informing you, the vessel is preparing to sail this morning. I shall avail myself of the first opportunity of writing at large. Wishing you every blessing, and desiring to have an interest in your prayers,

I remain yours, &c. J. WALSH.

To the SECRETARY for the Missions.

Carbonear, Sept. 6, 1816.

DEAR SIR,

AFTER a passage, which has been, on the whole, speedy and comfortable, we are, through the good Providence of God, safely arrived in Newfoundland. I find there is a vessel in the harbour, which is expected to sail to-morrow; although therefore I have nothing particular to communicate, yet, as in this season of the year, I may not soon have so good an opportunity as that which now offers itself, and as I doubt not you will wish to receive some information respecting our voyage and arrival, I think it better to write now than to delay. My last letter informed you of our departure from Poole, on the 1st of August, in the Brig Anne. We had to put in at Cork, to take on board the remaining part of the ship's cargo. We anchored safely in the Cove of Cork, on Tuesday evening, August 6. On the Wednesday evening I preached at the Cove, and on the Thursday, myself and wife, and Mr. Bell, went up to Cork, where we were very kindly received, and hospitably entertained by Mr. and Mrs. Russel. On the Thursday evening Mr. Bell preached at Cork, and myself on Friday morning; and on the following Sunday I preached again at Cove. The people received us with much affection, and we, on our part, were glad of the opportunities thus afforded us, of joining with them in the worship of the God of our salvation. On Monday morning, August 12, having completed our cargo, we left the harbour, and proceeded for Newfoundland. Our captain more than once expressed his pleasure at having Christian Missionaries on board. Of course we availed ourselves of this disposition in our favour; and on the three Sundays included in the time of our passage, we had service on deck. Generally one of us read part of the Church Service; the other, a sermon. We selected some of Mr. Edmondson's Short Sermons, judging them, from their brevity and plainness, most calculated to be useful to the sailors. Our congregations were small, but they conducted themselves on these occasions, as indeed through the voyage, with propriety. We hope the sermons they heard, the tracts we distributed, and the occasional instructions we endeavoured to impart, will not be altogether useless. May God give the increase. The captain obligingly resigned his own cabin to me and Mrs. C. as soon as we left Poole; this, in our sickness, we found very comfortable.

We discovered land on Wednesday morning, September 3, and on the Thursday morning early, we came to anchor in the harbour of Carbonear; thankful to God for his goodness in preserving us from danger, and bringing us in peace to

the place where we so earnestly wished to be. The new chapel in Carbonear is nearly completed. Mr. Busby has already preached a few times in it.

Having now entered upon the work of a Missionary, my earnest desire is to take heed to the ministry which I have received, and fulfil it. I bless my God, that I intend, by his grace, to do this;—to devote myself entirely to his service—to spend all my time in doing or getting good. I plainly discover, that in order to be very useful, I must live very near to God. I must seek after universal holiness. I am thankful that I see in my bible, that holiness is attainable; that I am directed how to seek for it successfully, even by faith in Him, who is able to *save to the uttermost all that come unto God by him.* Oh that I may experience all the salvation of the Gospel, and publish from experience, that Christ is the complete Saviour of his people.

Your's, truly affectionately,

GEORGE CUBIT.

Letter from Mr. GEORGE CUBIT to Mr. BENSON.

St. John's, Newfoundland, Sept. 28, 1816.

REV. AND DEAR SIR,

YOU will recollect, that in the late mysterious and afflictive dispensation of Providence with which this town was visited early in the present year, our newly-erected chapel was destroyed.—Measures were immediately adopted for the erection of another, that we might not remain destitute of an establishment in the metropolis of Newfoundland; and I have the pleasure of informing you, that on the 17th of this month, we laid the foundation of our new chapel. Mr. Busby began the service with singing and prayer; the foundation-stone was laid by Mr. Ellis; I then preached from Ezra iii. latter part of the 11th verse; briefly referring to the joyful prospects which were afforded by the commencement of a building, intended for the worship of God. Mr. Pickavant and Mr. Ellis concluded. A numerous and respectable assembly were present on this very interesting occasion. During the sermon, His Excellency the Governor, with his Secretary, coming by the ground on which we stood, remained near us till the conclusion of the service. Indeed, when Mr. Ellis and Mr. Pickavant waited on his Excellency a few days ago, they were highly gratified by the manner in which they were received. But, however pleasing these things may be, as they are not always certain marks of prosperity, you will rejoice when I add, that we can adopt the language of our venerable Father, "The best of all is, God is with us." We believe there is a good work carrying on, not only in our society, but on the minds of many found in our crowded and attentive congregations; and a spirit of inquiry respecting us seems to pervade almost the whole town. Of this we are glad, knowing that the cause in which we have the honour and pleasure of being engaged, will lose nothing by investigation. Last Sunday but one we held a love-feast, at which about sixty persons attended, most of whom freely and simply related their experience. Many of them could rejoice that they knew God as their Father, by the Spirit of adoption which he had sent into their hearts. At present our spiritual prospects are very pleasing; and as we feel that the work of God lies near our hearts, we are rejoicing in God, giving him the glory of his work, and magnifying his name, that he should condescend to use such feeble and unworthy creatures as we know ourselves to be, as instruments in the extension of his truth.

Mr. Ellis, Mr. Busby, and Mr. Pickavant, join me in love to yourself, and the brethren of the Committee. Believe me to be, Rev. and dear Sir,

Very respectfully your's,

GEORGE CUBIT.

Extract of a Letter from Mr. MORTIER.

Nevis, April 16, 1816.

REV. AND DEAR SIR,

WITH regard to the work of God, I think I may say, it is prospering in this island, especially in the windward part of it, where our chapel is not sufficient to contain the congregation. On Good Friday evening, and on the following Sunday, if the chapel could have held a hundred more, it would have been filled. In this place, once stones and dirt were thrown at us in profusion; but now a spirit of hearing has succeeded that of opposition. The members of our society in this part are a loving people. We have a class of seven white persons; and our white hearers would increase in number, if the chapel was a little more convenient within. In town, on Easter Sunday, there were people sufficient out of doors (who could not get into the chapel,) to have formed a large congregation. The devil's kingdom has had a firm basis in this place for a long time; but it seems to be giving way at length to the powerful efficacy of the Gospel of the Son of God. Our chapel was never so well attended as it is at present, so that we hope the gospel-net will catch many of them.

Blessed be God, I feel happy in my work; and my soul thirsts for the full salvation of the gospel. I thank the Lord, I enjoy good health, and my dear wife is once more restored. O may we both spend and be spent for the glory of the Giver of every good and perfect gift!

Our Sunday-School is prospering, but we want books. I should be glad therefore if you could send us a few, such as are adapted for children. I meet them every Monday afternoon, for the purpose of catechising them, and learning them to sing. A few of Dr. Watts's Divine Songs for Children would be very serviceable to the children.

Your's in the bonds of the
Gospel of Jesus,
JOHN MORTIER.

Extract of a Letter from Mr. WM. LILL, to the SECRETARY.

Grenada, July 31.

DEAR SIR,

I wrote to you in April last, giving you some account of the work of God here, and of my intention to open a subscription for the purpose of trying what sum we could raise towards the erection of a new chapel. The very week I intended to draw up an address for the purpose, news arrived here of an insurrection having broken out among the slaves in Barbadoes. In consequence of this, the legislature met, and issued a proclamation, prohibiting any persons from assembling together before 5 o'clock in the morning, and after 6 in the evening. This sets aside our week night preachings entirely, and obliges us to preach at half past four on Sunday afternoon. The popular clamour there was, "The Methodists have been the cause of this; they make the negroes too wise." Some of our enemies reported, that the chapel was entirely shut up, and was not to be re-opened. However, thanks be ascribed unto him that sitteth above the water-floods, that it was not as they would have had it to be; for the chapel was open every morning, either for expounding, or meeting the classes, and twice on the sabbath days. After these restrictions had been on about a month, and things were, in some measure, restored to their former tranquillity, I waited upon His Honour the President, requesting permission to open the chapel at our usual hours. He very readily granted my request, saying, "I have that confidence in you, that you will not permit any thing improper to go on." Thank God, we now enjoy all our former privileges. Our congregations are still large, and several are applying for pews; but we are unable to accommodate them.

A few have been added to the church, and such as I trust are in some measure convinced of sin, and seeking for redemption in the blood of Christ. Peace, harmony, and love reign in our little Zion here, and I believe the members are in general striving to grow in grace, and in the knowledge and love of God.

CEYLON.

Extract of a Letter from Mr. CLOUGH, to Mr. E. GIBBON, dated *Columbo, April*, 1816.

I AM happy to inform you I have begun to preach in the native Cingalese language. It is published for me to preach next Thursday night in the Portuguese language, which I have got without paying much attention to it. Indeed it is the vernacular language of the place, and we are forced to speak it with all our servants, and the generality of the Dutch and Portuguese inhabitants. And since I came to Columbo, where I have not had so much intercourse with the Cingalese, I have got into the habit of speaking it constantly. Mr. Squance, at Galle, has preached in it some time, and Mr. Harvard, my colleague, began in February last, and gets on very well. We have three printing presses at work, two of which are employed in the Cingalese language, and the other in English, Portuguese, and Dutch. We are printing an edition of 2000 copies of the New Testament in Cingalese. A few years in this Mission will make me a *printer* also. The converted priest is a most useful man, and is likely to do much good. He corrects the translation of the New Testament from the Sanscrit, and when the first proof comes from the press, I read the Cingalese manuscript copy to him, and he corrects the copy as I go on.

We have got, I may say, one of the most compact Missionary stations in Columbo, to be found in the world. Our new chapel, dwelling-house, printing offices, school-rooms, &c. are so connected together as to make it a most charming place. It is only a year since Brother Harvard and I came to Columbo, and to look at our present estate, and the establishment altogether, it looks more like the work of a short age. This hath God wrought!

Mr. HARVARD in a Letter to Mr. BLANSHARD, dated *Columbo, April* 19, says,

Our work goes gently on, and God is still with us. Our new chapel is now nearly finished, and the workmen are

painting our dwelling house. Next week we hope to remove our printing affairs to the premises. The Columbo Bible Society not being yet able to get their Cingalese version of the New Testament printed as they wish, have desired us to take it in hand, and have agreed to our terms. We have already printed several tracts, copies of which we will send to the Committee by the next ship conveyance.

The Committee have received an interesting Letter from Mr. Lynch, dated *Jaffna, April*, 1816. He perseveres in that most promising method of communicating the knowledge of the Gospel to the heathen, reading and preaching in the public bazaar, or market-place. "Some of the Europeans," he observes, "decidedly oppose themselves to it; others are as decidedly in its favour. Our warm friends, (yet not so properly our's, as warm friends of Christianity,) see clearly that, at present there is no other way of preaching to the heathens and Mohammedans, as they will not come to any chapel or church; and among these, I am truly thankful to God, that Sir A. Johnston, the Hon. and Rev. Mr. Twisleton, and the Rev. Mr. Glenie, stand first."

Mr. Lynch proposes a plan, which the Committee have agreed to sanction, of establishing Native Schools, in different parts under the superintendance of the Missionaries themselves; the object of which will be, to unite efficient religious instruction, with the elements of useful learning. "In several places," says Mr. Lynch, "I have been requested to establish schools, but have not the means of paying masters. At present, I have several youths who can read and write Malabar, and, in a short time, will be able to teach English also, and who are acquainted with the principles of Christianity; and, being what I call my own Scholars, would attend to any direction which I might give them. These I could place a from four to ten miles from Jaffna, in places where there were once churches, but now ruined buildings, without a Christian family near them, and visit them once a week; and the School-houses would be little chapels, and lodging places. Such a plan, I am persuaded, would be singularly owned of God."

The Committee think this plan promises so much good to the children of the heathen, and will afford so many opportunities to the Missionaries to converse with, and preach to, the adult heathens, that they have granted a sum of money, for two years, that its efficiency may be fairly tried.

Mr. Lynch mentions also his having received a Letter from Madras, from a Mr. Roboom, who informs him that he had been for some time preaching to our society there, and that he had a considerable congregation. The Methodist Society there has been singularly raised up, and is increasing. Mr. Lynch purposed paying them a visit; and when the additional Missionaries arrive at Ceylon, Mr. Harvard, or one of the number, would, of course, be permanently fixed there, according to the appointment of the Conference.

In Bombay, Mr. Horner would also find a small society ready to receive him. These are favourable, and we doubt not, providential, openings for the commencement of the labours of our Missionaries on the vast continent of India.

The following is the postscript to Mr. Lynch's Letter.—"On the last Monday of July next, we intend to meet at Columbo, to settle all our accounts, and proceed as a little Conference or District Meeting; we have fixed on that day, in order to join with our fathers in England in prayer and supplication to God for his blessing and direction; and we trust, in their future meetings they will remember us as met at the same time."

POETRY.

ON CHRISTMAS DAY.

ost and bewilder'd lay the sons of men,
ost to all hopes of happiness and heav'n,
heir ev'ry thought but aggravated guilt,
nd all their ways perpetually ill;
tal effect of the first Adam's fall!
hen, in due time, the second Adam came,
ray'd in mercy, graciously benign,
re-instate them in their former bliss,
nd reconcile th' offended God to man:
ernal purpose of th' Eternal Sire!
Bless'd condescension of th' Eternal Son!
Hail him, thou earth! receive with joy this Sun
Of Righteousness, with healing wings aris'n,
To cheer the drooping souls of sinners lost,
And wipe out every sin with all its guilt.
No more has death a sting: no more the grave
Has terror: by this better man secur'd
Of everlasting bliss and endless joy.
For ever chaunt his praise; till his own realms
Receive the welcome squad, and angels join
The hallow'd song of *glory, peace, good-will!*

T. Lake.

"THE DAY IS FAR SPENT."

Arise our souls; the King's highway
With growing ardour tread,
Ere nature's fleeting powers decay,
Or mortal vigour's fled.

Full long we've loiter'd on the road,
And slept the golden hours;
Nor upward look'd to His abode
For *renovating* powers.

The orb of day, our path around,
Has wasted half his beams;
Nor could the lofty clarion's sound
Awake us from our dreams.

Now stretching forth, the shades of nigh
In distant prospect gloom,
To chase the orient pearl of light,
And shroud us in the tomb.

With speed redoubled may we run
In wisdom's peaceful ways;
And grace divine, our setting sun,
Will gild with heavenly rays.

Newbury. L.

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Printed at the Conference-Office, 14, City-Road, by T. CORDEUX, Agent.

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